Societal and Cultural Dynamics and Their Impact on Language

V.G.Sadh

Associate Professor

IPS Academy, Institute of Engineering and Science, Indore

ABSTRACT

In India, we uncover lots of cultural multiplicities, diversity, and variations. The diversity of language, different religions cultural habits, and rituals has an impact on cultural and societal diversity which is quite unique and impressive in communication. Language is an elementary promoter of communication, as well as a huge representation of one's cultural backdrop. Culture and language have been defined and re-defined frequently, as they are concepts that are closely connected with what is inherently individual. Globalization is altering the way people deal with another individual, and because of this people must recognize to efficiently communicate with others from a dissimilar culture. However, its continuous presence often implies minimalism and mutual understanding. While there is a cluster of metaphors in language, generated feelings and thoughts, symbols, and information to the meaning from the source to be transferred to the receiver and transferred appropriately comprehended the understanding of this message is a process that is accomplished. Of course, this procedure is not always realized acceptably because of cultural factors. Learning to comprehend diverse cultures will help us handling communication issues occur. As it is an immense topic, this research paper will highlight the differences in high-context and low-context language styles across diverse cultures and their influence on the individual, organization, society in multiculturalism. We would also explore the ways that how individual perception of effectiveness is influenced by the organizational culture, occupational culture, technology acceptance societal culture, and personal characteristics.

Key words: Culture, Society, Language, Globalization, Multiculturalism

INTRODUCTION

Culture and communication have been defined and re-defined repeatedly, as they are concepts that are intimately linked with what is intrinsically human (García &Rising, 2006). An anthropological remark, culture became comprised with each of its variables when the man initially appeared and recognized interpersonal associations with the varied individuals forming separate communities, thus allowing for intercultural communication. Language in fact has always been measured and considered, from the time of the Tower of Babel, as one of the hurdles to intercultural communication, but in our world of globalization and communications. Globalization is altering the way people deal with another individual, and because of this people must recognize to efficiently communicate with others from a dissimilar culture. However, its continuous presence often implies minimalism and mutual understanding.

All these fundamental meanings referred to above are absolutely understood through what we describe as culture. As the globe becomes more incorporated and integrated, bridging the gap in cultural conflicts through genuine communication is more and more important to people in all aspects of society. Culture, nevertheless, is not easy to comprehend. It has been distinguished that it is more often a resource of conflict than of synergy and, as Hofstede (1980) comments, cultural differences are a nuisance at best and often a disaster. For all these reasons, Baumgratz (1998) remarks that what is needed is a mapping out of relevant cultural dimensions of a social communication situation involving individuals or groups of different national and/or cultural origin and different forms of socialization who meet at a certain point in their lives in order to realize or contribute towards the achievement of certain general social, institutional, organizational, group and personal aims. Specific kinds of training must be made accessible to these social communication situations to be creative. In India, we find lots of cultural diversity and variations. The diversity of language, different religions cultural habits, and rituals has an impact on cultural and societal diversity which is quite unique and impressive in communication.

LITERATURE REVIEW

Cultural potential is considered to be one of the components of the social potential. L. I. Shayhlislamova (2013) rightly emphasizes that the cultural potential should be defined as the totality of accumulated cultural resources, tools, sources, supplies and opportunities that are on one side in the nature of

society in the form of accumulated material and spiritual results of human labor, and on the other side they are preserved as cultural property and objects of cultural heritage. On the narrow point of view, cultural potential is a set of objective and subjective features or factors contributing to the cultural space of the city or region. The objective factors are socio-cultural institutions. Subjective factors belong to the relationship of citizens to the existing social and cultural institutions, the nature of ethno-cultural ties and

As Patil (2002) says, culture, like a banana flower or onion, exists in layers. We can only understand it if we peel it layer by layer, cover by cover. However, it is easier said than done. The outer layer is easy to perceive as it comprises concrete and tangible manifestations like art, monuments, food, language, etc. The middle layer consists of norms and values, and hence it takes us some time to unfold it. The inner layer is rather difficult to penetrate because it subsumes assumptions about birth, life, death, happiness, unhappiness, and so on.

The relationship between language and culture has been a matter of dispute generating quite opposite views. Gilbert (1983), for instance, argues that in spite of its interpersonal function and intelligibility claims, language is not a social phenomenon. She refutes the arguments put forth by the commentators on Wittgenstein that support the thesis that language is a social instrument. On the contrary, Sharrock and Anderson (1986) comment that Wittgenstein does make a distinction between rules and communities in that he treats rules as social and collective phenomena as customs, uses and institutions are. It follows that language, which is a rule-governed behaviour, is by its very nature a social entity. The most widely accepted views on the relationship of language and culture are probably those of Malinowski (1964) whose focus on the study of culture as a system led him to the conclusion that linguistic behaviour could best be delineated and interpreted in its appropriate socio-cultural contexts. Thus the basic tenet of Malinowski's functional theory that all aspects of culture are interconnected is perhaps the most widely prevalent idea in cultural linguistics. Language, then, is a part, product and vehicle of culture. Therefore, it is essential to take into account the relevant socio-cultural contexts of their communication (Behura, 1986).

Implementation and violation of communicative rules and the positive and negative sanctions of language should obviously be considered in specific cultural contexts (Albert, 1972) because language is nothing but a set of social conventions (Lander, 1966). As Grimshaw's (1971) diagrammatic representation

of the relationship between language and reality shows, reality creates language and language creates reality; reality creates culture and culture creates reality; and language creates culture and culture creates language. Language, therefore, must be investigated within the social context of the community that uses it.

There is a great number of scientific papers devoted to the consideration of socio-cultural factors of linguistic behavior in a multinational environment, among which we find the problems of the integration of employment and linguistic behavior among the multilingual population, the influence of urbanization on social (linguistic) behavior (A. Valeyeva, M. Nugayev, 2014) as well as socio-professional stratification as an important condition for the development of the linguistic behavior (R. Tukayeva, 2003). L. Ismagilova reveals the development of multilingualism through the prism of social science and in the context of economic culture of modern society in general, which is one of the components of the social culture of modern society (L. R. Ismagilova, 2005).

Foley (1997) defines language as an important communicative practice that contains particular signs which are shared and transferred within a particular group and its generation to enable a coordinated community. He describes culture as a transgenerational domain of verbal and non-verbal practice in which social beings are able to communicate. These practices are always communicative and are a part in ongoing time periods of social structural relationships. Culture is like a structure of communication in a cultural group. In his own words he states as follows: "Culture, then consists of the things people do to communicate in ongoing transgenerational histories of social interaction."

Representatives of the political science, traditionally close to the sociology, have successfully developed language problems considering the international political dimensions of political issues from the view of international relations and global development (L. Muharyamova, N. Muharyamov, E. Taysina and others). B. Khalitov (2006) successfully generalized the study of linguistic aspects of the political process in supranational organizations, states and regions on the example of the European Union, Spain and Catalonia. No less interesting is the work by O. Yanush (2006) "Language factor of interstate integration" dealing with the role of language in international integration processes on the example of the European Union, the Southern Common Market and the Commonwealth of Independent States (O. Yanush, 2006) The investigations of political scientists are saturated with factual material; they vividly present vast information for the sociological

view of the problem "language-culturesociety" and for generalizing sociological patterns in the development of the communication processes.

OBJECTIVE

1. To develop a more thorough understanding of society and culture and its impact on language in a rapidly changing global environment.
2. To study the impact of multiculturalism and societal dynamics on communication.

RELEVANCE OF CULTURAL DYNAMICS

Culture and communication have a strong bonding basically, a set of shared values that a group of people holds. Such values influence how you believe and act and, more prominently, the kind of criteria by which you review others. Culture is an influential human instrument for survival, but it is a delicate occurrence. It is continuously altering and effortlessly lost because it exists in our minds. In other words, Culture is the individuality of a particular group of individuals, distinct by everything from religion language, social habits cuisine, music, and arts. There are more than 300 definitions of the word culture in the anthropological sense of the word (Victor, 1992). Cultures make countries exceptional and unique. Each nation has diverse cultural behavior and cultural rituals. Culture is more than material possessions, that is the way the culture uses and produces. Culture is also the attitude, beliefs, and values of the community in that culture. Culture also includes the means people assume about and comprehend humanity and their own lives. It varies within a society, region, and subgroup. A place of work may have a specific culture that is apart from similar workplaces. A province of a country may have a diverse culture than the remaining part of the country. A family may have a definite set of beliefs and values because this nation every time pursues their religion to have or discover the novel culture.

CULTURAL VARIATIONS ON LANGUAGE AND COMMUNICATION

Culture does not mean how one eats or dresses, but it is the way in which they present themselves as an entity to the exterior world. Language is an enormous promoter of communication, as well as a huge representation of one's cultural backdrop. Cultural miscommunication often stems from dissimilar and contradictory styles of messages and speech. A completely usual intonation pattern for a native Indian presenter may seem aggressive and angry to a foreign

listener. Connotations of vocabulary, as well as meanings of slang phrases, differ to a great extent across cultural outline, and a lack of acceptance and consideration of this reality often consequences in misinterpretations.
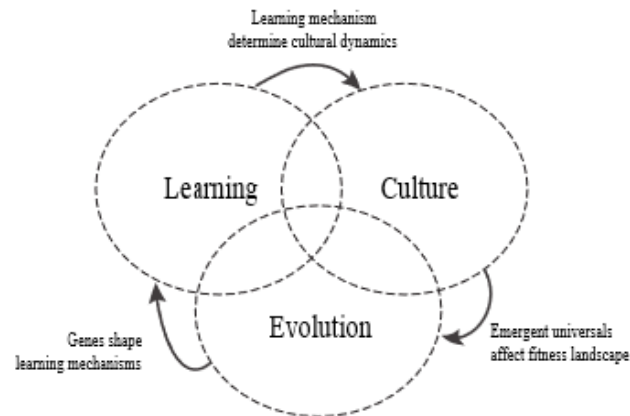

Cultures may be at variance in codes (literature, language, law, etc.), conducts (verbal and non-verbal behaviour), cuisines and culinary delights (e. g., curry, pasta, pizza, sushi and sashimi and so on), coaxing (hospitality, the way guests are perceived and treated), customs, conventions, contraception, costumes or clothing, courtesies (norms of politeness, the power principle and solidarity principle, etc.), conversation or communication (greetings, topics, turn-taking, opening and closing sequences, patterns of interruption, etc.), clock-time (how people perceive and manage time), concepts, conveniences (toilet habits, fast food habits, household devices, etc.), calendars (solar, lunar, etc.), currencies (pictures of national heroes, national animals and national birds, etc., heritages, and language/languages we find on paper currencies), contracts (negotiation tactics, clarity or ambiguity in terms and conditions of business agreements, etc.), contacts (eye contact, physical touch, physical distance people maintain when they converse, etc.), queues (have a look at how people in most South Asian countries board trains and buses), quietness (see the difference between levels of sound pollution caused during festivals and wedding ceremonies in countries such as India on the one hand and those in Europe or Japan), courting (arranged and love marriages), questions (which questions to ask and which to avoid), crossing (observance and violation of traffic rules), consumerism (attitude to material possessions and physical gratification), collaboration, cooperation and competition, collectivism (whether individuals are secondary to society or vice versa) and crafts (handicrafts, souvenirs, etc.).Non-verbal communication

significantly very much varies across cultural lines. One should be aware of and study different cultures to fully comprehend messages being transmitted. There are several aspects of non-verbal communication, such as facial expression, gesture and, kinesics, proxemics, haptic, paralanguage affect the way a message is construed. We can find diverse modalities of culture, which influence communication in different ways.

REFRAMING DIVERSITY AND MULTICULTURALISM

Cross-cultural communication depicts individuals, from conflicting cultural backgrounds; endeavor to communicate, though it is more often referred to as intercultural communication. The major theories for intercultural communication are based on the explanation of value dissimilar or differences dimensions among cultures.

Intercultural communication is connected to socio-cultural anthropology, the holistic lessons of humanity. Anthropologists have disputed that culture and conventional areas of communication refer to the procedure of exchanging information, typically via a frequent system of symbols. Human beings have developed a universal ability to envisage the world symbolically, to learn and teach such symbols within society, and to change the world based on such symbols. The movement of accepting and adapting symbols can be distinguished as "intercultural practice," as cultural practices encompass the way individuals do unusual things in a specified culture. This "cultural practice" is in a straight way associated with awareness and "knowledge of the world," and from this understanding, an unending list of contexts intervene, variables which determine the level of indulgence and, as a result, the communication between cultures.
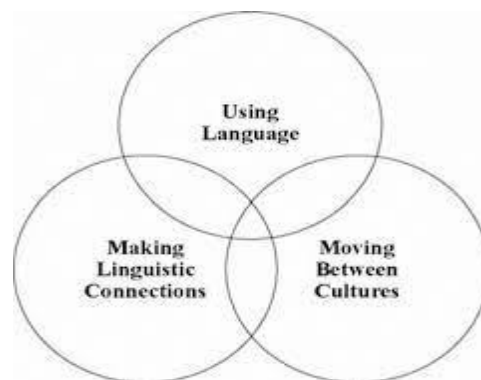
The stage of information and knowledge permits a superior or slighter degree of communication and, as a result, communication among people who create diverse cultures. Communication and Knowledge are two parameters that are fundamentally associated; the advanced level of knowledge, the better the stage of communication, but, at a similar time, from a dissimilar viewpoint, the superior the communication, the further knowledge increases. In another way, communication permits to decode several of the aspects that interfere in diverse civilizations.

Intercultural communication and cultural impact have been of interest in political, academic, professional, and institutional areas. For example, cultural assumptions are of immense impact to business firms or organizations, and corporate/work culture has been more and more made the center of research over the preceding two decades. Initially, the term was used to describe leadership practices, and later in the '80s management gurus defined culture in terms of symbols, slogans, heroes, rites, and rituals (Trompenaars 1998). Strategic growth, efficiency, and multiple skills and abilities at all levels depend not only on understanding and interpreting but also on "practicing" organizational culture. However, it has increasingly turned into a general disciplinary framework. Organizational culture is one of the various areas of information and knowledge which approaches aspects that interfere in culture but is not itself the spirit of the culture. The focus on culture, whatever the discipline being studied, must be carried out according to the patterns described by Trompenaars (1998).

As various variables, approximately a philosophy, interfere in languages, cultures have no domination on communication. Intercultural communication also depends on numerous variables. Parameters such as external and cognitive frameworks shared meaning and values, perceptions, or behavioral codes of persons are not only necessary to culture but to communicate. According to Gudykunst et al. (1995), communicating with others implies a certain level of prediction and anticipation of their responses. These levels vary with the level of knowledge of the interlocutor. However, the forecast is based on information coming from dissimilar sources. Initially, it comes from cultural information and knowledge which may be the only information available when establishing communication with a novel group or individual. Secondly, it comes from socio-cultural information or information concerning the group or occupation to which the interlocutor belongs. This type of information is the predominant data used in intercultural communication. Thirdly, we must think about psycho-cultural

information connected to the individual individuality of each subject matter. As we have seen, in the procedure of improving or establishing cultural, communication, social and individual variables interfere. As Gudykunst, et al. (1995) explain, knowledge of the unique and individual characteristics of the subjects is essential to better communication as well as socio-cultural information.

The research mentioned focuses on cultural diversity as an asset to be pampered and fostered. However, it has been made clear that if this cultural diversity is not accompanied by cultural understanding and awareness, it can direct to "culture shock" and misinterpretation.

CONCLUSIONS

Diverse cultures and their diversity in communities, variables, and populations, precise aspects of each individual integrating dissimilar cultures and different Interlingua settings continue to be unidentified scenarios. Though quite less significant research and studies have been carried out, culture in its unusual representations is exclusive to each situation, moment, group, and individual. In this sense, communication is also exceptional to each circumstance; neither culture nor communication is a rigid tangible reality. To work with diverse cultures, it is necessary to realize that while intercommunication and mobility in the world are more common than ever. Thus, we have seen that the categorization of cultures serves to help make them more comprehensible; we have outlined the problems, dynamics, and principles of intercultural communication and have put forth the methodology of simulation and gaming as a way to train members of numerous different professional and learning communities. More research and studies are obviously required to maintain this shifting field in focus, but more than this, what is actually desirable is the socio-cultural willingness and political will to execute what is already known if its complete potential is to be exploited. If members of diverse "cultures" really want to comprehend, converse and communicate with one another, it is possible.

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