

LANGUAGE AND CULTURE IN THE LEARNING PROCESS FROM THE ECOTOURISM

Maritza Sandra Pibaque Pionce¹ Lilita Margarita Baque Pibaque² Diana Paola Pibaque
Gómez³ Soledad Ayón Villafuerte⁴

¹ Universidad Estatal del Sur de Manabí - Ecuador. ² Universidad de Guayaquil – Ecuador. ³ Ministerio de Educación – Ecuador. ⁴ Universidad Estatal del Sur de Manabí Ecuador.

Abstract: Language is the principal means whereby its social lives are conducted. When it is used in contexts of communication, it is bound up with multiple culture and complex ways. The objective expresses facts, ideas or events that are communicable because they refer to the knowledge about the world that other people share, especially from the ecotourism. The relationship between culture and communication generates great paradox and is often misunderstood by contemporary society, it goes hand in hand since its genesis, it is impossible to separate both terms in individual development, so it is a result of the interaction where culture manifests as main organizer of the human experience in the process of learning from ecotourism. The gap between the cultures of the world comes from ancient conflicts, today, through globalization, this existence becomes more evident, the voices that cry for understanding, alliance and dialogue are becoming of higher quality, a technified world in which the management of the channels for dialogue and communication are no solution to the threat. Rebuilding ancestral values in childhood and youth by creating a discipline that focuses on people from different cultures communicating with each other, especially when handling different languages, and taking care also produces alignments that allow this intercultural communication. This research is based on methods of bibliographic analysis, inductive-deductive, and analytic-synthetic. Its methodology is dynamic with activities of analysis and reflection.

Key words: Communication, language, cultural reality, interrelationship, knowledge.

I INTRODUCTION

An understanding of the relationship between language and culture is important for language learners, users, and for all those involved in language education especially in the career of ecotourism. For language teachers and learners in general, an appreciation for the differences in opinion regarding the relationship between language and culture can help to illuminate the diversity of views held toward the use of language.

Language and culture open the door for a consideration of how both language and culture influence people's life perceptions, and how people make use of their pre-acquainted linguistic and cultural knowledge to assess those perceptions. For all language users, the recognition of how their language affects others can greatly impact the direction and motivation for both language study and interpersonal relationships, and it can also add great insight and value to language education, program planning, and curriculum development.

This investigation begins by introducing the concepts of language and culture, and then considers the connection between the two through the three plausible relationships forwarded by Wardhaugh: language structure determines language usage, cultural values

determine the way we use language, and the claim that a relationship between the two does not exist.

Culture is defined as shared beliefs, values and behaviours of a social group. Words also reflect attitudes and beliefs, their point, that are also those of others. In both cases, language expresses cultural reality. But members of a community or social group do not only express experience; they also create experience through the medium they choose to communicate with one another, for example, speaking on the telephone or face-to-face, writing a letter or sending an e-mail, a message, reading the newspaper or interpreting a graph or chart. The way in which people use the spoken, written or visual medium itself creates meanings that are understandable to the voice, accent, conversational style, gestures and facial expressions. Through all its verbal and non verbal aspects, language embodies cultural reality in the process of learning, thus it can be said language symbolizes cultural reality. This work is divided in the form following. The section II presents the development of the research: The relationship between language and culture in understanding people's cognitive processes when they communicate. In section III the resources and methods. The section IV the results and discussion in relation to the process. In section IV, the conclusions

and in the section VI the bibliography.

II DEVELOPMENT

Language and culture

Language is socially constructed and therefore embedded in the culture. Understanding the embedded meanings requires mastering the language, a process that can be extremely time consuming and difficult. Misinterpreting the words or the cultural meaning associated with them may negatively affect the entire interchange. In the case of a business deal, it may be a deal-breaker. In this situation, a good interpreter can become a major asset. He or she may even construct bridges and open doors that would not be opened to an outsider — or at least that could not be opened without a great deal of effort, pain, and time. On the other hand, the poor choice of an interpreter can actually create additional obstacles, emphasizes Roney, [1]

The relationship between language and culture is a complex one due largely in part to the great difficulty in understanding people's cognitive processes when they communicate. Below, Wardhaugh and Thanasoulas each define language in a somewhat different way, with the former explaining it for what it does, and the latter viewing it as it relates to culture.

[2] defines language to be: 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. While Wardhaugh does not mention culture per se, the speech acts it performs are inevitably connected with the environment they are performed in, and therefore it appears to define language with consideration for context, something [3] more directly compiled in the following.

...(1)language does not exist apart from culture, that is, from the socially inherited assemblage of practices and beliefs that determines the texture of the life [4] In a sense, it is "a key to the cultural past of a society", [5], a guide to "social reality".

And if it is to discuss a relationship between language and culture, it must also have some understanding of what culture refers to. [6] taken from Wardhaugh, explains culture in terms of the participatory responsibilities of its members. It states that a society's culture is made up of whatever it is one has to know or believe in order to operate in a manner acceptable to its members, and to do so in any role that they accept for any one of themselves.

[7] views culture through a somewhat more interactive design, stating that it is a response to need, and believes that what constitutes a culture is its response to three sets of needs: the basic needs of the individual, the instrumental needs of the society, and the symbolic and integrative needs of both the individual and the society.

For both Goodenough and Malinowski, culture is defined by benevolence and expectation. While each person holds their own individual roles and subsequent needs as part of a culture, the various needs of the culture must also be kept in balance. Consequently, in composing a definition for culture, it can see that the concept is often better understood in the context of how the members of a culture operate, both individually and as a group. It is therefore clear how important it is for members of any society to understand the actual power of their words and actions when they interact.

According to the authors [8] the concept of culture is defined by various variables such as: environmental, climatic and atmospheric characteristics, the landscape environment; the demographic conditions; the behavioral parameters associated with ceremonies, festivities, ritual practices and magico-religious beliefs; social conventions (punctuality, gifts, dresses, taboos regarding behavior in conversations, etc.); the level of social and technological development of the various societies; the family; the relations between sexes; social structures and the relationship among its members; body contacts (greetings, farewells, offers, etc.); porrazos (meals, transportation, shopping, hobbies and leisure, hours and work practices); the language or languages and their literatures; the traditions; health and body care; The education; gestures and facial expressions; the religion; housing and home; the myths, the rites, the stories, the beliefs, the superstitions and the humor.

All criteria for the creation and delimitation of specific cultural environments. [9] emphasizes how social and cultural belonging are the predominant elements in communication. Thus, cultural content should be grouped into repertoires and taught explicitly in the classes. It also points out that the individual does not approach the learning of a foreign language without integrating cultural knowledge.

Disadvantages to integrate culture in the classroom

Teachers deal a great challenge when it comes to teaching the class, if it is to use what is already designed; that is to say, to use the texts that are in the market, since two things happen: the student does not have a real vision of the culture in which it is immersed at that moment and is a recipient of a large amount of informa-

tion that it is not capable of to assimilate because of the passivity to which it is exposed.

Another fact that draws attention in the practice in which it is tried to integrate the cultural component is that the activities worked in the classroom are based on the methodology of a class of conversation and discussion of readings, and the idea is that the class of Language must include cultural aspects in daily tasks. The teacher can teach culture not only in a class where this type of content is exclusively dealt with, but also where grammar, vocabulary, reading and writing contents are worked on. Another difficulty that teachers deal is that of a curriculum that is too extensive. The study of culture involves time that many teachers feel they can not waste when they have to teach too much content that think will be more useful to their students and believe that it is not the right time to expose the learner to this type of content.

Although a language is learned by using it and its culture is learned by observing and reflecting on the use and on the coincidences and contrasts between society and the culture of origin of the students and the Hispanic world in this case; it is important to keep in mind that in practice one does not fall into the error of subjecting students to long and interminable explanations or even worse compelling them to present long expositions on the subjects mentioned before: historical facts of a country, economy, literature, since this type of activity has no other purpose than to inform instead of promoting knowledge and understanding of social habits based on participatory observation and know-how in context.

How to present cultural content in the classroom?

It is necessary to think about the type of content and the level of acquisition that the student has. From this, it must be done implicitly and explicitly. It implicitly works by integrating it with the functional contents of the language; for example, starting with the most daily habits such as those related to greetings, family relationships and traditions, and from there to transition towards the explicit presentation of social, religious, artistic, etc. contents. Thus, if content is being worked on for specific purposes such as guiding, expressing tastes and preferences and justifying them in situations in the restaurant, it will be easy to explain, from the contexts proposed, the traditions and customs of a community about gastronomy, schedules for meals, such as ordering the bill, where to eat, starting from typical places such as street food places, squares, and restaurants.

[10] Acquiring / developing skills or abilities (to

know how to do-be-learn) involves working three aspects, the pragmatic, the affective and the cognitive in the classroom. These three aspects, linked together, will define the type of progression that can be raised in class. The pragmatic is to focus contextualized learning, in other words, the apprentice acquires a "cultural act" in situation.

Link between language and culture

[1] The link between language and culture when a communicative event takes place; by communicative event it means any social event, which also refers to a cultural event, so the best term is socio-cultural event.

[12] The relationship between language and culture from three different perspectives: sociological, psychological and linguistic. In the first perspective, language and culture can be separable, since it is possible for a language to express or create, [13] would say, different realities or cultures. In the psychological perspective these two are inseparable, since an individual carries all the linguistic and cultural experience within oneself. The third perspective is valid only in the practice of linguistics where language is analysed outside of its cultural context.

As investigator, language is used not just as a tool for the exchange of information, but as a symbolic system with the power to create and shape symbolic realities, such as values, perceptions, identities through discourse. So, since a communicative event comprises all kinds of human communication, a piece of art could be considered as a communicative event as well, since it englobes a semiotic concept perceived differently by diverse audiences.

Possibly tourism is one of the few activities that surrounds the ambivalence of being at the same time, business and leisure, cultural tourism as a phenomenon brings together various demands and interests of people with cultural assets that society wants to preserve, adding a special interest for analysis and reflection. [14]

Supports this research from cultural Tourism as an educational and creative leisure demand clearly intends to learn from the experience where the tourist seeks to go beyond a cultural or playful activity, it is about enjoying free time approaching a cultural identity, a place, a history, a town or a monument to learn something of it, aspiring to their personal enrichment. In this sense, there are many ways to know, for example, a monument: research in the bibliography, attend a conference or visit it with the help of a local guide.

Kramsch's refers to the relationship of language "creating" socially shared realities or cultures – even if

they are only temporary -, according to whom “language is used not just as a tool for the exchange of information, but as a symbolic system with the power to create and shape symbolic realities, such as values, perceptions, identities through discourse”.

The terms language, identity and culture assume roles, which acquire practical force in the measure of their capacity to intervene in the social processes that dynamize the life of a community. However there is a tendency to define a person according to gender, country, social category, clothing and religion. [15]

Implications for language education and language policy

The ultimate goals of language education for both learners and instructors revolve around the acquisition of competency. Language and thought interact constantly and linguistic competence is not enough for learners to be competent in that language [16] taken from [17]. Understanding that languages and their cultures do possess relationships central to the acquisition of linguistic and cultural competency is a good starting point for any approach to language education. The creation and enforcement of an integrated language policy that reflects the need for learners to be educated about both target culture(s) and language(s) is needed if language learners are to be expected to achieve any degree of real competency in any language.

Context of situation, context of culture.

Culture is the general context in which tourism is developed, in any kind of tourism that is carried out there is always a kind of contact with the receiving culture. It [18] was working at describing the fishing and agricultural practices of the native inhabitants of the Trobriand Islands, when it discovered for the first time that their language (Kiriwian) was the key to understand the meaning of their practices. But, as it sat on the beach, observing the fishermen cry out from one canoe to the other, manoeuvring their boats across difficult straits, realized that, in order to understand what was going on, it was not enough to understand and write down the meaning of their words.

It is important to understand why and how they said to whom in a specific context of situation. In larger context of culture such as: tribal economics, social organization, kinship patterns, fertility rites, seasonal rhythms, concepts of time and space. Thus the semantic meanings of verbal signs had to be supplemented by the pragmatic

meanings of verbal actions in context. How is pragmatic meaning culturally realized in verbal exchanges? Meaning is created not only through what speakers say to one another, but through what they do with words in order to respond to the demands of their environment. [19]. The speaker’s efforts to establish pragmatic coherence through the use of contextualization cues can have an inclusionary effect. Such as dialogues, tourism guidance, assistance record, interview, and so on.

Linguistic relativity

In this investigation considers the theory of linguistic relativity of Sapir Whorf:

a. There is nowadays a recognition that language, as code, reflects cultural preoccupations and constrains the way people think.

b. More than in Whorf’s days, however, we recognize how important context is in complementing the meanings encoded in the language.

Doing an analysis the signs establish between words and things various semantic relations of denotation, connotation, or iconicity that give general meaning to the world. In addition, signs establish semantic relations with other signs in the direct environment of verbal exchanges, or in the historical context of a discourse community. The creation of meaning through signs is not arbitrary, but is, rather, guided by the human desire for recognition, influence, power, and the general motivation for social and cultural survival.

Communication style in a high vs. low context culture

In cultures, communication style is influenced by the closeness of human relationships, well-structured social hierarchy, and strong behavioural norms [20] In a high context (HC) culture, internal meaning is usually embedded deep in the information, so not everything is explicitly stated in writing or when spoken. In a HC, the listener is expected to be able to read “between the lines”, to understand the unsaid, thanks to his or her background knowledge. It emphasised that “a high-context communication or message is one in which most of the information is either in the physical context or internalised in the person, while very little is in the coded, explicit, or transmitted part of the message”.

In an HC, people tend to speak one after another in a linear way, so the speaker is seldom interrupted. Communication is, according to Gudykunst and Ting-To-

mey.[21], indirect, ambiguous, harmonious, reserved and understated. In an HC culture, communication involves more of the information in the physical context or internalised in the person; greater confidence is placed in the non-verbal aspects of communication than the verbal aspects

In a Low context (LC) culture, meanings are explicitly stated through language. People communicating usually expect explanations when something remains unclear. As Hall explains, most information is expected to be in the transmitted message in order to make up for what is missing in the context (both internal and external). In an LC the communication is direct, precise, dramatic, open, and based on feelings or true intentions.

III RESOURCES AND METHODS

In order to carry out the study of the present research, it was based on a theoretical systematization of the most important works on the subject, it was investigated in a wide bibliography, taking into consideration the antecedents related to the language and culture in the learning process from ecotourism, the current situation and the need for study, the theoretical shortcomings with emphasis on the language and culture perspectives little discussed and the insufficient relation in the learning process.

In a second moment, observations were applied in the classroom, surveys and interviews, to evaluate the current state of language and culture and its training in English language learning. The results of the implementation of these instruments were corroborated based on the methodological triangulation carried out. The methodology is based on the communicative approach to generate language and culture in the learning process from ecotourism that includes: dialogues, words and rules, adequacy, cohesion and coherence

IV RESULTS AND DISCUSSION

It is the purpose of the present investigation to determine the current situation of language and culture, with emphasis on the learning process and analysis of its methodological treatment, from Ecotourism. It took as a population 10 teachers and 260 students belonging to the Faculty of Economic Sciences - Ecotourism career of the Estatal del Sur de Manabí University. (UNESUM). From the same, an intentional sample of 33 students enrolled in the fourth semester was obtained and 100% of the teachers who taught in that faculty at the university of reference were considered.

The detailed study of the object and field of this investigation was considered as a significant antecedent that allowed to formulate the indicators that appear next and that, in one way or another, allowed the selection and preparation of the diagnostic tools used:

- Students' characteristics to define the supports they require.
- Communities of language users
- Linguistic relativity
- A class that responds and is effective for all students, where there is no perceived problem to solve, but a wealth to support the learning of all.
 - Motivation to learn and ensure that classroom activities and extracurricular activities promote the language and culture
 - Potential for dialogue in English and respect for cultural diversity.

The diagnosis of the problem was developed on the basis of interviews with students and teachers, surveys of teachers and students, and through the triangulation of the data derived from the methods and techniques of the empirical level that were applied, in correspondence with the indicators:

- Knowledge related to the characteristics of the students to define the supports they require, where they do not perceive a problem to solve, but a wealth to support the learning of all.
 - Motivation by the teacher to learn and ensure that classroom activities and extracurricular activities promote the participation of all students and take into account the knowledge and experience acquired by students outside of university.
 - Potential for dialogue in English and respect for language and culture.
 - Methodological treatment for the formation of communicative competence in English by the teach, required for students to manage a precise and coherent discourse about language and culture.

A tight synthesis of the behavior of the 4 indicators studied is expressed as follows:

- Limited mastery evidenced by students about the characteristics to define the supports they require, where they do not perceive a problem to solve, but a wealth to support the learning of all.
- Students show a strong interest in learning and ensure that classroom activities and extracurricular activities promote the knowledge about language and culture.

- Lack of acceptance of cultural diversity and little development of dialogue in English.

- The teachers show insufficient methodological treatment to the formation of the language and culture required for the students to handle a precise and coherent speech from the teaching of English.

The connoted methodology is based on the communicative approach to reach the communicative competence that includes: words and rules, adequacy, cohesion and coherence and the use of communication strategies.

The selected group includes students with different levels of intellectual development and their language skills in a foreign language (English)

V CONCLUSIONS

A tight synthesis of the behavior of the 4 indicators studied is expressed as follows

- Limited mastery evidenced by the students about the knowledge related to the characteristics of the students to define the supports that they require about language and culture from the learning process from ecotourism.

- Students show a strong interest in learning and ensure that classroom activities and extracurricular activities promote the learning of language and culture

- Lack of acceptance of cultural diversity and little development of dialogue in English.

- Teachers show insufficient methodological treatment for the formation of sociolinguistic competence in English, required for students to manage a precise and coherent discourse about language and culture.

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