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**EMERGING LINGUISTIC COMPLEXITY IN CULTURE AND
COGNITION.**

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Abstract: This article provides an overview of the interdisciplinary field of language, cognition and culture. The article explores the historical background of research from anthropological and linguistic perspectives. The key concepts of linguistic relativity, semiotic mediation and extended embodiment are explored and the field of cultural linguistics is outlined. Research methods are critically described. As well as the using ways of language are given in order to catch the language.

Key words: Culture, a language, relate, a social community, a universal fact, an expedient, psychological, a human, changes.

The meaning of the word "culture" has been the cause of many debates and disagreements. A much-cited early definition comes from the 19th-century English

anthropologist E.B. Tylor: "A complex whole, comprising knowledge, belief, art, morals, law, custom, and every other faculty and habit acquired by man as a member of society." is vague and ignores the importance of cultural differences. By the mid-twentieth century, anthropologists Kroeber and Kluckhohn (1952) were able to cite at least 164 definitions of culture, based on the following: "Culture consists of overt and implicit patterns of behavior acquired and transmitted through symbols. The specific achievements of human groups , including those that form a symbol in artifacts ... cultural systems can be considered, on the one hand, the product of action, and on the other hand, as conditional elements of subsequent actions. This definition emphasizes the importance of symbols, artifacts, and actions, but (written in accordance with the behavioral tenor of the period) ignores the importance of the cognitive foundations that support them.

The science most centrally related to culture. Both historically and to this day, is anthropology. The history of anthropology is, in a sense, the history of changing conceptualizations of culture. Throughout the 19th century, a cultural-evolutionary perspective prevailed, in which various human groups were considered to exist on a universal scale of sophistication and complexity. In Lewis Henry Morgan's (1877) influential theory, society and culture progress from barbarism to civilization through barbarism. This evolutionism was based on a Eurocentric, implicitly (and in its social-Darwinist variants, implicitly) racist philocultural complex (Sinha 1988), which included the assumption that "primitive languages" lacked the complexity and clarity of the languages of "civilized" peoples.

This flawed and unscientific view was challenged and overturned by the American anthropologist Franz Boas, one of the founders of linguistic anthropology, along with Bronisław Malinowski, who coined the term "ethnolinguistics" (Senft 2007). modern cultural linguistics.² Anthropology's serious engagement with the relationship between cultures and languages began with Boas's field studies of Native American languages and culminated in the 1911

publication of the Handbook of American Indian Languages. recognized the interrelationship between language, mind and culture. "Pure linguistic research," he wrote, "is a part of the deep study of the psychology of the peoples of the world" (Boas, 1911: 63). (Boas 1896: 901) also believed that "the emergence of the most fundamental grammatical concepts in all languages must be seen as proof of the unity of basic psychological processes." kidded.

Language is a system of "speech, manual, or written symbols" that humans use to communicate. It enables us to communicate, interpret, and play. Language helps us to share with others and identify ourselves. The roots of human language remain a mystery. Linguists agree that the first humans, the homo sapiens, used some spoken language. Yet, there is no record of this early language to show us how the speech started.

A group of people's characteristics and patterns of behavior define their culture. Language, arts, and customs are the basic categories we use to characterize culture.

Culture, on either side, is much more than that. Culture teaches us how to think, communicate with others, and perceive our surroundings. This is your cultural perspective. Culture comes from the Latin word "colere," which means "to produce something out of the earth." In specific ways, our history is what brings us closer together. Culture is often used to identify or separate people into groups. Western culture, Eastern culture, and African culture, for example. However, much like language, everybody has their own distinct culture. Even though two people living in similar situations will share characteristics. However, they are unable to share the same cultural experiences or ideas.

Within a social community, culture and language share human beliefs, realities, and actions. As a result, there is a relationship between culture and language. Whether it's national folklore or everyday conversation, language and culture go hand in hand. Paralanguage is the non-lexical portion of any culture's language. It's a broad word that encompasses things like body language and voice pitch or sound. Depending on where you grew up, the paralanguage will be

different. We pick up on those behaviors, expressions, and intonations from the people around us. Body language that conveys conflict in one country sometimes views as supportive in another. This is why, while talking, paralanguage can trigger miscommunication between ethnic groups. Pitch, intonation, speech rate, facial expressions, and hesitation noises are examples of paralanguage. It has a significant influence on the language you use. If you're bilingual, you've noticed how your voice "shifts" when you speak many languages. You can also note that your gestures or even attitudes change as a result of this.

Language changes often represent a culture's changing values. Language and culture are inextricably related. And you can't learn one without first knowing the other. Language is related to all features of human life in society. And comprehension of the surrounding culture is key to learning a language. The language also allows for the development and evolution of cultural values. Ken Hale, a well-known linguist, discusses the relationship between culture and language. He claims that when a language loses. A piece of culture is also lost as culture has a strong influence on the language. Our fundamental traditions, ideals, and interpersonal interactions are all influenced by culture. Language, on the other hand, makes these exchanges quick. Language promotes social connections. At the same time, culture aids our learning of how to connect with others.

The establishment of culture entails the use of language. Isn't communication an essential human need? Since the beginning, humans have been communicating and engaging one another in various ways. As a result, the language came first, for obvious reasons. Language is both the source and the essence of a culture. Many languages evolved. And there are still many languages spoken around the world. Just 200 languages remain in both spoken and written form out of over 7000 languages. And many of the languages are now extinct. It is fair to say that the complexity of languages and cultural diversity has increased over time. Languages change over time, owing to their cultural associations.

Do you know what language and culture have in common? Both are constantly developing! For example, the English we use today is very different

from the English of the past. Similarly, there are many variations between old and modern western cultures. There's no language without culture. Over time, both language and culture undergo significant changes. You can't expect a 10-year-old Chilean and a 70-year-old man to share the same culture or speak the same language. Even though they live in the same town.

The language and culture you experience in life have a significant impact on your personality. Culture shapes beliefs and ethics by telling you how to deal with others. Furthermore, it keeps you in touch with like-minded people. Also, it strengthens your sense of belonging to society.

Language, on the other hand, is a resource that allows you to communicate your culture. In reality, language uses to convey cultural ideas and beliefs. Furthermore, both culture and language allow us to look backward in history. Also, it helps shape our thoughts. Our cultural values influence the way we perceive, talk, and communicate with others. Language affects human thoughts as well. As previously mentioned, language and culture, as well as our personalities, continue to evolve. We learn and discover further when we encounter people from various cultures. And our interactions with them can affect our characters.

While there is diversity inside that group, culture unites a society. The language of the older generation, for example, will vary from the current people. Furthermore, different groups can speak the same language. But other groups use different subsets.

The language uses in several ways. There are three types of linguistic varieties:

- Geographical – only used in specific areas of the community)
- Social – varieties used by societal groups based on occupation, gender, and age)
- Practical – languages used for specific purposes (used based on function and situation).

As a result of these factors, dialects emerge, adding to the language's richness. Do you want to learn a new language? First, learn about culture! Understanding culture can be conducive when studying a foreign language. If you

want to learn foreign languages, you must first learn about the cultures of that region. You must be mindful of cultural differences to communicate effectively. Suppose you want to improve your language skills in a second language. Then it would help if you addressed both the culture and the language at the same time.

Language And Culture Relationship. The more you think about a language's cultural context, the faster you will learn it. If you aim to learn a foreign language, keep in mind that cultural awareness will be an essential part of your learning process. You must understand socio-cultural factors. And learn how to approach people in that foreign language to get language skills. To summarize a long story, language and culture are inextricably related.

It has been seen that language is much more than the external expression and communication of internal thoughts formulated independently of their verbalization. In demonstrating the inadequacy and inappropriateness of such a view of language, attention has already been drawn to the ways in which one's native language is intimately and in all sorts of details related to the rest of one's life in a community and to smaller groups within that community. This is true of all peoples and all languages; it is a universal fact about language.

Anthropologists speak of the relations between language and culture. It is indeed more in accordance with reality to consider language as a part of culture. Culture is here being used, as it is throughout this article, in the anthropological sense, to refer to all aspects of human life insofar as they are determined or conditioned by membership in a society. The fact that people eat or drink is not in itself cultural; it is a biological necessity for the preservation of life. That they eat particular foods and refrain from eating other substances, though they may be perfectly edible and nourishing, and that they eat and drink at particular times of day and in certain places are matters of culture, something "acquired by man as a member of society," according to the classic definition of culture by the English anthropologist Sir Edward Burnett Tylor. As thus defined and envisaged, culture covers a very wide area of human life and behaviour, and language is manifestly a part, probably the most important part, of it.

Although the faculty of language acquisition and language use is innate and inherited, and there is legitimate debate over the extent of this innateness, every individual's language is "acquired by man as a member of society," along with and at the same time as other aspects of that society's culture in which people are brought up. Society and language are mutually indispensable. Language can have developed only in a social setting, however this may have been structured, and human society in any form even remotely resembling what is known today or is recorded in history could be maintained only among people utilizing and understanding a language in common use.

Transmission of language and culture. Language is transmitted culturally; that is, it is learned. To a lesser extent it is taught, when parents, for example, deliberately encourage their children to talk and to respond to talk, correct their mistakes, and enlarge their vocabulary. But it must be emphasized that children very largely acquire their first language by "grammar construction" from exposure to a random collection of utterances that they encounter. What is classed as language teaching in school either relates to second-language acquisition or, insofar as it concerns the pupils' first language, is in the main directed at reading and writing, the study of literature, formal grammar, and alleged standards of correctness, which may not be those of all the pupils' regional or social dialects. All of what goes under the title of language teaching at school presupposes and relies on the prior knowledge of a first language in its basic vocabulary and essential structure, acquired before school age.

If language is transmitted as part of culture, it is no less true that culture as a whole is transmitted very largely through language, insofar as it is explicitly taught. The fact that humankind has a history in the sense that animals do not is entirely the result of language. So far as researchers can tell, animals learn through spontaneous imitation or through imitation taught by other animals. This does not exclude the performance of quite complex and substantial pieces of cooperative physical work, such as a beaver's dam or an ant's nest, nor does it preclude the intricate social organization of some species, such as bees. But it does mean that

changes in organization and work will be the gradual result of mutation cumulatively reinforced by survival value; those groups whose behaviour altered in any way that increased their security from predators or from famine would survive in greater numbers than others. This would be an extremely slow process, comparable to the evolution of the different species themselves.

There is no reason to believe that animal behaviour has materially altered during the period available for the study of human history—say, the last 5,000 years or so—except, of course, when human intervention by domestication or other forms of interference has itself brought about such alterations. Nor do members of the same species differ markedly in behaviour over widely scattered areas, again apart from differences resulting from human interference. Bird songs are reported to differ somewhat from place to place within species, but there is little other evidence for areal divergence. In contrast to this unity of animal behaviour, human cultures are as divergent as are human languages over the world, and they can and do change all the time, sometimes with great rapidity, as among the industrialized count. The processes of linguistic change and its consequences will be treated below. Here, cultural change in general and its relation to language will be considered. By far the greatest part of learned behaviour, which is what culture involves, is transmitted by vocal instruction, not by imitation. Some imitation is clearly involved, especially in infancy, in the learning process, but proportionately this is hardly significant.

Through the use of language, any skills, techniques, products, modes of social control, and so on can be explained, and the end results of anyone's inventiveness can be made available to anyone else with the intellectual ability to grasp what is being said. Spoken language alone would thus vastly extend the amount of usable information in any human community and speed up the acquisition of new skills and the adaptation of techniques to changed circumstances or new environments. With the invention and diffusion of writing, this process widened immediately, and the relative permanence of writing made the diffusion of information still easier. Printing and the increase in literacy only

further intensified this process. Modern techniques for broadcast or almost instantaneous transmission of communication all over the globe, together with the tools for rapidly translating between the languages of the world, have made it possible for usable knowledge of all sorts to be made accessible to people almost anywhere in the world. This accounts for the great rapidity of scientific, technological, political, and social change in the contemporary world. All of this, whether ultimately for the good or ill of humankind, must be attributed to the dominant role of language in the transmission of culture.

Language and social differentiation and assimilation. The part played by variations within a language in differentiating social and occupational groups in a society has already been referred to above. In language transmission this tends to be self-perpetuating unless deliberately interfered with. Children are in general brought up within the social group to which their parents and immediate family circle belong, and they learn the dialect and communication styles of that group along with the rest of the subculture and behavioral traits and attitudes that are characteristic of it. This is a largely unconscious and involuntary process of acculturation, but the importance of the linguistic manifestations of social status and of social hierarchies is not lost on aspirants for personal advancement in stratified societies. The deliberate cultivation of an appropriate dialect, in its lexical, grammatical, and phonological features, has been the self-imposed task of many persons wishing “to better themselves” and the butt of unkind ridicule on the part of persons already feeling themselves secure in their social status or unwilling to attempt any change in it. Much of the comedy in George Bernard Shaw’s *Pygmalion* (first performed in 1913, with subsequent film adaptations) turns on Eliza Doolittle’s need to unlearn her native Cockney if she is to rise in the social scale. Culturally and sub culturally determined taboos play a part in all this, and persons desirous of moving up or down in the social scale have to learn what words to use and what words to avoid if they are to be accepted and to “belong” in their new position.

The same considerations apply to changing one's language as to changing one's dialect. Language changing is harder for the individual and is generally a rarer occurrence, but it is likely to be widespread in any mass immigration movement. In the 19th and early 20th centuries, the eagerness with which immigrants and the children of immigrants from continental Europe living in the United States learned and insisted on speaking English is an illustration of their realization that English was the linguistic badge of full membership in their new homeland at the time when the country was proud to consider itself the melting pot in which people of diverse linguistic and cultural origins would become citizens of a unified community. A reverse movement, typically by third-generation immigrants, manifests a concern to be in contact again with the ancestral language.

The same sort of self-perpetuation, in the absence of deliberate rejection, operates in the special languages of sports and games and of trades and professions (these are in the main concerned with special vocabularies). Game learners, apprentices, and professional students learn the locutions together with the rest of the game or the job. The specific words and phrases occur in the teaching process and are observed in use, and novices are only too eager to display an easy competence with such phraseology as a mark of their full membership of the group.

Languages and variations within languages play both a unifying and a diversifying role in human society as a whole. Language is a part of culture, but culture is a complex totality containing many different features, and the boundaries between cultural features are not clear-cut, nor do they all coincide. Physical barriers such as oceans, high mountains, and wide rivers constitute impediments to human intercourse and to culture contacts, though modern technology in the fields of travel and communications makes such geographical factors of less and less account. More potent for much of the 20th century were political restrictions on the movement of people and of ideas, such as divided western Europe from formerly communist eastern Europe; the frontiers between these two political blocs

represented much more of a cultural dividing line than any other European frontiers.

The distribution of the various components of cultures differs, and the distribution of languages may differ from that of nonlinguistic cultural features. This results from the varying ease and rapidity with which changes may be acquired or enforced and from the historical circumstances responsible for these changes. From the end of World War II until 1990, for example, the division between East and West Germany represented a major political and cultural split in an area of relative linguistic unity. It is significant that differences of vocabulary and usage were noticeable on each side of that division, overlying earlier differences attributed to regional dialects.

The control of language for cultural ends. Language, no less than other aspects of human behaviour, is subject to purposive interference. When people with different languages need to communicate, various expedients are open to them, the most obvious being second-language learning and teaching. This takes time, effort, and organization, and, when more than two languages are involved, the time and effort are that much greater. Other expedients may also be applied. Ad hoc pidgins for the restricted purposes of trade and administration are mentioned above. Tacit or deliberate agreements have been reached whereby one language is chosen for international purposes when users of several different languages are involved. In the Roman Empire, broadly, the western half used Latin as a lingua franca, and the eastern half used Greek. In western Europe during the Middle Ages, Latin continued as the international language of educated people, and Latin was the second language taught in schools. Later the cultural, diplomatic, and military reputation of France made French the language of European diplomacy. This use of French as the language of international relations persisted until the 20th century. At important conferences among representatives of different nations, it is usually agreed which languages shall be officially recognized for registering the decisions reached, and the provisions of treaties are interpreted in the light of texts in a limited number of languages, those of the major participants.

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