

UNIVERSIDADE FEDERAL DO PARÁ
CAMPUS UNIVERSITÁRIO DE BRAGANÇA
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Grande Área: Linguística, Letras e Artes

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[1] Language always carries meanings and references beyond itself: The meanings of a particular language represent the culture of a particular social group. To interact with a language means to do so with the culture, which is its reference point. We could not understand a culture without having direct access to its language because of their intimate connection. A particular language points to the culture of a particular social group. Learning a language, therefore, is not only learning the alphabet, the meaning, the grammar rules and the arrangement of words, but it is also learning the behavior of the society and its cultural customs. Thus, language teaching should always contain some explicit reference to the culture, the whole from which the particular language is extracted.

[2] The human communication process is complex, as many of our messages are transmitted through paralanguage. These auxiliary communication techniques are culture-specific, so communication with people from other societies or ethnic groups is fraught with the danger of misunderstanding, if the larger framework of culture is ignored.

[3] Growing up in a particular society, we informally learn how to use gestures, glances, slight changes in tone or voice, and other auxiliary communication devices to alter or to emphasize what we say and do. We learn **these** culturally specific techniques over many years, largely by observing and imitating. The most obvious form of paralanguage is body language, or Kinesics, which is the language of gestures, expressions, and postures. However, the meaning of words can also be altered by tone and character of voice.

[4] Language and culture have a complex, homologous relationship. Language is complexly intertwined with culture (they have evolved together, influencing one another in the process, and ultimately shaping what it means to be human). In this context, A.L.Krober (1923) said, “culture, then, began when speech was present, and from then on, the enrichment of either means the further development of the other.” According to Rossi Landi (1973), “the totality of the messages we exchange with one another while speaking a given language constitutes a speech community, that is, the whole society understood from the point of view of speaking.” He further explains that all children learn their language from their societies, and during the process of learning a language also learn **their** culture and develop their cognitive abilities.

[5] According to Michael Silverstein, communication is a way of bringing beliefs, feelings, and identities into the present context, that is, the language we use to talk about it directly influences the way in which we think about the world. “The real world is, to a large extent, unconsciously built up on the language habits of the group. No two languages are ever so similar that they represent the same social reality. The worlds in which different societies live are distinct, not merely the same with a different label attached” (Edward Sapir, 1929). Therefore, to speak is to assume a culture, and to know a culture is like knowing a language. Language and culture are

homologous mental realities.

[6] The problem lies in what happens when cross-cultural interactions take place, i.e., when message producer and message receiver are from different cultures. Contact among cultures is increasing and intercultural communication is imperative for anyone wanting to get along with and understand those whose beliefs and backgrounds may be vastly different from their own.

[7] Language can mark the cultural identity, but it can also refer to other phenomena and refer beyond itself, especially when a particular speaker uses it to explain intentions. A particular language points to the culture of a particular social group. We can therefore presume that language learning is cultural learning, so language teaching is cultural teaching due to the interdependence of language and cultural learning.

[8] In fact, language teaching means, inevitably, language and cultural teaching. According to Buttjost, “Culture learning is actually a key factor in being able to use and master a foreign linguistic system.” The Bellagio Declaration of the European Cultural Foundation and the International Council for Educational Development states, “For effective international cooperation, knowledge of other countries and their cultures is as important as proficiency in their languages and such knowledge is dependent on foreign language teaching.”

[9] Learning a language is therefore learning the behavior of a given society and its cultural customs. Language is a product of the thought and behavior of a society. An individual language speaker’s effectiveness in a foreign language is directly related to his/her understanding of the culture of that language (Taylor, 1979), and it is possible to consider teaching culture through learners’ own languages, which can be used in a specific way to interpret the other culture (Ager).

[10] Finally, we can conclude that immersion teaching accelerates the acquisition of cultural knowledge: “...the integration of language and culture learning by using the language as medium for the continuing socialization of students is a process which is not intended to imitate and replicate the socialization of native-speaker teachers but rather to develop student’s cultural competence from its existing stage, by changing it into intercultural competence” (Fengping Gao)

RESPONDA DE ACORDO COM O TEXTO. AS RESPOSTAS DEVEM SER EM PORTUGUÊS

1. **Considere o parágrafo [1]** – Por que se pode afirmar que “o ensino de língua sempre deveria conter alguma referência explícita a cultura” da qual ela se originou? (1,0)

Resposta: Porque os significados de uma língua estão profundamente relacionados a esta cultura de origem

2. **Considere o parágrafo [4]** – O que é interação *cross-cultural* e por que esta pode ser problemática? (2,0)

Resposta: Trata-se da comunicação entre dois interlocutores de origens culturais distintas e pode ser problemática devido às diferentes línguas serem mais do que diferentes códigos para os mesmos referentes, mas formas diferentes como cada povo compreende a realidade e pensa sobre o mundo.

3. **Considere o parágrafo [8]** – O que afirma a declaração *Bellagio*? (2,0)

Resposta: Que o conhecimento sobre outros países e suas culturas é tão importante quanto o conhecimento linguístico para que haja cooperação internacional.

4. **Considere os parágrafos a seguir** – A que se referem os termos em negrito no texto: (1,0 cada. Total 2,0).

a) **Linha 3 (parágrafo 3)** –

Gestos, olhares, mudanças no tom ou na voz e outros recursos comunicativos auxiliares.

b) **Linha 10 (parágrafo 4)** –

Crianças

5. Escreva **VERDADEIRO** ou **FALSO** ao lado de cada sentença: (1,0 cada. Total 3,0).

a) Considere o parágrafo [2] – A falta de conhecimento dos aspectos culturais, principalmente, referente à comunicação não verbal podem causar uma quebra na comunicação;	VERDADEIRO
b) Considere o parágrafo [4] – Rossi Landi (1973) afirma que “a totalidade de mensagens trocadas enquanto falamos constitui em parte uma comunidade de fala, pois, a sociedade só compreende o outro pelo que ele diz.”	FALSO
c) Considere o parágrafo [9] – O texto afirma que a eficácia de um falante em uma língua estrangeira depende do quanto ele conhece a cultura daquela língua.	VERDADEIRO