

Language in Culture and Culture in Language: The Intertwine

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Abstract: The world is now a global village. The fast movement of people, goods and services and even data across borders breeds greater contacts among cultures; and therefore, greater potentials of communication across cultures. Since globalisation has brought greater interactions between people from different cultures of the world, the resultant effect is cultural conflicts; the root cause of which was traced to differences in language. Hence, Using Yoruba, English and Russian as a study, this work examines the aspects of language that often cause conflicts across cultures, with the aim of reducing such conflicting situations, if not totally removed. Smooth and effective conversation between people from different cultural backgrounds requires not only a good understanding of language variation across cultures, but applying the knowledge acquire in enhancing relationships.

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1. Introduction

Since the world is gradually becoming a global village, cross border movement of man, labour and technology have experienced a geometric increase. The business world, in the bid to get the best hand to do the work, is now adopting a geocentric approach with attendant job opportunities for several talents to explore, thereby exposing them to diverse cultures. People from different cultures process and interpret information differently. Their roles, relationships and social identities are prescribed by their cultures. Likewise, are the goals they believe to be important and the ways set in achieving them. Insensitivity to linguistic differences may halt smooth interaction of people across cultures. Problems arise when there is perception bias due to ethnocentrism – a belief that one’s culture is ‘the best, the most advanced; and the most correct’. With the anxiety of losing one’s familiar signs and symbols of social intercourse, a person introduces or adds his local tongue to the other cultures. This results in ambiguity and conflicts; whereas, one of the best points of access to other cultures is language. Language is the primary tool by which a culture transmits its values and beliefs. In order to avert or reduce such conflicts, therefore, the need for this study. Therefore, using Yoruba, English and Russian as a study, this work investigates the relationships between language and culture with the intent of curbing the cross cultural conflicts resulting from language ambiguity. Now, what is language and what is culture? And what is the relationship between the two concepts?

2.2. What is Culture?

Culture is considered to be a broad concept which embraces all the phases of human life. Anthropologists view culture as patterns of behaviour and thinking that people living in social groups learn, create and share. Culture distinguishes one human group from others (Richerson & Boyd 2005; Baldwin *et al.* 2006). It also distinguishes humans from other animals. Culture includes a people’s beliefs, rules of behaviour, language, rituals, art, and technology. It also encompasses their political cum economic systems, religion, styles of dress, way or manner of producing and cooking food. Defining ‘Culture’ is not an easy task. It has been defined in diverse ways and the choice of definition is made more difficult because of sheer numbers. For instance, well over one hundred and fifty definitions were reviewed by Kroeber and Kluckhohn (1952). The first major definition of the term was provided by Taylor. He defined culture as a “multifaceted institution which includes knowledge, belief, art, law, morals and customs”; including other experiences and behaviours learned by man in a society (Taylor 1871 in Adebisi 2009: 11).

One major criticism of this definition is that it neglects the means by which culture is acquired: whether it is genetically or through a learning process. Culture is largely acquired through a learning process. The environment in which one is raised determines, to a large extent, one's cultural attributes. As a child grows up, he replicates the things he sees people around him do, and in the process he becomes a member of that cultural group. Kroeber & Kluckholm's (1952) is more encompassing since it noted themes expressed by most scientists –

“Consists of patterns, explicit and implicit, of our behaviour acquired and transmitted by symbols, constituting the distinctive achievement of human groups including their embodiments in artefacts; the essential core of culture consists of traditional (historically derived and selected) ideas and especially, their attached values” (1952: 180).

For the purpose of this study, however, we shall adopt Trenholm & Jensen's (1992) definition. They defined culture as a set of values and beliefs, norms and customs, rules and codes, that socially define groups of people, binding them to one another and giving them a sense of commonality.

3.0. Relationship between Language and Culture

Studies revealed that the relationship between language and culture is a complex one (Jiang 2000; Risager 2006; Kramsch 2011; Elmes 2013). This is due largely to the great difficulty in understanding people's cognitive processes when they communicate. Wardhaugh (2002: 2) defines language as “...a knowledge of rules and principles and of the ways of saying and doing things with sounds, words, and sentences rather than just knowledge of specific sounds, words, and sentences”. Although Wardhaugh did not mention culture in his definition, it is inherent since the speech acts we perform are inevitably connected with the cultural environment they are performed in. Therefore, by implication, he wittingly defined language with consideration for context. According to him, the structure of the language determines the way we use language; and that cultural values determine language usage.

However, Thanasoulas (2001) believes that language does not exist apart from culture. It evolved from the socially inherited assemblage of practises and beliefs; and it is what determines the texture of human life. In a sense, according to Salzmänn (1998), it is a key to the cultural past of a society and a guide to social reality (Sapir 1929 in Salzmänn 1998).

3.1.1. The Symbolic Nature of Language as Applied to Russian Yoruba and English

Humans, according to Wang (1982), speak about 10,000 languages. Even though they differ one from one another; yet, languages in all cultures possess the same characteristics. Also, language, in all cultures of the world, contains elements which could be combined in various ways to create meanings - just as cement and bricks could be combined in so many ways to construct different structures. The elements in English, Yoruba and Russian languages are the letters of the alphabet embedded with punctuation marks - commas, periods, among others. Usually, the elements of a language have no meaning by themselves; however, these elements could be combined to create symbols (representations that stand for objects, things, ideas and activities). For example, in English language, the letters a, b and t are meaningless; however, when combined one could create the symbols *bat* and *tab*; whereas the Russian alphabets, *у*, *к*, *а*, *б* and *ѣ* when combined form the word *буква* (meaning letter). Likewise, the Yoruba alphabets m, n, i and a are also meaningless but when combined could form words like *amin* (sign/symbol), *amin* (intelligence service), *amin* (amen) or *Mina* (a city in middle belt, Nigeria). Whereas English language has 26 alphabets (5 vowels and 21 consonants) and Yoruba, 25 (7 vowels and 18 consonants); Russian language has 33 alphabets (10 vowels and 21 consonants and 2 signs - hard (*Ѣѣ*) and soft (*Ѣѣ*), that are not pronounced).

Table 1: Alphabets (elements) of the Three Languages:

English			Russian			Yoruba		
Consonants		Vowels	Consonants		Vowels	Consonants		Vowels
Bb	Pp	A a	<i>Бб</i> "b" in bat	<i>Рр</i> "r" in run	<i>Аа</i> "a" in car	Bb	Pp	Aa
C c	Qq	Ee	<i>Вв</i> "v" in van	<i>Сс</i> "s" in sound	<i>Ее</i> "ye" in yet	Dd	Rr	Ee
D d	R r	I i	<i>Гг</i> "g" in go"	<i>Тт</i> "t" in tap	<i>Ёё</i> "yo" in yonder	Ff	Ss	Е е
Ff	Ss	Oo	<i>Дд</i> "d" in dog	<i>Фф</i> "f" in fat	<i>Ии</i> "ee" in see"	Gg	Ş ş	Ii
G g	Tt	Uu	<i>Жж</i> "s" in measure	<i>Хх</i> "h" in hello	Oo "o" in bore	<i>GB gb</i>	Tt	Oo
H h	Vv		<i>Зз</i> "z" in zoo	<i>Цц</i> "ts" in bits	<i>Уу</i> "oo" in boot	Hh	W w	<i>Q q</i>
Jj	Ww		<i>Кк</i> "c" in cat	<i>Чч</i> "ch" in chip	<i>Ыы</i> "i" in ill	Jj	Yy	Uu
Kk	X x		<i>Лл</i> "l" in light	<i>Шш</i> "sh" in short	<i>Ээ</i> "e" in pet	Kk		
Ll	Yy		<i>Мм</i> "m" in mat	<i>Щщ</i> "sh" in sheep	<i>Юю</i> "u" in usage	Ll		
Mm	Zz		<i>Нн</i> "n" in no		<i>Яя</i> "ya" in "yah"	Mm		
Nn			<i>Пп</i> "p" in pot	<i>Ўў</i> (a semi-vowel)"y" in toy		Nn		

3.1.2. The Symbolic Nature of Culture

Just as language is symbolic; Culture is also symbolic - it is based on symbols. Symbols are abstract ways of referring to and understanding ideas, objects, feelings, or behaviours; and the ability to communicate with symbols using language. People have culture primarily because they can communicate with and understand symbols. Symbols allow people to develop complex thoughts and to exchange those thoughts with others. Language and other forms of symbolic communication, such as art, according to Adebisi (2009), enable people to create, explain, and record new ideas and information. A symbol has either an indirect connection or no connection at all with the object, idea, feeling, or behaviour to which it refers. Thus, symbols provide a flexible way for people to communicate even very complex thoughts with each other.

3.2. Language and Culture Are Rule-Governed.

Languages contain several categories of rules - phonological and semantic. Phonological rules determine how spoken language sounds. While the English pronounce the word *quay* /'kē/ like the word *Key*, students of the

researcher, who were from Yoruba, Igbo, Ijaw and Efik cultures, pronounced /kwe/. In the same vein, the Yoruba word *okọ* (husband) becomes *oko* (farm) in the tongue of non-speakers. On the other hand, semantic rules define the meaning of specific words, reflecting the way speakers of a particular language (culture) respond to a particular symbol (word). Just as the word *sword* /sɔrd/ (a weapon) could be wrongly interpreted to mean *sod* (earth) or the Yoruba *okọ* (husband) interpreted as *oko* (penis) or the Russian симпатичный/*simpatichniy* (good-looking/attractive), to mean **sympathetic** by non-speakers of a language could turn otherwise.

3.3. Meanings are in Cultures and not Words

People from different cultures, in some cases, interpret symbols from their cultural perspectives and coined words from their world view. For example, the English “bead” is interpreted *akun* or *ilekẹ* in Yoruba and *бусы* in Russian. In the social arena, while beads or *бусы* serve as ornaments in English and Russian cultures, it is more than that in Yoruba culture. *Ilekẹ* is symbolic of royalty. It is only worn by either a person whose lineage is royal; or prominent individuals that are conferred with chieftaincy titles based on their achievement in the community. In religious context, while the English refers to religious beads as “rosary”, the Russian equivalent is *бусы для отсчёта произнесенных молитв* (prayer beads/rosary) and *opẹlẹ ifa* in Yoruba. When the English in prayer “say the Rosary or pray with the Rosary”, the Russians equivalent is either *возносить молитву* or *читать молитву* literally translated to mean “say / count one's beads”; it is only the Yoruba *Babalawo* that could *ki opẹlẹ ifa* (hold the beads and sing the praises of the *Ifa* Oracle); and this is done during consultation to explain a riddle to a congregant.

4.0. Language Styles

Language usage in all cultures is not just conveying an idea by choosing a particular group of words. Every culture has its unique language style that distinguishes it from others. Speaking competently is seasoned by certain ingredients such as giving details or brevity, precision or vagueness and amount of formality or informality. Problems arise, however, when speakers from a culture try to use the language style of another culture completely different from the way it is used in that culture. One way in which language styles vary is in terms of their directness. Hall (1959), identified two distinct cultural ways of using language; low-context and high-context cultures. Low-context, he observed, uses language primarily to express thoughts, feelings and ideas as clearly and logically as possible; but high-context cultures value language as a way to maintain social harmony. Whereas the meaning of a statement is directly expressed in words spoken in low-context cultures; high-context, rather than upsetting others by speaking directly, hitting the nail on the head; speakers learn to present matters indirectly. While low-context is attributed to English culture, Yoruba and Russian are high-context cultures. For example, in response to a question posed to a bosom friend, “Will you ever betray your friend?” while an English person may answer in direct affirmative “I will never”; a Russian may say *Ни за что!* (Not for anything) and Yoruba will say *Ka ma ri* (May we not see such). Whereas in English culture a direct “no” could be given to an undesired request; it is not so in Russian and Yoruba cultures. In these cultures, maintaining harmony is important. Therefore, speakers avoid speaking directly if it would pique another person's pride. Instead, a Russian would say *Я боюсь сказать...* (I don't know exactly... /I'm not quite sure...); and a Yoruba, *E fun mi laaye, ng o maa ro* (Give me some time, I shall think about it). This difference of cultural norms in language style could lead to misunderstandings and conflicts between speakers of the three languages. For instance, an English speaker could view a Yoruba or Russian speaker as evasive, while the Russian or Yoruba could perceive the English as blunt and insensitive.

Another dimension of the difference in language style across cultures could be in terms of conciseness and brevity as against elaborateness. The Yoruba, for example, frequently use language that is much richer and more expressive than the English. Strong assertions and exaggerations that would sound ridiculous, commonly featured in Yoruba language. Take for instance, this excerpt from Fagunwa's (1949) *Igbo Olodumare*:

Beṅni emi rora joko ni temi, ti mo n wo oju aye, ti mo n ronun nipa awon eniyan, nitori onirunru eniyan ni mo ti ba gbe po ri, akoko igba ti mo si n soro yi, akoko pataki ni o je ni igbesi aye mi, nitori igba naa ni baba mi pa oju de, ti o re koja oke odo, ti o ki aye pe o digboṣe, ti akuko ko lehin okunrin (1949: 1-2)

Here, in trying to explain a phase in his life (the period his father died), the speaker used some exaggerated assertions that may be too strong and complex for a non-speaker of the language to comprehend. Consider the underlined phrases:

- i. ti mo n wo oju aye - literally translated, ‘looking at the eyes of the world’; but this is not what the speaker meant. The speaker was ruminating over issues around him at the moment.
- ii. baba mi pa oju de - ‘my father closed his eyes’. Literally, one closes his eyes either when cogitating or in sleep, here it is a different sleep - a sleep of death; his father died.
- iii. ti o re koja oke odo - ‘when he crossed the river’; that is, he crossed to another territory, a different world; which semiotically, signifies death - when his father died.
- iv. ti o ki aye pe o digboṣe - ‘when he bade the world goodbye/ when he left the world’
- v. ti akuko kọ lehin okunrin - when the cock crowed after his demise

All these to an English may sound ridiculous but it is what enlivens the Yoruba. This contrast in linguistic style could lead to misunderstandings between speakers from these three different cultural backgrounds.

5.0. Language and Worldview

It is widely acknowledged that language and culture are interrelated and inseparable. Language reflects and buttresses the perception of the people in a culture. It is a road map to how a culture views the world. Whereas some scholars’ defined culture as “the total way of life of particular groups of people, including their systems of attitudes and feelings, which are learned and transmitted from generation to generation” (Lado 1957; Laing 1990; Kohls 1996 & Condon 1973). Wardhaugh (2002) observed that there appear to be three claims to the relationship between language and culture. According to him, the structure of a language determines the way in which speakers of that language view the world; or as a weaker view, the structure does not determine the world-view but is still extremely weighty in predisposing speakers of a language toward adopting their world-view. What this means is that a people’s culture discovers reflection in their language. Since they value certain things and do them in a certain way, they come to use their language in ways that reflect what they value and what they do. For example, Elmes (2013) observed that Hanunóo, a language from the Philippines, has four terms for colour white, black, green, and red; though further examinations revealed that these are also referred to as lightness, darkness, wetness, and dryness. In Yoruba, a dominant language in South-Western Nigeria, a word could mean more than three different things, depending on circumstance. For example, *Oko* – could be interpreted to mean husband, hoe or sword (when the two “o” are dotted); stone, farm and wicked fellow; *owo* - money, trade or horn, reverence, broom, hand or *Owo* town (a town in South-Western Nigeria); or like *igba* (calabash), *igba* (two hundred), *igba* (garden egg - a type of fruit) or *igba* (time period).

The notion of language as a reflection of a culture’s worldview stemmed from what scholars referred to as the Sapir-Whorf Hypothesis of linguistic determinism. The duo asserted that language served as a propeller for thought; channelling people’s reasoning towards dialectal modes. The implication of this is that the way a culture perceives the world is predetermined by the structure of the language spoken in the cultural environment. For example, the three cultures in this study have different words for different whether condition; according to their cultural perceptions; some of which are illustrated below:

Table 2: Different Weather Conditions in English, Yoruba and Russian Cultures

English	Russian	Yoruba
Weather	<i>Погода (pogoda)</i>	<i>Oju ojo</i>
Nice weather	<i>Хорошая Погода (khoroshaya Pogoda)</i>	<i>Oju ojo dara</i>
It is snowing	<i>Идет снег (Idyot sneg)</i>	<i>Yinyin n wo</i>
It is cold weather	<i>Холодно (kholodno)</i>	<i>Otutu mi</i>
It is hot weather	<i>Жарко (zharko)</i>	<i>Ooru mi</i>
It is bright outside	<i>На улице светит солнце (Na ulitse svetit solntse)</i>	<i>Oju ojo mole kedere</i>

Table 3: Different Weather Types in English, Yoruba and Russian Cultures

English	Russian	Yoruba
Fog	<i>Туман (tuman)</i>	<i>kurukuru</i>
Thunderstorm	<i>Гроза (groza)</i>	<i>Iji lile</i>
Thunder	<i>Гром (grom)</i>	<i>ara</i>
Lightning	<i>Молния (molniya)</i>	<i>manamana</i>
Hail	<i>Град (grad)</i>	<i>yinyin</i>

Tables 2 and 3 above demonstrate the power of language in shaping cultural identity. There are other aspects of life that also reflect a culture's worldview. Take for instance, the tags used in daily conversation reflect and shape the way one views the self and others. This explains the usage of impressive titles like *Omoba* (Prince/Princess), *Ololajulo* (Your Excellency), *Balogun* (Field Marshal in the Army), and so on, in the Yoruba world; and *Господин* - (*Gaspadin*) or Mr. in Russian and English societies. Also, there are certain words in a language that are peculiar to a culture and have no equivalent in another language. Or how would one interpret the Yoruba *gongoso*, *sokologobangose* or *Igbo Elegbeje* to an English or a Russian?

6.0. Synonyms in English, Russian and Yoruba

Semantically analyzing the synonym for the English word 'travel', is 'a voyage or a trip' in English; but could be three different things in Russian. It could be: i. *Поездка (poezdka)* - an outing, a trip, journey or a tour; *Странствие (stranstvie)* - wandering; and *дорога (daroga)* - way or road. For example, *показать кому-л. Дорогу (pokazat kamu dorogu)* - show somebody the way or *загораживать дорогу кому-л (zagoshivat dorogu kamu)* - stand in somebody's way or block somebody's way. However, "travel" in Yoruba could be *irin ajo ranpe* or *irin ajo olojo gbooro* (short or long journey). This translate to the fact that English, Yoruba and Russian synonyms share three common themes of 'destination', 'duration' and 'means of transport' - outing

Table 4: Illustration of ‘destination’, duration’ and ‘means of transport’ in English, Russian and Yoruba

English	Russian	Yoruba
A <i>trip</i> is a journey that you make to a particular place	<i>Poezdka</i> is a short journey	<i>Irin ajo ranpe</i>
A <i>journey</i> is an act of travelling from one place to another	<i>stranstvie</i> is a long journey to faraway place	<i>Irin ajo olojo gbooro silu okeere</i>
A <i>route</i> is a way, road or a path of travel	<i>Doroga</i> – road, way	<i>Ona</i>
	<i>Pokazat kamu</i> – <i>dorogu: to show somebody the way</i>	<i>Fi ona han enikan</i>

7.0. Cognates in Yoruba, English and Russian

Movement of people from one culture to another impacts greatly on language - the infiltration of cognates. Cognates, like immigrants on political/economic asylum, settle down in their new country and begin to adapt to new life. Few cognates in Yoruba, English and Russian are listed in the table below.

Table 5: Cognates in English, Russian and Yoruba

Yoruba	English	Russian
<i>Dokita</i>	Doctor	<i>Доктор (Doktor)</i>
<i>Banki</i>	Bank	<i>Банка (Banka)</i>
<i>Darekito</i>	Director	<i>Директор (Diryektor)</i>
<i>Dokumenti</i>	Document	<i>Документ (Dokument)</i>
<i>Boolu</i>	Ball	<i>Бол (bol)</i>
<i>Kofeso</i>	Professor	<i>Профессор (Profyessor)</i>
<i>Yunifasiti</i>	University	<i>Университет (universityet)</i>
<i>Fisa</i>	Visa	<i>Виза (viza)</i>

8.0. Pronoun usage in the Yoruba, Russian and English cultures

Although language norms differ from culture to culture, showing respect to people is an important function of language. For example, pronoun usage in the Yoruba, Russian and English cultures. In English culture, **Personal Pronouns** refer to the first person (the speaker(s) – I, we; the second person (the person being spoken to - ‘You’ (both singular and plural) and the third person (the entity being spoken about - (‘He’ for singular male, ‘She’ for singular female, ‘It’ for non-human things, ‘They’/ ‘them’ for plural form). Contrary to this usage, Yoruba language use “they” (plural form) for singular male/female as a sign of respect. **Similar to Yoruba**, in Russian, depending on who one engages in conversation, the tone could be formal or informal. For example, in conversation between friend and close relatives, one could address the person with the informal *ты* (**you**); **but when it concerns someone older, or someone that the speaker is not familiar with, it is usually a respect form** – *вы* (you - plural form of *ты* or *eyin* in Yoruba). Pronoun usage in the three cultures is demonstrated in the tables 6a and 6b below:

Table 6a: Use of *Personal Pronouns (Singular)* in the Yoruba, Russian and English cultures

	1st person	2nd person	3rd person (masc.)	3rd person (fem.)	3rd person (neut.).
English	<i>I, Me</i>	<i>You</i>	<i>He, Him</i>	<i>She, Her</i>	<i>It</i>
Yoruba	<i>emi</i>	<i>iwo</i>	<i>oun</i>	<i>oun</i>	<i>oun</i>
Russian - (Nominative Case)	<i>Я(Ya)</i>	<i>Ты(Tyh)</i>	<i>Он(Onn)</i>	<i>Она(Аnah)</i>	<i>Оно(Аноh)</i>
Accusative Case	<i>Меня(тyпyа)</i>	<i>Тебя(тyбyа)</i>	<i>Его(yевoh)</i>	<i>Её(yевoh)</i>	<i>Его(yевoh)</i>
Genitive Case	<i>Меня{тyпyа}</i>	<i>Тебя(тyбyа)</i>	<i>Его(yевoh)</i>	<i>Её(yевoh)</i>	<i>Его(yевoh)</i>
Dative Case	<i>Мне(тпyе)</i>	<i>Тебе(тyбе)</i>	<i>Ему(yету)</i>	<i>Ей(yеу)</i>	<i>Ему(yету)</i>
Instrumental Case	<i>Мной(тпоуі)</i>	<i>Тобоү(табоуі)</i>	<i>Им(еем)</i>	<i>Ей(yеуі)</i>	<i>Им(еем)</i>
Prepositional Case	<i>Мне(тпyе)</i>	<i>Тебе(тyбе)</i>	<i>Нём(nyom)</i>	<i>Ней(nyey)</i>	<i>Нём(nyom)</i>

Table 6b: Personal Pronouns (Plural) in Russian/Yoruba/English

	1st person	2nd person	3rd person (masc.)
English	<i>We, Us</i>	<i>You</i>	<i>They, Them</i>
Yoruba	<i>awa</i>	<i>eyin</i>	<i>awon</i>
Russian - Nominative Case	<i>Мы (me)</i>	<i>Вы (Vi)</i>	<i>Они (Аnі)</i>
Accusative Case	<i>Нас (Nas)</i>	<i>Вас (Vas)</i>	<i>Их (Ikh)</i>
Genitive Case	<i>Нас (Nas)</i>	<i>Вас (Vas)</i>	<i>Их (Ikh)</i>
Dative Case	<i>Нам</i>	<i>Вам</i>	<i>Им</i>
Instrumental Case	<i>Нами</i>	<i>Вами</i>	<i>Ими</i>
Prepositional Case	<i>Нас</i>	<i>Вас</i>	<i>Них</i>

There are basic rules of politeness in Russia and Yoruba. Using *ты/iwo* at the wrong time and place may make people withdraw from conversing with someone - it gives a bad impression about a speaker; in fact, it connotes rudeness.

Table 7: Manners in Pronoun

Language	pronoun	Expression
English	You	Can you give me a call?
Yoruba	E	Se e o le pe mi?
Russian	Вы (можете)	Вы можете мне позвонить? (Vi moshite mne razvonit?)

9.0. Conclusion

This study explored the relationship between language and culture – both are interconnected; and one will always affect the other. Since language represents culture in the minds of its speakers, Language stands for the whole culture (Ming-Mu & Cheng-Chieh 2006). Culture, on the other hand, also denotes language and is summed in the philosophical, religions, economic, and socio-political systems of a people. Therefore, as the world progresses in the journey of globalisation with unstoppable and unavoidable movement of persons, labour, technologies, goods and services across cultural boundaries; there is the need for people research and learn more of other cultures; most especially, those cultures they nurse the ambition of coming in contact with. Cultural learning helps people to discover that there are diverse ways of viewing the world. Cultural learning helps remove biases and ethnocentrism and straighten perceptions of other cultures; bearing in mind that no culture is superior to another and no language supersedes the other as long as it is meaningfully and gainfully used by its speakers to share ideas, emotions and desires. All languages have certain forms of elements (alphabets) that the speaker uses. In order to avoid conflict, a foreign speaker should learn how those elements (alphabets) are joined to form words; and how those words are combined into meaningful sentences. Insensitivity to linguistic differences is an impediment to smooth Interaction of people across cultures. It has been established in this study that language is the primary tool by which a culture transmits its values and beliefs. It is a valuable point of gaining access to foreign cultures. It is therefore pertinent that members of other cultures understand that as they cross the borders of their cultures to another, learning a foreign culture requires competently learning the associated language, for one is a corollary of the other and cannot be separated; they are intertwined.

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