The study and teaching of a language cannot be divorced from its social context.

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Abstract: The aim of this study is to briefly discuss the relationship between language and culture and provide some examples of this relation from the perspectives of studying and teaching a language. It is important to understand the relationship between language and culture and to know which is controlling which. This paper somewhat leaned towards the positive aspects of this relation and focused on educational systems that are flexible regarding cultural concepts when studying/teaching a language.

Key words: Language teaching/learning, language and culture, code-switching, Language identity

I. INTRODUCTION

Language is an abstract term which generally means “thesubject of human communication in its spoken or written, consisting of the use of words in a structured and conventional way” (Oxford Dictionary of English, 2005). Language is a means of communication between people of the same geographical places without the regard of language globalization and language boundaries. People of the same geographical places (countries) usually have one language considered as their own tongue and also they have the concepts of culture about which abstract concepts as many definitions in the literature rebuting generally, the arts and other manifestations of human intellectual achievement regarded collectively (Oxford Dictionary of English, 2005). From this definition, one may tell that there is a simplistic communication within these definitions and although some may think that without language (communication) cultural aspects and concepts would not be exist ed, while other think that such culture that creates language. Since the relation overlapping between language and culture and each group of people of the same geographical place has their language and culture, there are relationships between these two (Holmes, J., 2013). Its important to understand that the relationship between language and culture and to know which is controlling which. This essay will briefly discuss the relationship between language and culture and provides some examples of this relation from the perspectives of studying and teaching a language.

II. LANGUAGE STUDY

varieties and styles:

As mentioned previously that the group of people according to their geographical place has their language and culture, it is known that people of the same country may have as linguists called, ‘language varieties’ and the set varieties of the same language is due to cultural differences (Holmes, J., 2013). Sociolinguistics and anthropologists indicated that the style of communication of a language (dialects, jargons) of a group of people is comprehended in its specific culture (Romaine, S., 2000). So, the shared language those groups use is somehow showing their identity, e.g. because the culture played role in shaping the general language and makes its dialects for them, this dialect is part of their cultural identity. Sapir, E. and Whorf, B.L. (1956) established the hypothesis that “the fact of the matter is that ‘real world’ istolargely extentunconsciously built up nthelanguagehabitoftgroupWeseenandheardeitherwiseexperienceverylargelyaswedobecauselanguagehabit sofourcomunitypredisposecertainchoicesofinterpretation”. The famous example of their hypothesis is the use of the word “snow” in the context of Eskimo and English languages. Therefore, language is used as a social tool and also shapes how people see the world and that is an example of the relationship between language and culture.

Code-Switching:

Code-Switching is the turning between two languages or may be more than two, in the case of multilingualism, the use of two languages in the case of monolinguals and the other situation is if the language is not the same context. So, it is the usage of number of linguistic varieties syntactically and phonologically in one context (Romaine, S., 2000). People develop their codeswitching for functional purposes as Milroy, L. (1987) argued the identification of prestige forms” have been considered in the works of sociolinguists. The use of prestigious forms is somehow related to the prestige forms and proper example to that is the Javanese language. Hudson, R. A. (1980), Trudgill, P. (1983), Coulthard, M. (1982), and Holmes, J. (1992) seem to be interested in this language, because it is a form of the hierarchy system of varieties and the large number of lexical differences. So, for Javanese people, the language is different whether
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Case Study:
Another example of the relationship between language and culture is in the case study by Luyan, G. and Dale, R. (2010) They have analyzed a large number of languages by using a number of demographic sources and the World Atlas of Language Structures. It has been found that there is a significant link between the difficulty of a language (morphologically) and the speakers’ number of that language’s demographic / socio-historically, the complexity of a language depends most on geographical, linguistic and social/interactional/usage (ibid, 2010). They found that a high number of people speaking an arguable number of people depends on a widespread, the high language is less complex, morphologically, due to the adaptation to the social environment, i.e., because it is widely spread people is more likely to simplify their language structure and invariants. Involving the edifiers, the range of speakers from different ethnic groups and different linguistic backgrounds (ibid, 2010). The link between social context and language change is somewhat obvious. Languages are more likely to change in complex than before, because of the social, cultural, and social aspects of migrant subject ['change through time, so the relationship between social power and change is an actual change in language seems to be dynamic (Luyan, G., and Dale, R., 2010).]

III. LANGUAGE TEACHING

In the study of communicative language teaching, this is the teaching of a foreign language through the focus on communication (interaction), Woods, D., and Cakir, H. (2011) argues that there are two dimensions, ‘regarding the teacher, knowledge; and the teacher’s personal and professional beliefs.’ The former, therefore, may be found in the position of the teachers in their ‘culture,’ while teaching. Long-term considering beliefs and significant parts of culture. These teachers’ dimensions are somehow interrelated, teachers who have knowledge and understanding of how the teacher’s personal and social environment applied to their theoretical explicit knowledge and how they are from actual (implicitly or practice) (ibid, 2011). A thesis is an overlapping in the personal and professional dimensions. Teachers may be to shape their belief in the theoretical and practical, i.e., their ‘objectivity’ seems to be affected by the subjectivity (ibid, 2011). Its not definitively that teachers use their cultural beliefs while teaching. However, it is not impossible to reflect their cultural views in their context. Personally, it is highly dependent on the cultural context they teach. Although sometimes there are teachers’ students, beliefs differences communicative language teaching tends to make such differences beneficial in any way to know how people from other cultures think and adapt to new proach, it is an important example of intercultural communication. Another example from the teachers’ perspectives, is the English language teaching is examined by Blanche Cohen, N. and Reilly, R. (2013) in Quebec, which is multilingual urban, and local. It has a large number of students from different cultural backgrounds, which makes it difficult to educate students in a system. Blanche Cohen, N. and Reilly, R. (2013) highlighted the problem of ‘environmental education’ is the problem of this locale, the problems with the cultural significance and diversity encountered by the educational system. “Research internationally you show that teaching education system that is named linguistics diversity are not beneficial to students in developing, fostering academic achievement” (Cummins, 2007; Falbo & de Bessa, 2006; Kymlicka, 2003; Cohen & Blanche, N. and Reilly, R., 2013). However, the claim of ‘Quebec educational system is a unique’ that protect the French language and culture, and that what they put on student’ and teachers (Blanche Cohen, N. and Reilly, R., 2013). Ibid (2013) offered environmental education as solving these problems because it contains variables enough so that something separate the dominance of one cultural concepts from the educational system. Although this system of education has a number of limitations, its positive aspect provides significant opportunities not only in teaching language but also in eaching in general.
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IV. CONCLUSION

Tosumup, this essay highlighted the issue that there is a relationship between language and culture, and showed briefly some examples of this relationship. The perspectives of studying and teaching a language. This relation seems to be obvious; the controversy lies in whether this relation could affect positively on studying/teaching a language or not. This paper risks leaning towards the positive side of this relationship and focused on educational systems that tend to be flexible regarding cultural concepts or may bend on cultural dominance when studying/teaching a language. Finally, the separation of language and culture is difficult; because it is suggested that culture is a part of the identity of the language.

REFERENCES


