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“If culture was a house, then language was the key to the front door, to all the rooms inside.” — Khaled Hosseini, Afghan-born American novelist and physician

Annotation: In article Language is one of the most important parts of any culture. Language is intrinsic to the expression of culture. As a means of communicating values, beliefs and customs, it has an important social function and fosters feelings of group identity and solidarity. It is the means by which culture and its traditions and shared values may be conveyed and preserved.

Key words: language, culture, communication, customs, beliefs.....

Language is one of the most important parts of any culture. It is the way by which people communicate with one another, build relationships, and create a sense of community. There are roughly 6,500 spoken languages in the world today, and each is unique in a number of ways.

Communication is a core component of any society, and language is an important aspect of that. As language began to develop, different cultural communities put together collective understandings through sounds. Over time, these sounds and their implied meanings became commonplace and language was formed. Intercultural communication is a symbolic process whereby social reality is constructed, maintained, repaired and transformed. As people with different cultural backgrounds interact, one of the most difficult barriers they face is that of language.

Language is intrinsic to the expression of culture. As a means of communicating values, beliefs and customs, it has an important social function and fosters feelings of group identity and solidarity. It is the means by which culture and its traditions and shared values may be conveyed and preserved. A particular language usually points out to a specific group of people. When you interact with another language, it means that you are also interacting with the culture that speaks the language. You cannot understand one's culture without accessing its language directly. Speaking, writing and reading are integral to everyday life, where language is the primary tool for expression and communication. Studying how people use language – what words and phrases they unconsciously choose and combine – can help us better understand ourselves and why we behave the way we do. Reasons why language is important: Language is the primary method for human communication, Language encompasses the range of humanity, Language and culture are closely linked, Language can be weaponized, Language can reveal significant differences in people, Learning another language can make you smarter.

Culture impacts our core traditions, values, and the way we interact with others in society. On the other hand, language makes those interactions easy. Simply put, language facilitates social interactions while culture helps us to learn how to behave and interact with others.

For most people looking to study another language, English remains the first choice – and for good reason. As the language of diplomacy, business and popular culture, currently spoken by an estimated 1.5 billion speakers (and with another billion in class right now), English really is the “world's language”

Language has immense power, and its impact depends entirely on how we wield it. Because words are so often used automatically and unconsciously, we have learned to treat them lightly. In daily conversation, we speak the majority of our words from habit, convenience and social obligation rather than from clear intent.

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Human culture and language are deeply intertwined. Anthropologists would have difficulty understanding a culture without becoming familiar with its language and vice versa. In fact, neither one can exist without the other. A distinguishing aspect of human communication is that it is symbolic.

Learning a language can be as easy or as difficult as you want it to be. Ask anyone with true language learning experience and they will tell you that the one thing that is more important than anything else is spoken practice.

An important question is what constitutes communicative competence in particular cultures and the notion of language, performance, and participation. There is a whistled language called el silbo in the Canary Islands, and smoke signals were once used to communicate over long distances. Language can be defined broadly to include all forms of speech, signing, writing, song, drumming, horn calling, gesturing, and so forth. In the case of signed languages, properties of a visual language modality include not only the manual sign system. Facial expression also conveys important grammatical, affective, and other information. Non-manual expressions such as head movement and eye movement convey important meanings. Some signers in the U.S. also use the mouth in certain conventionalized ways, including in some cases to form the shape of English words together with American Sign Language (ASL) as another resource for adding meaning. Although grammatical structures are often privileged in the formal study of language, intonation is a crucial feature in spoken languages influencing how people communicate emotion or affect and other meanings, such as enthusiasm or boredom. Intonation is a complex combination of rhythm, volume, and pitch overlaying entire utterances. It is heard by listeners as relative changes in prosodic features. There are important interfaces between verbal and visual codes, which are not yet well understood. So-called “non verbal behavior” or body language, for example, can be an important tool for indicating status as well as emotion and attitude. The role of space in communication can be very important, for example, who is allowed to be in what spaces and who sits where can affect rights and opportunities to talk. Gestures convey important information and can even replace words and serve as an entire communication, but can also be sanctioned in certain contexts, and vary considerable cross-culturally in form, expression, and appropriateness of use.

There are universal aspects of language and language use and aspects that are entirely culture specific. For example, some languages have a means for grammatically marking status relations, as in the well-known examples of the French tu/vous and German du/Sie as well as the far more complex Japanese honorific system, but all societies differentiate between specified roles and relations through language. This can take the form of address forms (titles) which delineate marital status, occupation, or gender, or can take other forms. In the case of grammatically marked status, speakers can indicate their own or others' status by choosing specific linguistic elements. A single utterance in Pohnpeian, a Micronesian language, can index two separate levels of status aimed at two separate individuals, and one participant's status can be differently constructed by two different speakers in the same interaction. Speakers often face difficulties in deciding which grammatical forms to use to convey relative social position, since a wrong choice can offend the addressee, or indicate incompetence on the part of the user. Even when grammatical forms for expressing social status are not present in a language, utterances can be designed to signal deference and hierarchy. As Dell Hymes pointed out any general theory of the interaction of language and social life must encompass the multiple relations between linguistic means and social meaning. The number of languages in the world is diminishing at a rapid rate with half of the current inventory of languages estimated in danger of extinction, as a result of culture contact, colonization, status and more recently globalization processes. When a language dies out there is a significant loss to the world community and to the next generations in knowledge and culture, since language is a primary means of cultural maintenance and transmission. An understanding of linguistic diversity serves the understanding of human linguistic processes. Most

of the endangered languages in the world have, unfortunately, not yet been well documented. Identity, race, class, education policies, and economic stratification all can influence processes of language extinction or preservation. When a language is adopted for trade, as in the case of Swahili, or is the language of the most powerful group in the case of colonization, this can have an effect on how speakers view the acquisition or maintenance of such a language. Language revitalization efforts encounter many complex challenges, including how a “speaker” of the language is defined, who is authorized to make decisions about language policies and goals for the community, the fact that no written texts may exist in some languages, orthographic issues, the views of the younger generation or younger speakers, and the perceived relationship between the native language and global linguistic markets. Now studying scientific heritage, socio-political activities and acquaintance youth charity of our above-stated ancestors is considered one of the main urgent objectives of the modern intellectuals.

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