Article

Language as a Communication System of Culture

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Abstract: This article explores the role of language as a communication system within culture, a concept gaining attention in modern cultural studies. It highlights the communicative form of culture, emphasizing its ability to transmit information across generations and time periods. Effective cultural understanding requires grasping deeper levels such as mentality, values, norms, and symbols. The study underscores the importance of intercultural communication in fostering understanding and acceptance of cultural differences, contributing to global peace and security. The formation of new intercultural values through cultural exchange is identified as essential for the development of human civilization. This article addresses the gap in understanding how language as a cultural tool facilitates this process, with the aim of promoting cultural exchange and integration. Implications suggest that respect for diverse values enhances international relations and global harmony.

Keywords: Culture, Communication system, Mentality, Value, Communication, Communicative, Language, Norm, Category, Linguistics, Nationality, Language of culture

1. Introduction

Finding the answers to the questions of who is the communicator (the topic of communication), how communication happens, and why it happens are all part of the study of the phenomena of communication. Communication is essentially the interchange of meaning and information. There are always several contexts in which communication takes place. For instance, it may be interpersonal, cross-cultural, with small groups or a huge audience, or it may be mass communication. However, comprehending the phenomenon of communication necessitates an awareness of its cultural context. The word "culture" is used extensively to refer to a variety of concepts in both academic and colloquial contexts [1].

Although the phrase was first used to describe the civilisations of the ancient Greeks and Romans, it today has varied meanings according on the demands of each area, most notably communication studies, sociology, and anthropology. A collection of behaviours that a group of people observes through interaction can be referred to as the phenomena of culture in the context of communicative research. Culture is a transformational entity that is always reacting to different factors, such as the experiences of its members or their interactions with other cultures. It is not a rigid, monolithic entity [2].

The intricacies of artefacts, cultural norms, and behaviour, however, might not be apparent to carriers of a particular culture. While there may be distinct subcultures within a society's overall cultural framework, culture does have traits or modes of expression that

set it apart from the general population. These subcultures may last for a very short while or for many years. In the course of cultural change, they may pass away or integrate into the majority. While there are some differences among cultures, most share a number of characteristics, such as a shared language or linguistic sign, a concept of right and wrong behaviour, a notion of kinship and social relations, an understanding of leadership, and decision-making processes. There are a lot of parallels and distinctions between culture and society. People's consistent behaviours and worldviews define a culture.

In its most basic form, society is made up of groups of people who interact with one another. It is, however, extremely difficult to discern between the concepts of "culture" and "society" in human civilisations because it is via this contact that individuals develop and pass on cultural features to succeeding generations. Going back to the function of communication in culture, we observe that the notion of culture as a socially cohesive phenomenon necessitates an understanding of the specifics of the relationship between culture and communication in all of its guises. The dissemination and perpetuation of culture are facilitated by communication. Media and communication encourage cultural values by highlighting the regular exchanges and interactions made possible by the communication process as a whole [3].

Literature review

Let's concentrate on the premise that ideas and values that are concentrated in it and communicated at specific times, rather than a single random discourse, are what make culture. Referring to the idea of cultural rotation, which is taken into consideration in the work of Hugh Gay and other scientists, is one method to think about this intricate reciprocal action. In addition, it is hard to self-identify in a culture without being aware of other cultures in an era of cultural variety, therefore it is crucial to view cultural identification as an important tool that influences communication. This leads to the conclusion that comprehending the pertinent cultural standards and exemplary behaviour, the direction of values and language, and understanding one's "I" in the traits and reality accepted in a specific community are all aspects of cultural identity [4].

According to J.A. Verkhovskaya, throughout the process of intercultural communication, every individual concurrently resolves two primary issues: maintaining his cultural identity and assimilating into a new culture . The set of issues surrounding the formation of cultural identities in intercultural communication dictates the character of the classification of representatives of various cultures into "ours" and "strangers." J.A. Verkhovskaya observes that the issue of where to draw the line between "our own" and "Alien" will inevitably come up in cross-cultural dialogue. As "our own," the culture from which an individual originates, is raised, speaks and thinks in his native tongue, retains his cultural customs and imbues them into his personality. V. that an individual's free will, together with external circumstances, determines the boundary between our culture and that of an alien culture. Mezhuev's Finding of this limit is not simple [5].

K. Levi-Stross called attention to the fact that "our own"—which is based on the dichotomy "alien"—is an endeavour to build the distance between "our own" and "Alien"—the reverse of simple ethnocentrism characteristic of them—in the principle of organising the vital activities of primitive communities . According to the scientist's conjectures, a human culture's vibrancy is typically influenced by the bonds that bind its members rather than by the fact that they are initialized.

2. Materials and Methods

Data were gathered through a combination of textual analysis and case studies. Textual analysis involved examining cultural artifacts (e.g., literature, media, and historical texts) to identify patterns of communication that reflect cultural values and norms. Case studies of intercultural communication scenarios were also analyzed to

illustrate how culture influences communication, with a focus on the boundaries between "our own" and "alien" cultures as highlighted by scholars like V. Mezhuev and K. Levi-Strauss [6].

3. Results and Discussion

How various facets of this culture investigate the result of culture as a multifaceted entity that operates and shapes it is known as its form. In the context of communication, it is important to provide a brief explanation of each of the five techniques employed in the study of culture:

1. A demonstration that uses unique characters, modules, and discourses to convey social thinking and information to the audience, user, or communicator factually and educationally. Red can be communicated, especially in the setting of this tangible culture.

2. Similarity, which suggests that the audience or informant absorbs the idea in a particular manner. The shared cultural values and attitudes among members of a community generate a range of feasible and non-viable possibilities for similarity, which are then presented, defined, and changed. This is how societies become similar. Through the use and demonstration of specific communicative texts and tactics, society affirms one commonality while rejecting another.

3. Mental output. There are several ways to develop and replicate the concept. One can construct an image of themselves, including their style of clothing. An organisation that is open to the public can publish information about its activities and disseminate it by posting it on the relevant YouTube rollers. AppleTM can provide an example of how a corporation might design and manufacture a PhoneTM. The act of generating ideas can support the application of hegemony, uphold the status quo of particular codes and values, and be a component of a priority culture. On the other hand, they can also serve as alternatives, bringing to the battlefield the prevailing opinions, values, or beliefs. Specifically speaking, Lady Gagie's early work was mold-shattering and IG'vogarona in pop culture. If that weren't enough, her outfits frequently broke from the traditional norms to which individuals involved in theatrical productions belonged [7].

4. Ingestion. Consumption is the other aspect of production. Pop music, speech patterns, fashion, and song lyrics all convey cultural norms and values. Adaptation to values and expectations leads to trouble-free consumption since it corresponds to the expected demand and established cultural standards. Texts that do not conform to this framework may be met with hostility, rejection, or even shock among the community. In this context, we may once more cite a plethora of singers and artists (The Beatles, Queen, Rammstein, etc.) whose performances captivated audiences and shaped new cultural trends [8].

5. Regulation, which describes the systems that restrict the creation, sharing, and use of texts. These checks and balances can be moral or legal, like the lakhmus test found in broadcasters' code of conduct, which asks, "Do you say this in front of your mother?" All five of these cultural learning characteristics are connected in a communicative setting, and as Hugh Guy stated, these variables are so significant that they cannot be taken into account independently. Many elements influence the formation of text and meaning, which should be kept in mind while thinking about communication in a cultural setting. These elements may reinforce the cultural viewpoint, uphold the text, or, on the other hand, undermine or contradict the culture. The du Gay model is frequently employed to examine how culture and discourse interact within a given cultural context . Nonetheless, considering the characteristics of intercultural communication is becoming more crucial given the globalisation of the media and the communication environment [9,10].

Despite the indigenous nature of all civilisations, communication is universal. This idea is the strong basis of the current, unparalleled technological transformation. The revolution expanded the media's sway over Indigenous Peoples' cultures. The scientific literature demonstrates how the media's economic endeavours have detrimental consequences on young people's culture and social environments in general. The media can adopt a "strong position" and alter or create social and cultural realities in the current global media landscape [11]. Technologically rich media, particularly new media like the Internet and convergent media, are responsible for the homogenisation of culture; on the other hand, advanced media also seem to be responsible for the widening of the rift between civilisations that Huntington describes in his well-known work, "The Clash of the Tamadduns." [12].

The world is divided into numerous blocks with drastically diverse tamadduns due to the contrasts in civilisations that the media has brought to light and crystallised. But cultural distinctions are on the verge of extinction. Specifically, the general way of life and household in the Far East, the Persian Gulf, Latin America, and much of Asia are nearly the same as those adopted in Western Europe, and the division of these regions into "other," "white and non-white," "US and them," and other meanings is growing in the modern era [13]. Communication media act and disseminate in a "virtual or symbolic culture" style that does not seem absolute to the cultural milieu in which the media operate, a reflection of the growing influence of the media in modern societies [14]. The cultural clash that developing and less developed nations face is comparable to this. It is thus time for these states to acknowledge and extrapolate the possible risks associated with cultural dominance, as well as the implications for their cultural policies, cultural domains (such as theatre, poetry, and film), and other cultural areas of their life [15].

Ideas as a system of cultural interactions are therefore in their infancy when it comes to cultural studies [16]. The qualities listed below define the communicative form of culture: 1) Culture transmits knowledge from one age to the next as well as from generation to generation; Cultural knowledge necessitates a grasp of various aspects, including mentality, values, conventions, meanings, and so forth. the third and most significant category: is the language of culture as a system of communication that facilitates comprehension between cultural bearers at various communication levels, including traditional values, mentality, sign development, and symbol formation [17].

4. Conclusion

In conclusion, this study underscores the pivotal role of language as a fundamental communication system within culture, emphasizing that language not only transmits information across generations but also facilitates mutual understanding of values, norms, and symbols among diverse cultural groups. The findings reveal that intercultural communication is essential for fostering both cultural identity and assimilation into new cultural environments, with a clear delineation between "our own" and "alien" cultures, as discussed by scholars like J.A. Verkhovskaya and V. Mezhuev. The implications of this study suggest that understanding the communicative function of culture can enhance cross-cultural dialogue, leading to more harmonious international relations and promoting global peace and security. However, further research is needed to explore the influence of digital media on cultural exchange and the impact of globalization on the preservation of distinct cultural identities in contemporary society.

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