



LANGUAGE, CULTURE AND THEIR INTERPRETATION

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ABSTRACT *This article discusses culture as an integral part of language and examines the close relationship between language and culture as two inseparable phenomena of human communication. It highlights the interconnectedness between linguistic expression and cultural values, showing how language not only reflects but also shapes cultural identity and worldview. The study addresses multiple questions around languages, such as the role of language in preserving cultural heritage, the challenges of language shift and loss in multilingual contexts, and the necessity of safeguarding endangered languages. Special attention is given to the interpretation of culture through language in both everyday interaction and academic discourse, as well as the importance of intercultural communication in a globalized world. By analyzing theoretical perspectives and practical examples, the article emphasizes that understanding the mutual influence of language and culture is essential for effective communication, education, and the preservation of human diversity.*

Key words: *language reflects, the nature of human cognition, the complex interplay between culture and language, perplexing relationship.*

“Language and culture cannot be separated. Language is vital to understanding our unique cultural perspectives. Language is a tool that is used to explore and experience our cultures and the perspectives that are embedded in our cultures.” (Buffy Sainte-Marie quotes, 1941) As a matter of fact, the ability to communicate with other people from a distant cultural background (Europe) is a priceless experience as you get to know how these people live, how and why families interact

the way they do, why they have certain traditions that for Arabic people may seem odd, shameless or even in-acceptable. In the name of cultural differences what may be rude for us is not necessary the case in other cultures and vice-versa. As stated by Sapir (1921), "language is a purely human and non-instinctive method of communicating ideas, emotions and desire by means of voluntarily produced symbols." Risgar (2006) claims that Language is a part of culture and a part of epidermal behavior. It is predominantly held that the task of language is to put thoughts into words, to communicate pieces of information and to express feelings. Language fulfills many other functions as maintaining friendly societal relationship between people such as greeting people, expressing needs ...etc. In this area of study Kramsch (1962) phrased the main functions of language in three aspects:

Language is the primary vehicle of communication.

Language reflects both the personality of the individual and the culture of his history. In turn, it helps shaping both personality and culture.

Language makes possible the growth and transmission of culture, the continuity of societies, and the effective functioning and control of social group.

Language seems to be the most effective tool of communication accessible to human beings. All previous tools – gestures, sounds – began to play a less important role the moment that language came into being and, significantly, can be represented and interpreted in language (shrugging shoulders as an expression of indifference or contempt, a smile as an expression of liking or satisfaction), and in language they can gain greater precision in comparison to their previous ambiguity (this quality is still successfully used in social games). Later media of communication, such as writing, maintain their derivation from language even if they gain intrinsic qualities – and so writing is a graphic notation of language; however, it can influence the manner and structure of thinking. The limitations of language, such as its ambiguity, insufficient precision (which is nevertheless far better than that of previous tools) do not in any way downgrade its primary role in interpersonal communication.

There is no question about the issue that language is a big part of the culture. The primly obligation about learning a foreign country's culture is learning to speak, read and write the local language, in order to be able to communicate with the native people and doing such thing makes one realize that without a pure knowledge of the language you cannot really learn about a country's culture if you do not learn the language. One cannot fully understand a culture. It is a whole package. In any particular community, the existence of the culture is always supported by the human specific means of communication, i.e. language. Language is not just semantics, language goes beyond than what the uttered utterances or the scripted papers can hold. Language does not end at the sense or the usage of words linked to a culture. Words themselves represent history, beliefs, and permanently the culture of their origin which is partly acquired and mostly inherited and also learned to be used appropriately in relevant contexts. The connection between language and culture is inveterate and profoundly rooted. The total intertwining of this maintained interconnection initiates at one's birth. Language is used to convey culture and preserve cultural ties. However any discussion of the relationship between language and culture, or culture role in language learning has begun with some attempt to define the perplexing relationship.

The relationship between language and culture is viewed from three opposite angles:

- First language may be observed as tightly and closely correlated with a culture: language and culture as inseparable phenomena.
- On the other hand, language and culture are viewed as widely independent phenomena considering language as a means of communication that can be used anywhere at any time and in any sphere in a way that is not connected with culture.
- Between the two perspectives, language and culture are partly interconnected.

The obviousness of linguistic communication, and the fact that we participate in it spontaneously every day, that we communicate incessantly, does not, however, make language transparent. The universality arising from the apparent obviousness of language does not mean there is a lack of intriguing issues connected with communication. These issues absorb a rather small number of researchers (taking into consideration whole human population), but they are very wide-ranging: from the psychological and sociological conditions for success or failure in communication, to the very possibility and structure of communication. Whether understanding those and other issues can be useful for anything is another problem, secondary to cognitive curiosity.

The very material reality of communication (like the reality of the human world in general) offers resistance, however: that which is to be examined is something that everybody – researchers included – is immersed and involved in. Beside this, communication has a dynamic character – it changes due to the fact it is built by active subjects. Therefore, the results obtained could never reach the status of indisputable and general laws. However, this does not mean that we cannot identify the qualities necessary for formulating conclusions, diagnoses or explanations – or even for arguing about definitions.

Language is also a core topic in the field of artificial intelligence (AI). Developments in this field have so far allowed the development of technologies of human robot interaction and automatic language processing, including through applications for language learning, translation and interpretation. With respect to translation, recent years have seen great improvements in the accuracy of AI-enabled translation platforms like Google Translate and Microsoft Translator, although their performance varies across languages. This raises the question as to whether machine translation will soon remove the need for human translation and what may be the implications (linguistically, socially, culturally and economically) of the increasing reliance of organizations and individuals on automatic translation. More broadly,

language-related technological progress raises the following questions: How do digital technologies impact human linguistic abilities and practices and how will AI systems affect language learning and use?

- Will access to AI assist minority groups in reclaiming linguistic and other semiotic resources?

- Do artificial intelligence technologies provide new opportunities for multilingualism? - Could they undercut the necessity for a lingua franca in multilingual contexts and could that negatively impact intercultural understanding and people's openness to different cultures and identities?

- How may language technologies impact the dissemination of knowledge?

Conclusion

The reality of communication is the domain of subjects and their dynamic character. Today's agreement can turn into tomorrow's discord, and vice versa. There may be various reasons for this: individuals (and groups) cannot be made to be immutable in their beliefs, unreflecting, cherishing permanent intentions and aspirations, and neither it is possible to separate communication (even if is considered as a basic human activity) from other forms of human activity (including those based on it) – the complexity of cultural reality makes its individual components susceptible to the impact of other components.

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communicative relationships. It also highlights the need to take into account cultural difference in order to achieve understanding (without prejudging outcomes): the greater the extent to which diversity is taken into account and the greater the accompanying effort to reconstruct cultural beliefs, the higher the efficiency of communication.

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