



THE RELATIONSHIP BETWEEN CULTURE AND LANGUAGE IN LEARNING PROCESS

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ABSTRACT

The primary mode of communication in social life is language. It is intertwined with multiple cultures and intricate ways when used in communication contexts. The goal communicates realities, thoughts or occasions that are transmittable on the grounds that they allude to the information about the world that others share, particularly from the ecotourism. It is impossible to separate culture and communication in individual development, so it is a result of the interaction where culture manifests as the primary organizer of the human experience in the process of learning from ecotourism. The relationship between culture and communication generates a great paradox and is frequently misunderstood by contemporary society. As a result of ancient conflicts, there is a gap between the cultures of the world. Today, as a result of globalization, this gap is becoming more apparent, and the voices calling for understanding, alliance, and dialogue are becoming more vocal. In a technologically advanced world, the management of channels for dialogue and communication is not a solution to the threat. Creating a discipline that focuses on people from different cultures communicating with one another, especially when dealing with different languages, and taking care of each other also produces alignments that enable this intercultural communication in childhood and youth. Analytic-synthetic, inductive deductive, and bibliographic analysis are the foundations of this study. It uses a dynamic methodology that involves activities of analysis and reflection.

A society's, a community's, or a country's culture is basically the practices, beliefs, and way of life that all of those groups share. It refers to a particular group of people's shared



values and norms. Culture has an impact on how we view the world, the community in which we live, and how we communicate with one another. Culture has an impact on how we learn, remember, communicate, and act. As a result, learning and teaching methods are heavily influenced by culture. Culture teaches traditions, values, and beliefs. It has an effect on how a child interacts socially with their parents, siblings, peers, and teachers. It has an effect on how they speak and communicate. Teaching and learning are based on the values, norms, beliefs, and practices that make up every culture. This is called culture-based education. Harvard Teacher Jerome Bruner notes "Culture significantly molds mind, it furnishes us with the toolbox by which we develop our reality as well as our very development of ourselves and our powers". Therefore culture-based instruction acquires significance. Due to the curriculum's predominant cultural bias, students from diverse backgrounds and cultures are frequently marginalized in education. It does not accommodate the culture that they are a part of and are familiar with. Because of this, it is essential to develop a curriculum that takes into account a variety of points of view. The children's physical, social, and cultural preferences must be taken into consideration when teaching and learning. Instructors are the main parts of culture-based advancing as they ought to pursue propelling understudies to accomplish scholastically, yet additionally socially, mentally and profoundly. Because of how it affects learning, educators need to be aware of the cultural environment. They must find ways to incorporate languages and cultures into their teaching methods.

Every student, regardless of their cultural background, has the potential to achieve their full potential, and educators who are culturally responsive should provide them with the challenges they need to do so. To create a curriculum that is relevant to their students' lives, they must be aware of their students' primary languages, background, and culture. In order to make their students' educational experiences more positive and productive, they need to adapt their curriculum to take into account the diverse cultural backgrounds of their students. Building on students' cultural and racial backgrounds not only helps them succeed academically but also gives them more power as individuals. In the classroom, teachers must engage their students in team-building activities where they can both learn about and respect each other's cultures. Children are able to think critically about culture as a whole and just their own culture. A classroom that is culturally responsive is one in which students are respected and feel safe to learn and participate. They grow in their sense of self-worth and pride there. At the point when they view their societies being advanced at school they feel remembered for their school local area enabling them and making a deep satisfaction for their social legacy. Understudies here perform better scholastically and furthermore grow up to be more autonomous and dynamic residents when they learn in a climate where their language and culture are esteemed. The urgent need for culture-based learning is now felt more than ever because nearly all universities worldwide have international students. As a result, educators are now becoming increasingly aware of how the students' various cultural backgrounds affect their learning.

A comprehension of the connection among language and culture is significant for language students, clients, and for every one of those associated with language schooling particularly in the vocation of ecotourism. An understanding of the divergent opinions regarding the connection between culture and language can shed light on the variety of



perspectives regarding language use for language teachers and students in general. Language and culture open the entryway for a thought of how both language and culture impact individuals' life discernments, and how individuals utilize their pre-familiar semantic and social information to evaluate those insights. Recognizing how one's language affects others can have a significant impact on the direction and motivation of language study as well as interpersonal relationships for all language users. It can also provide significant insight and value to language education, program planning, and curriculum development. The concepts of culture and language are first discussed in this investigation, which then considers the connection between the two through Wardhaugh's three plausible relationships: language structure decides language use, social qualities decide the manner in which we use language, and the case that a connection between the two doesn't exist. Culture is characterized as shared convictions, values and ways of behaving of a gathering. Their point is that words also reflect the attitudes and beliefs of others. Language conveys cultural reality in both cases. However, the expression of experience by members of a community or social group goes beyond. They also create experience through the mediums they choose to communicate with one another, such as reading the newspaper or interpreting a graph or chart, writing a letter or sending an e-mail, or writing a message. The voice, accent, conversational style, gestures, and facial expressions all contribute to the creation of meanings that can be comprehended by the audience. Language is a symbol of cultural reality because it embodies cultural reality in all of its verbal and nonverbal aspects during the learning process.

Language is a social construct that is ingrained in culture. Mastering the language is necessary for understanding the embedded meanings, which can take a long time and be challenging. The entire conversation may be negatively impacted if the words or the cultural significance they carry are misinterpreted. It may be a deal-breaker in a business transaction. A good interpreter can be a big help in this situation. He or she might even build bridges and open doors that no one else would be able to open, or at least that no one would be able to open without a lot of work, pain, and time. Roney emphasizes that, on the other hand, selecting the wrong interpreter can actually lead to additional challenges. Because it is so difficult to comprehend people's cognitive processes when they communicate, the relationship between language and culture is complicated. Below, Wardhaugh and Thanasoulas define language in slightly different ways, with Wardhaugh focusing on what language does and Thanasoulas on how it relates to culture. Even though Wardhaugh doesn't mention culture, the speech acts it performs are always connected to the environment in which they are performed. As a result, it seems like it defines language with context in mind, which is more directly summarized in the following. Language is not independent of culture, which is the socially inherited collection of practices and beliefs that creates life's texture. It is, in a sense, a guide to "social reality" and "a key to the cultural past of a society." Furthermore, on the off chance that it is to examine a connection among language and culture, it should likewise make them comprehend of what culture alludes to. taken from Wardhaugh, makes sense of culture concerning the participatory obligations of its individuals. It expresses that a general public's way of life is comprised of anything that it is one needs to be aware or trust to work in a way to its individuals, and to do as such in any job that they acknowledge for any of themselves. For both Goodenough and Malinowski, culture is characterized by consideration



and assumption. As members of a culture, each individual has their own roles and requirements, but the culture's various requirements must also be balanced. As a result, when formulating a definition of culture, it is possible to observe that the idea is frequently more easily comprehended when the context of how the members of a culture operate, both individually and collectively, is considered. As a result, it is abundantly clear how crucial it is for members of any society to comprehend the actual power of their interactions with one another. As per the creators the idea of culture is characterized by different factors, for example, landscape, environmental, climatic, and atmospheric characteristics; the segment conditions; the rules of behavior that go along with celebrations, rituals, and magico-religious beliefs; social norms like punctuality, clothes, gifts, and conversational behavior taboos the degree to which the various societies have advanced socially and technologically; the group; the relations between genders; social designs and the relationship among its individuals; body contacts (good tidings, goodbyes, offers, and so on.); porrazos (meals, transportation, shopping, leisure activities, working hours, and other aspects of daily life); the literature of the various languages; the customs; wellbeing and body care; The training; signals and looks; the religion; home and housing; the legends, the customs, the tales, the convictions, the notions and the humor. All of the criteria used to create and define particular cultural environments. Subsequently, social substance ought to be gathered into collections and showed unequivocally in the classes. It also emphasizes that the individual integrates cultural knowledge into their approach to learning a foreign language.

Problems with incorporating culture into the classroom. When it comes to teaching the class, teachers face a significant obstacle if they use what has already been designed; that is, to use the texts that are available on the market because of two things: the understudy doesn't have a genuine vision of the way of life where it is drenched at that second and is a beneficiary of a lot of data that it isn't equipped for to acclimatize as a result of the inactivity to which it is uncovered. The fact that the classroom activities are based on the methodology of a class of conversation and discussion of readings, with the idea that the class of Language must include cultural aspects in daily tasks, is another fact that draws attention in the practice of attempting to integrate the cultural component. Culture can be taught by the teacher in classes that work on grammar, vocabulary, reading, and writing as well as classes that only deal with this kind of material. A curriculum that is too extensive presents teachers with another challenge. When teachers have to teach too much content that they believe will be more useful to their students and believe that it is not the right time to expose the learner to this type of content, many teachers feel that the study of culture requires time that they cannot waste. Despite the fact that a language is learned through use and its culture through observation and reflection on how it is used, as well as the similarities and differences between the students' societies and cultures of origin and the Hispanic world in this instance; It is essential to keep in mind that, in practice, one should avoid making the mistake of forcing students to present lengthy expositions on the aforementioned topics or, even worse, to endure lengthy explanations: Since this kind of activity has no other purpose than to inform rather than to promote knowledge and understanding of social habits based on participatory observation and know-how in context, historical facts about a country, its economy, and literature are appropriate. Culture is the general context in which tourism develops; in every



type of tourism, there is always some kind of contact with the culture of the destination. It was working on a description of the fishing and farming practices of the native people of the Trobriand Islands when it realized for the first time that their language—Kiriwinian—was the only way to comprehend what their practices meant. However, as it sat around the ocean, noticing the anglers shout out from one kayak to the next, manoeuvering their boots across troublesome waterways, understood that, to comprehend what was happening, it was adequately not to comprehend and record the significance of their words. It is essential to comprehend why they said what and to whom in a particular setting. In bigger setting of culture, for example, concepts of time and space, fertility rites, social organization, tribal economics, and kinship patterns. Therefore, the pragmatic meanings of verbal actions in context had to be added to the semantic meanings of verbal signs. In what ways are verbal exchanges where pragmatic meaning is realized culturally? In addition to what speakers say to one another, what they do with words in response to the demands of their environment also contributes to the creation of meaning. The speaker's endeavors to lay out logical rationality using contextualization signals can have an inclusionary impact, such as interviews, travel advice, a record of assistance, and so on.

In this research considers the hypothesis of phonetic relativity of Sapir Whorf:

- a. Nowadays, it is recognized that language, as code, constrains thought and reflects cultural concerns.
- b. However, in comparison to Whorf's time, we now appreciate the significance of context in enhancing the meanings encoded in the language.

Analyzing the signs establishes various semantic relations of denotation, connotation, or iconicity between words and things that give the world its general meaning. Likewise, signs lay out semantic relations with different signs in the immediate climate of verbal exchanges, or in the verifiable setting of a talk local area. The human desire for recognition, influence, and power, as well as the general drive for social and cultural survival, guide the creation of meaning through signs, which is not arbitrary. Cultures have strong behavioral norms, a well-structured social hierarchy, and close human relationships that influence communication style. Because information in a high context (HC) culture typically has deep internal meaning, not all information is explicitly stated in writing or speech. Due to their prior knowledge, the listener is expected to be able to read "between the lines" and comprehend the unspoken in a HC. It emphasized that "a high-context communication or message is one in which the majority of the information is either in the physical context or internalized in the person, while very little is in the coded, explicit, or transmitted part of the message." This definition was used to describe the type of communication. People typically speak sequentially in an HC, so the speaker is rarely interrupted. Correspondence is, as indicated by Gudykunst and Chime Too Mey. subtle, subdued, ambiguous, harmonious, reserved, and harmonious. Communication in an HC culture involves more information being internalized or in the physical environment; In a Low context (LC) culture, meanings are explicitly stated through language, so confidence in nonverbal communication is greater than in verbal communication. When something isn't clear, people usually expect explanations when they communicate. As Corridor makes sense of, most data is supposed to be in the communicated message to compensate for what is absent in the unique circumstance (both inner and outer). Direct,



precise, dramatic, and based on feelings or genuine intentions, communication in an LC is open.

A tight union of the way of behaving of the 4 pointers examined is communicated as follows:

- Restricted authority confirmed by the understudies about the information connected with the qualities of the understudies to characterize the backings that they expect about language and culture from the educational experience from ecotourism.
- Understudies show serious areas of strength for an in learning and guarantee that study hall exercises and extracurricular exercises advance the learning of language and culture
- Absence of acknowledgment of social variety and little advancement of discourse in English.
- Educators show deficient systemic treatment for the development of sociolinguistic capability in English, expected for understudies to deal with an exact and rational talk about language and culture.

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