Language as a tool of communication: how it reveals cultural reality and forms our spirit

M.A. Dzhukaeva 1,*, N.N. Abueva 2, and G.B. Mamedova 2

1 Chechen State University named after A.A. Kadyrov, Grozny, Russia
2 Dagestan State Technical University, Makhachkala, Russia

Abstract. A language is a means of communication by which man, in a different way in each community, analyses his experiences into units that have their semantic content and a phonetic expression, the moments. This phonetic expression is in turn divided into distinctive, consecutive units, the phonemes, which occur in a certain number in each language and whose nature and mutual relationship also vary from language to language. This implies that we use the term language solely to designate a means of communication that is double structured and manifested in sound, that apart from this common basis, nothing in the true sense belongs to language as a system that could not be different from one language to another; it is in this sense that it is to be understood when it is said that linguistic facts are arbitrary.

1 Introduction

In the abstract about the association of civilization and verbalization, particular branch take place. One theory indicates the language as a phenomenon of part of culture. Acculturation and verbal expression are dissimilar from one another, despite the fact that if you follow their connection, they have widespread beginnings, possibly for this cause, they are drawn together. The postulates of another theory claim that culture acts on the language and the entire occurrence is immediately reflected in the language. Think about archetype of communication persistent on cultivation and how a human proposes. What is the environment of dialect and intellectual awareness? How make an impression communication you can articulate the cultural reality fact of domestic declaimer. At distinct frequently, dissimilar polyglot, suggest a range of denotation, which is in reality a language.

Cher Lyons claimed that the language is a form, not a substance [1, p. 60], Cher even though in the irrelevant printing advert the predictable that presentation the guide concentration of the language, which is the representation of the noise approach, which is an random one, it has spirited and creative, which are not the same.
mean understanding, the first step of communication begins with expressing a message. It is impotent to ensure that our conversation partner actually hears what we want to tell them.

The second step of communication begins when our conversation partner has heard what we wanted to tell them. However, this does not automatically mean that they have understood what we have just told them. Normally, one conversation partner gives the over what is known as feedback to indicate whether they have understood or not understood. This could be a nod, for example, or a counter-question. Hearing something is not same as understanding there are probably no other area where there are as many misunderstanding as in language. We generally assume that we know what each individual word means to everyone, without realizing that there are hundreds of words that are ambiguous and that certain words can be assigned a specific, personal meaning. Clean examples of this are words such as discipline, responsibility, commitment and trust, which very in meaning depending on whether a specific situation r the term defined in our society is meant. Perhaps there is a misunderstanding, or our conversation partner was not paying attention at the time. In some areas, generalization can suppress or distort information, which in turn can result in communication losses. This also arise when statements are changed in meaning due to imprecise language. In order to use language correctly as a means of communication and to avoid misunderstanding, it is necessary to observe certain basic rules:

- The linguistic formulation should be as similar as possible to that of your conversation equality to the subconscious and allow trust to arise.

- The precise choice of words enables a pictorial expression-visualization that is often not enough. Therefore, one should strive to expend the vocabulary of words that one understands but rarely or never use(s). The total vocabulary of the German language is around 500,000 words, even if it contains technical terms from different scientific disciplines. Our passive vocabulary includes all the words we know and through which we can understand the statements of our fellow human beings—even if we do not need them. Deeping on education and mental ability, such a passive vocabulary can contain up to 50,000 words. Human speech have a few resemblances with this, but are outstandingly unlike in contrast with the higher than [2, p. 2].

2 Materials and methods

Scientists from almost all disciplines are now talking about globalization. Thanks to technological progress, today’s world is characterized by change, increasing globalization and increasingly complex economic, technical, social and cultural relationships.
and internationalization of production, as well as the loss of impotence of space and time have significant consequences for cultures, identities and lifestyles. Cultural globalization is, however, a specific phenomenon that contradicts itself in a parallelism between regionalization and globalization. The result is, on the one hand, the loss of one’s own cultural identity, and, on the other hand, an increase in cultural awareness and alienation between cultures are never globalized. In therefore leads to conflicts in the process of globalization.

The wealth of words that we use every day to formulate our thoughts includes – depending on education and practice – around 2000 to 4000 words – no comparison to our passive vocabulary. Now comes the third communication step. Our conversation partner has now heard and understood what we wanted to tell him. However, this does not automatically mean that he agrees to this. The 4-ear model shows how difficult it is to really understand the other person, because every understanding of messages is always just an image of what we believe the other person meant. Although the person we are talking to signals understanding, there is no guarantee that all of his feelings and thoughts are pictured in his heard and that we imagine them. It must be expected that certain terms can mean something to – each considering their own personality. The reasons for this can be: layers, specific language habits, self-image and image of others, education, upbringing.

The following example of the 4-ears model makes this clear: during a volleyball game, the athletes practice catching exercises. One of the athletes runs his passing route and drops the ball. Because he is also measured by the other person’s success or failure. The first person says to the second person: «Catch the ball!», to which he replies: «Throw the ball properly!». If we now consider what someone else actually wanted to say with this, there are four different elements that make up the message. This message contains statements that I reveal above example we can see that one person catching the ball. Because he is also measured by the other person’s success or failure. The relationship the message also provides information about what I thinking of you and how we relate to each other = relationship. This is often shown in the emphasis. The chosen expression and other body language signals, such as gestures and facial expression. The recipient normally reacts particularly sensitively to this side of the message, because here he feels as a person addressed or criticized in a certain way. In our example, the athlete’s comment shows that he does not trust anyone else or has had experiences with the player. Since the response is quite rude, it can be assumed that the player took the message in exactly the same way. The sender wants to encourage the recipient to do something. In our example, the athlete probably meant: «Concentrate more and try a little harder!». A message can also be used to encourage the recipient to do or do certain things, to think or feel certain things. This influence can be open or covert. In the latter case, it is manipulation. Revelation ear. What kind of person is he? What is wrong with him? Now is often the case what we do not listen to the same extent with all of our four ears. Depending on how we are filling that day, our mood and our relationship with the person we are talking to, we tend to switch off one or more of our ears or listen particularly carefully with them. Depending on which ear we listen with, our reception is different, we try to understand the factual content. As soon as we check the message for the self-disclosure side, we think about our conversation partner – What kind of person is he or she? What is going on with him or her at that moment? With relationship ear we listen to the things that concern us personally. How does the sender feel about me, what does he think of me, who does he think he is dealing with, how do I feel I am being treated? Finally, the appeal side is checked by asking. What does he want from me? Or with regard to the use of information – What should I do now that I know this? The course of the conversation is therefore dependent on the receptiveness of the respective ear. The receiver is often not even aware that he has switched off some of his ears and is thereby setting the course for human.
Interaction. If the sender and receiver give different weight to the different sides of a statement, misunderstandings can arise. The language is sometimes tiring in the contact of the speaker and the listener, Finocycaro called it interpersonal. Holliday called interaction. Pranovo in Holliday, p. 63 classifies the function of the language, based on a principle that goes beyond the linguistic function, like other experts. They are divided into seven following functions. For manipulating an environment leading to a certain situation, instrumental function. To manage an event, approval and rejection, a content function. For presentation of facts, representative. To maintain relationships uninterruptedly with jokes, jargon and idiom, an interaction function. The ability to learn knowledge, environmental recognition, a child with a question of heuristic function seen with the help of heuristic function. To express feelings, emotions and individuals, they advise a personal function, and for the embodiment of ideas the function of figurative use of the language.

3 Results and discussion

Guy Cook in Pranovo, p. 94 divided the classification of language functions into two main, micro- and macrofunctions. Macrofunctions, in turn, are divided into seven as in Hollide. You can express a crazy and magnificent through an emotional function, you can ask for help through the directive, transmit information through the flower, but you can pass the language on the code using a metallinguistic function.

The further development of linguistics is associated with the growing interest of researchers in the problem of the connection between human language and his thinking. As M.A. Shelyakin emphasizes, the semantic function of language is predetermined by the function of subjective reality, forms and ways of thinking and reflect the orientation of man in the world. An important part of the conceptual system of modern language science is the anthropocentric method, which is expressed in the studies of Russian linguists. In his work «On the anthropocentric and system-centric method of language», V.A. Alpatov emphasizes that the anthropocentric method is historically primary and consists in the researcher learning the language as its carrier, relying on recognition and description of his ideas about the language carrier, which are called linguistic intuition.

Kreben and Klakhorn in Pranovo developed many definitions of culture and distributed them by categories by the nature of their determination. A descriptive definition indicates an element of culture. The historical definition tells about the social heritage of culture. The normative definition shows the nature of culture as a rule of conduct. Culture is useful in combination with the environment, decisions and training of life. Determining the structure of the nature of culture puts it in order. Genetic definition of culture as human labor. Based on the above, we can understand that culture has taken its roots in all the veins and capillaries of our life. In every step of our activity, culture is felt. Cultural definitions compiled by Nababan claim that it covered all the corners and sides of our life. Nababan divided these rules into four categories, namely, a regulatory culture that collects humanity together, acquired through training or transformation of culture, ordinary human behavior in order to achieve cooperation and unity of survival. Culture everything related to our life.

One of the questions that the linguists are interested in is whether there is a connection between the language and the thinking of carriers of different cultures. Anthropologists consider the language as a piece of culture, so the main thing has become visible. There are many cultures, and, of course, the same number of languages. Therefore, everyone behaves differently. Modern English is a product of education with an emphasis on objectivity and nationality. The process of important values of the perception and vision of the world consists mainly of inanimate, dead matter. In the language of the Potavatomi tribe, everything in the world is considered a continuation and example of the Divine, including...
himself and everything in himself. How different should the world be for me if I understand it, as compiled from fundamentally separate and mechanically determined objects compared to real, living and breathing interaction. The world becomes a series of phenomena that I perceive as fundamentally different from me, with all the shortcomings of this, lack of resources and competition for them.

The language forms how we perceive this world, how we act in it and then this action intensifies. If the world is to see as a collection of dangerous others, but it will be necessary to interact with it accordingly, standing in a defensive and aggressive pose, but this will all affect us. Eye beyond the eye makes the world blind. The language of the tribe calls us to return to the connection with the world, all European languages do the opposite to some extent. They crush the world on the "I" and "non-I", which they either strive to absorb or get. This shares the universe. We are used to the phrase “I think, therefore, exist”, which demonstrates how language affects our consciousness. The mind reflects, and then discovers itself and goes outside into the world. But here is hidden and cunning, reflecting conditionality imposed by language. Thanks to the structure of the language, we must conclude that the thinking mind must indicate the subject, and the thought is an object. Any language is abstraction from reality, which strives to describe and give it meaning, but at the same time suffers failure, since it is only able to symbolize reality. The language makes up reality in a deep sense.

When we pronounce the words, they, like any sounds, exist, but we evoke the depicted reality through the conversation. Education of a full-fledged member of society passes through confusion by the world by the search for the word denoted by the language. Children perceive the world directly, the infinity of uncertain and vague impressions. And over time, we learn to divide the world into different things and are flooded with values, symbols, negative and positive incentives that inspire us.

4 Conclusions

The nature of the local language is multi-layered. We must either be aware of this or not to notice special categories in front of ourselves. People in isolated tribes are limited in movement and actions, which leads to a restriction of the reserve of words. A person in free movement in an open society with free activity, respectively, owns a large vocabulary. The English dictionary of the webster TM consists of six hundred thousand words, and a large Indonesian dictionary consists of sixty thousand words. Language is a serious tool. He solves the secrets of our social life. Using the language during communication, we drain it with culture. There is an invisible connection between the language of the expressing and social identity. The speaker reveals himself with the help of an accent, a reserve of words and patterns. With his representativeness, a person shows pride and strength.

There are oriental cultures, including Indonesian, who are not able to directly express their feelings. The Indonesian cannot express his love through the phrase “I love you.” This practice also exists among the Caucasian peoples. These peoples demonstrate their love in sincerity and deep attention. If such a phrase is heard somewhere, then only from the mouth of adolescents who were divorced from their cultural roots. Two things are inseparable for sure, language and culture.

Language is a system of symbols that people use to communicate or expression of thoughts and ideas to other people. The language is influenced and affects culture itself. By the language of a person, one can determine his education, status, biography, intellectual components. The language indicates the nation, being the last border of the empire. By controlling the language, we control the thought. The imposition of a language is an encroachment on freedom, having a deep character, since it is invisible and covered by a sense of reality. This invasion is invisible, erases the ability to think differently, introducing...
a system of values, making up the minds of colonized. This language is imposed, which means it starts the level of conquest. If a person does not have a free mind and power over the content of his thoughts and the structure that controls the mind, no freedom will matter, since a person will become a slave to random impulses and garbage values.

We are all enslaved by modern culture, we are inspired by the view of the world that makes us participants in the desecration of this world, we are forced to pollute our house, since we began to consider our house as a set of objects that can be broken and thrown away or exchanged. The consequences of the language are based on a separation consisting of subjects and objects, it intensifies over time and goes deep into roots. The objectification of our reality was the development of technology, this can be compared with the imposition of human intelligence in order to subordinate the environment to its goals. However, all desires to subjugate their desire to their whims are based on the principle of separation in our language. The further the technologies develop, the farther we leave from nature. Think about observing the stars, using a paper card.

Language separation and control in modern society. One example is the requirement of progressive trajectories on an endless distinction between groups into specific categories. This is a good idea, but to pay tribute to the specific experience of marginalized groups, which were already so much aside. We become more dependent on the category of identity, and seeing in others fundamentally others, we accept as a threat. It is necessary to create an inclusive world in which the experience of all people is respected. And constantly emphasizing the differences automatic, because general reality does not exist, in which we could participate. We are not able to create a touch apparatus that would be inclusive and progressive, not contradictory intuition, respected our connection with nature and with ourselves, maintaining dignity and sovereignty. However, the first step is certainly taken.

References