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Culture, language and literature: Developing cultural communication

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Abstract
The relationship between culture, language and literature cannot be overemphasized. Culture is passed on to new generations through education, but is learned and learned. Thanks to art and literature by other cultures. Literature allows us to transmit the deep meaning of a strong culture, its conservatism and bigotry and collective in conscience creating the possibility of social change through a critic Able to act in the unconscious world of emotions. Finally, the paper makes an argument that a multiplicity of cultures and a multiplicity of norms for oral and non-verbal behavior is required training in interpersonal communication and that literature can be used as a rich resource develop the ability to communicate appropriately in foreign cultural settings.

Keywords: Literature, language, culture, emotions, communicate

Introduction

Literature is an art that uses language to shape an image to reflect social life and express the thoughts and
feelings of the author. Resulting from human productive labor. The first exhibited was oral literature, usually associated with music sung as lyrical poetry. Modern literature usually divides literature into four categories: poetry, fiction, prose, and drama. Culture is a social phenomenon and is a product of long-term construction. It is also a historical event. It is an accumulation of social history. Culture refers to history, geography, customs, traditions, ways of life, literature and art, norms of behavior, methods of thinking and values of a country or nation. It includes material culture, institutional culture and psychological culture. The internal structure of culture consists of the following levels: material culture, institutional culture, behavioral culture and mindset culture.

- The cultural layer of matter is the sum of material production activities and products of human beings.
- It is a concrete cultural thing with physical entities.
- The institutional culture layer is a variety of social behavior norms established by humans in social behavior.
- The behavioral culture layer is a behavior pattern commonly used in interpersonal communication in the form of etiquette, folklore, and customs.
- Mental culture is a subjective factor such as patterns of thinking on gestures by humans in values, aesthetic tastes and social awareness activities. This is equivalent to concepts commonly referred to as spiritual culture and social awareness. This is the core of culture.

The world has become a global village. Gone is the time when every country was the same Island. In the past people did not need to communicate with people from other cultures like us. Do it today, people move from their country to other countries for employment, Business, Tourism, etc. They need to communicate with people from different cultures and hence the need be aware of the fact that cultures are different in many ways. What is considered acceptable, polite appropriate in one culture and in another culture cannot be considered so. Behavior patterns changing perceptions of the principles of power and solidarity. Different people cultures interpret the content of the questions very differently.

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Cultures may vary in code (language, literature, law, etc.), conduct (verbal and non-verbal), dishes and culinary dishes (e. G., Curry, pasta, pizza, sushi and shashi and so on), Cohabitation (hospitality, the way guests are perceived and treated), customs, conventions, Contraceptives, costumes or clothes, etiquette (politics ideals, power theory and Solidarity principle, etc.), conversation or communication (salutation, subject, turning, opening and closing sequences, interrupt patterns, etc.), Clock time (how people feel and Time management), concepts, appropriateness (toilet habits, fast food habits, household appliances etc.), Calendar (solar, lunar, etc.), mudras (pictures of national heroes, national animals) and so on.

Language revolves around culturally conditioned paradigms of perception, attitudes and behavior. It is proposed, expressive, expressed and developed meaning. Observed learning against the backdrop of these complexities the second / foreign language is similar to an echo. There will be resonance and inconsistency of resonance depends on similarities and differences between the learner's mother tongue and the other tongue is learning. At the individual level, learning the target language is akin to couples in which the mother tongue and second tongue are often sung inconsistent and only occasionally sing synchronously. Culturally Odd class, this is a song song in which we hear the voices of many languages are so specific that they disrupt harmony. This is due to the absence of any similarity between the learner's first language and his / her target language. Army I list some of the major types of non-equivalence that Baker (1992) [8] discusses. One, one of the two cultures does not have some concepts that the other culture has. Two one of two languages do not have a word for a particular concept. Three makes two languages difference in meaning. Four, a similar word in a language has a complex meaning from its counterpart in another language. Five is a common word in one language, but another one does not have Six, one has a specific word, but the other does not. Seven two languages differ in physical perspective. Eight, they differ in interpersonal perspective. Nine, The two languages differ in the linguistic sense of linguistic acts. These are not non-equivalence include those who fall under 'body language', which also affects the teaching and learning process foreign language.

Perhaps the most widely accepted views on the relationship between language and culture are Malinowski (1964) [20], whose focus on the study of culture as a system, led him to the conclusion.

That linguistic behavior can best be depicted and appropriately interpreted socio-cultural Reference. Thus, the core of Malinowski's functional theory is that all aspects of culture are possibly the most widely practiced idea in cultural linguistics. Language, then, a part of culture is products and vehicles. Therefore, it is necessary to keep in mind the relevant Socio-cultural contexts of their communication (Behura, 1986) [10]. Implementation and violation communication rules and language restrictions should be clearly and positively considered in specific cultural contexts (Albert, 1972) [5] because language is nothing but a set Social Conference (Lander, 1966) [3]. As a graphical representation of Grimshaw (1971) [2] the relationship between language and reality shows, reality creates language and makes language reality; Culture is formed by reality and culture becomes reality; and language makes culture and culture creates language. Language must,

therefore, be examined within the social context of the community that uses it.

Literature, which manifests through language, can only be understood and it was operationalized by bringing it into a theoretical relationship with cultural and social phenomena. It is wrong to insist on the singularity of art and divorce from its context, because it is partial and biased understanding of the processes of literary creation. Literature can only be a work relating to the total dynamics of social and historical events, it was fully understood as the medium of realization is a part of cultural tradition. Language and other aspects of culture are so close that no part of a particular group's culture can be properly studies in isolation from linguistic symbols in use (Hoijer, 1964) [22]. Since language is a linguistic change must be the least important part of a particular group, and its pattern partly, in response to cultural changes in general. Linguistic change is a culture of rapid agar society is dynamic. A clear relationship exists, of course, between semantic changes and cultural change. Cultural innovations call for literal additions, either through borrowing or through coins or colloquialisms. Formation of compounds and similar derivatives to express newly acquired aspects of culture are yet another way in which Lexis reflects cultural change.

Thus, it goes without saying that there is an intimate connection between culture and content of language. Hoiser (1964) [22] believes that the vocabulary of a language is more or less honestly History of language with parallel lines is more easily accepted. Language is a the cultural complex from generation to generation with a body of customary forms and not in a different way from other cultural forms in society.

Relationship between culture and literature

Literature is a piece of life; It is a mirror of life. Literature, he says, is a seismograph of Society portrays it. George Bernard Shaw Probably. Was one of the best advocates of literature for life camp. His plays were principally publicized plays intended to highlight and correcting social fallies and foibles. Charles Dickens novels depict contemporary social realities. Thomas Hardy's novels are yet another example. His imagination reflects situations prevalent during its production. These conditions also include climatic conditions. In fact, weather is an important character in Hardy's novels. As we know sunny weather is rare situation in Britain is a major subject of British conversation. Therefore, there are many words to refer to sunlight - glitter, glitter, glitter, glitter, glitter, shimmer, etc. heat in India provides you a scorched experience while the heat in the UK provides you with a soothing experience. This is why one of his sons says to his 'Dark Lady' in Shakespeare: "Shall I Compare You?" Summer day? "In the context of British weather, this line would be interpreted as a positive rhetorical question as congratulations; But in the context of Indian weather, it would be considered question carrying negative connotations. Thus, literature is full of cultural meanings and assumptions.

There are new cases of study that deserve a center of research and special scientific study. Peace is not only the most important objective for our generation but first and the acquisition of a new social behavior based in love and respect. Obviously, peace depends on the decision of some, but in reality, it is a possibility achievement of every resident of the planet, a state of mind that should be

developed in inner space, in family groups and in small neighborhoods.

Society cells are sick with violence and are not able to operate the world democracy, towards peaceful decisions.

Language and literature carry the cultural weight of the patterns listed above thinking and personal and interpersonal, social behavior. Language and literature teachers need to be highlighted prominently such aspects of culture that reveal language and literature. Terminology, use of pronouns, language ambiguity or exploration, indirectness, respect, kinship terms, discourse structuring, turn-taking, speech acts are some of the key indicators of the peculiarities of a culture.

Lack of awareness about conditioning and determining the role of cultures Misunderstandings in multicultural classrooms can result in entertaining, embarrassing, and rethinking situations or even conflict. Therefore, course designers, textbook authors and teachers need to work together and implement an agenda for the script to switch learners with a comfortable feature for speech functions for a non-native variety-specific use specific use of another non-native type of speech work, and specific use of their own variety speech also performs native-specific speech functions whenever necessary.

Conclusion

The basis of the commentaries of a particular language is the result of an ethnic bias that ignores anthropological and linguistic reality that criteria vary from culture to culture, language to language, and even dialect to dialect. The connection between culture, language and literature from the point of view of intercultural communication. Larsen-Freeman remarks, "When we focus on language in use as compared to language as a pivotal formal system, we see it rooted in the context and culture of the local speech community in which the participants are. Growing Social and English Scholarship beyond Boundaries: Volume 1, Issue 1. 161 Economic Mobility of Many These days, English has become an international language. It is not really owned by any one group of speakers". Larsen-Freeman continues, ". gone is the notion of a homogenous language competence and a mono-cultural identity. In its place there is recognition that the resources of one speaker intersect with others, but they are also specific. In other words, there is diversity within unity". Larsen- Freeman suggests," developing an understanding of one's students' attitudes, "values, beliefs - the world- philosophy of a particular goal culture is important all too often the other of culture Aspects are ignored. They are sometimes addressed through the study of literature the target culture". Cultural relativity is one internal facility of communication. People learn to communicate in their own specific sense social networks, which by their nature cannot be global, but can be local.

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