"The Effect of Culture and Context of individuals"

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Abstract

Most people empirically sense that we use the language very differently in these different situations. It was clear to us how a friend talks differently: he speaks differently with the teachers in the school or a girl at the campus, but in a very different way when talking to a friend over a dinner or to the kids in his home. We could also point out that we make transitions in our very own voices depending on our context or who we are talking to. For these people, it can be really hard to know what to do when you don't live in your hometown anymore, and switch back into dialect whenever you go back when you're on the phone with your family, a friend from high school, etc.It seems that there is a very strong relationship between context and social individuals from one side and culture and context from another. Individuals tend to shift the style of their language in accordance with the given context and in relation to their culture as well as their system of beliefs. The present paper tries to sum up the most important issues concerning such phenomenon that indicates high inelegance of human language systems that gives the users wide variations of styles to match the given idea with the given context within the scope of the speaker's socio-cultural system of beliefs. The present study has included six sections in addition to some conclusions. The first section talks about the social behaviour and the factors that effect it. The second section talks about culture as being a prominent factor that effect the choice of the linguistic behaviour. The third section considers the relationship between social context and personality. The fourth section deals with important phenomenon related with individuals, that is style-shifting and the fifth one talks about the types of this phenomenon. The sixth section investigates some issues concerning the white and black vernaculars.

Keywords /Social Context -Language Variation -Style Shifting- Linguistic Behavior -Identity and Language

تأثير الثقافة وسياق الأفراد

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الملخص

يشعر معظم الناس بشكل تجريبي أننا نستخدم اللغة بطرق مختلفة جداً في مواقف متنوعة. كان واضحاً لنا كيف يتحدث الصديق بشكل مختلف: فهو يتحدث بشكل مختلف مع المعلمين في المدرسة أو مع فتاة في

الحرم الجامعي، ولكن بطريقة مختلفة جداً عندما يتحدث مع صديق خلال العشاء أو مع الأطفال في منزله. يمكننا أيضاً أن نشير إلى أننا نقوم بتغييرات في أصواتنا الخاصة بناءً على السياق أو من نتحدث إليه. بالنسبة لهؤلاء الأشخاص، قد يكون من الصعب حقاً معرفة ما يجب القيام به عندما لا تعيش في بلدتك الأصلية، وأن تعود إلى اللهجة كلما عدت عند التحدث إلى عائلتك أو صديق من المدرسة الثانوية، وما إلى ذلك.يبدو أن هناك علاقة قوية جداً بين السياق والأفراد الاجتماعيين من جهة، والثقافة والسياق من جهة أخرى. يميل الأفراد إلى تغيير أسلوب لغتهم وفقاً للسياق المعطى وبالارتباط مع ثقافتهم ونظام معتقداتهم. تحاول هذه الورقة تلخيص أهم المسائل المتعلقة بهذا الظاهرة التي تشير إلى الكفاءة العالية لأنظمة اللغة البشرية والتي تمنح المستخدمين تنوعاً واسعاً من الأساليب لمطابقة الفكرة المعطاة مع السياق المحدد ضمن نطاق نظام معتقدات المتحدث الثقافي والاجتماعي.تتضمن الدراسة الحالية ستة أقسام بالإضافة إلى بعض الاستنتاجات. يتحدث القسم الأول عن السلوك الاجتماعي والعوامل التي تؤثر فيه. يتناول القسم الثاني الثقافة كعامل بارز يؤثر على اختيار السلوك اللغوي. يناقش القسم الثالث العلاقة بين السياق الاجتماعي والشخصية. يتناول القسم الرابع الظواهر المهمة المتعلقة بالأفراد، وهي تنويع الأسلوب، ويتحدث القسم الخامس عن أنواع هذه الظاهرة. يستقصي القسم السادس بعض القضايا المتعلقة باللهجات البيضاء والسوداء.

الكلمات المفتاحية / السياق الاجتماعي ـ تنوع اللغة ـتغيير الأسلوب ـالسلوك اللغوي ـالهوية واللغة

1.1.   Introduction

It is commonly observed that language use varies significantly across different social situations. An individual may adopt a particular style when speaking with a teacher or interacting with peers on a university campus, yet this style can shift entirely during casual conversations with friends or while speaking to children at home. People also tend to unconsciously return to their native dialects when speaking with family members or visiting their hometowns.

This phenomenon highlights the intricate relationship between social context, individual behavior, and cultural background. People often adjust their linguistic choices based on the setting and the social expectations associated with it. This paper explores how individuals modify their language style to align with varying social contexts, shaped by cultural beliefs and personal experiences. The study is structured into six sections, each addressing key dimensions of this socio-linguistic behavior, concluding with a summary of insights drawn from the analysis.

1.2 Social behavior

Human behavior is influenced by three primary sources: innate human nature shaped by universal psychological mechanisms, cultural norms established through social roles, and personal identity formed through individual experiences. These three factors interact continuously, producing a range of behaviors. Culture arises from the interaction between human nature and the environmental conditions in which social groups live. Within this dynamic, culturally assigned meanings to situations influence how social roles are defined and enacted (Roberts, 2006, p. 781).

Context plays a vital role in moderating the influence of these factors on

behavior. The interaction between personality traits and situational social roles may result in behavioral adjustments that go beyond one's stable traits. Individuals adapt their actions to meet the expectations associated with specific cultural contexts. These expectations are grounded in culturally shared understandings, and behavior is shaped by the meanings people assign to their roles within various settings (Roberts, 2006, p. 783).

1.3 Culture

To ensure survival, humans must fulfill both biological and social needs. Successfully meeting these needs depends on how well individuals adapt to their surrounding environments. Human cultures originally developed to support survival by providing frameworks to solve environmental and social challenges. However, culture extends beyond survival; it enables participation in complex networks of social relationships. Cultural differences arise from the varying environments in which social groups develop. These include physical conditions, available resources, historical backgrounds, and the nature of family and community structures. As a result, each culture creates its own system of meaning, which can be divided into explicit (objective) and implicit (subjective) components (Triandis, 1972, p.55).

Culture not only influences how people behave but also shapes how they interpret the world and interact with others. Cultural practices are sets of behavior that are socially approved and function to maintain group cohesion. In complex societies, culture assigns meaning to social coordination and categorizes individuals into in-groups and out-groups (Levine, 1972, p.58).

Being complex, the life of humans needs the individuals to perform interactions with several variable types of others. To survive, individuals needs social coordination's, and human cultures give meanings to the communicated people to aid such coordination. With no cultural meaning , there would be a chaos socially that would highly be decisive for individuals as well as social groups. It could be said that there are two basic ways through which cultures ascribe meanings to the others so that to create social coordination: (1) the relationship that hold the individual with in a social group and (2) the establishments as well as maintenance of hierarchal relations. concerning the former, societies have differentiation between in-groups and out-groups (Levine, 1972, p.58).

In-groups are afforded preferred position in entities and dexterity, orthodoxy, and assistance. It operates efficiently to participate in the achievement of aims and doings that highly required for the survival of that group. The members of out-group could be threatening one for the capability of in-groups to accomplish their own aims and, therefore, their subsistence. Self-in-group relations, thus, are different from self-out-group relations, and every society, enculturation requires knowing who are in-groups and who are not, and the required meaning that is related with them.

For the reason that the different peoples introduced into the human societies large social difference between the different individuals of the societies,

therefore, the different peoples in the degree of different meanings given their structure s. The manner in which these cultural groupings are acknowledged in this regard is the distinction between individuality and collectivity. Cultures simply may lean towards some degree of fixed attribution with respect to people, such as " age, seniority, or sex" for norms around status (Mor & Winquist, 2002, 649).

In addition, the various settings are related to different cultural indications, and such variations affect behaviors. To talk publically, for example, is highly different from talking privately, behaviour patterns, people are much more regulated if public than private. The meditating role of public environment should the theory be understood to the fact that speaking publicly is cognitively associated cognitive representations that others have knowledge about and could causal cueing and attributions towards the self. Hence, people watch what they do because they are concern about what would others think about them. Such con-cern are triggered when people monitor aspects of their behavior as they see themselves in a mirror and thereby regulate their behaviors (Mor & Winquist, 2002, p. 651).

Contexts are also associated with a degree of vagueness, particularly regarding the knowledge of others' mental states, intentions or actions. Also, as a result of this degree of uncertainty, different environments are associated with different levels of anxiety regarding how others may be. Uncertainty and ambiguity immanent to situation whether it's trans-studies and anxiety prognostic within is ontologically in social context, are contrary impact on regulative functions of behaviour (Premack, 2004, p.309).

Humankind tends to assign meaning to situations and given the complexity of human social life, as many situation in which a person can find himself or herself as there are many cultural meaning for different kind of situations, the final expectation (with regard to normative behaviour) would be a function of the possible cultural meaning for a specific situational context and the number of situations in which one orbits. It is this sort of behavior that every culture encouraged its members to engage for the given situation in order to achieve the goal to live culturally appropriate. One may find accounting exposed in these societal roles, for the norms of behavior expected of people of a culture are carried in their social roles (Premack, 2004, p.309).

Social roles, like play scripts, specify in abstract form, the aspects of behavior to be performed in appropriately delimited contexts, depending on which meaning is being assigned the context. And because cultures consign meaning to the situational con- text, the scripts that pertain to the contexts that culturally-depend. thus, cultural diversity in how a particular situation is interpreted as meaning different interpretations of specific situational context and which the different interpretations of the all-refer to role expectation patterns differ a crossing to the cross these context just above refer to cultures. as situational context provides the basic scripts of behavior, cultures modify such scripts as

per their context-bounded frameworks (Premack, 2004, p.310).

1.4 Situational Contexts and Personality

Individuals usually respond to the social roles that are based on certain culture through having role identities, that get them adapt certain situations suitable to the social roles. [outside of sexual] situations, people...function within various different situational fields; thus individuals adapt to situational contexts, and 'dimensions of the situation act' on the individual and the environment in which adaptive changes in psychological parameters are induced. However, there could be agreement within cultures about what is contained in culturally defined social roles and normative behaviour. The confluence of those situational contingencies could have multiple meanings because individuals differ in their cognitive images and consciousness of their culturally-based social role expectations and in their acceptance or rejection of those expectations (Sternberg, 2004, p.78).

Variation between people individuals on these measures may also be the result of differences in the amount or in the kind of dispositional traits brought into the culture by the people who adopt it. little agreement as to just which traits are present at birth there is a consensus that some traits people are born With, traits which are particularly or exclusively influenced by the genetic set-up of the person and there is individual variation in these. these idiosyncratic differences would influence the onset of role identities in the interaction with the environment and social roles (Scherer, 1997, p. 905).

Cultures are a set of artifacts from human invention that helps people to manage some of those life issues. Because so many bodies of the world have similar problems in different forms, cultural answers are many for very local environmental circumstances. Culture provides significance and limited, specific systems of information about the environments it occurs in. However, cultures are plastic, and the solutions prescribed to its members are broad directives with a huge sphere of acceptable variation. While cultures provide the fundamentals of behaviors, there's a wide variety of behaviors that are permitted within those cultural guidelines. Cultures name the significance of certain events, and script the expectations for the people involved. But, as a board, there are individual differences in how people see we do this. these notions also have implications for conceptions of the flexibility of culture (Linton, 1945, p.43).

The product of these is its board range of human variability even within a cultural context. With respect to all of this, cultures offer prefabricated & pre-tested; solutions of a set of life-issues. They, in the measure of their temperaments and inherent personal tendencies, adopted a range of behaviors and ways of life allowed by society, and compatible with such, as are agreeable with them. Many cultural behaviors are internalized. (Krohne, 2003, p. 712).

1.5 Style shifting

Within certain context, language users likely use certain way of speaking so that to make it appropriate to the given social contexts. Such phenomenon is known

as Style shifting. It indicates that individual speaker shifts the style in relation to the given context. In sociolinguistics It is common practice to use the phrases style and register equally. Style-shifting is an instance of (and is in some respects the extreme end of) within the speaker variation, as opposed to between-speaker variation. The process is something that a person does because they want to reciprocate and/or invoke (socio)linguistic circumstances (Milroy & Gordon, 2003, p.15).

William Labov in the course of sociolinguistic interviews identified five stylistic modes: casual speech, formal speech, reading passage, word list, and minimal pair list. In discussing style-shifting, Labov pointed out that style are" on a continuum, defined by the extent of attention that is paid to speech. Witan's casual style needs the minimum level of monitoring of oneself. This kind of style-shifting is generally referred to as responsive (performed in reaction to normative pressures) (Milroy and Gordon, 2003: 18).

1.6 Types of Style Shifting

There may be an additional variety of style shifting. One reason is that speakers may have lexical shifting by doing swapping with values of features which have to do with some dialects or new types of speech. While dialects are so many language-vegetables or -blossoms attached to their groups of speakers. Register might be interpreted as specific cases of use. For example, a speaker may employ higher rates of -in' for -ing in an informal register and lower rates in a more formal one. furthermore, speakers may slip in and out of whole registers and dialects, and their internal thoughts could interrupt their dialogue. thus a person conducting a phone conversation with business associates might suddenly shift from an "adult" register to a "baby talk" register if their young child enters the room.This "baby talk" register consists of some of the features on various levels of lingua centric patterning, such as H high, extended to national boundaries. As an example of dialectal crossing, a European American adolescent may cross from a European American vernacular to something resembling African American English to show he or she is part of "cool" youth culture. See CROSSING/SHIFTING – to move in to another dialect (or language) other than one's "own." (Coupland, 2007, p. 12).

What it means to "own" a given dialect in the scene of to have "native" competence in a dialect and whether it is possible to "own" more than one dialect remain open questions, however. A different kind of style shifting necessitates passing in and out of genres. GENRES are also bound to specific conditions of use. Although they are highly stylized and formalized, and oftentimes geared toward some sort of performance or artistic presentation. So preachers might use a specialized "sermon" genre, and a creative writer might write in the genre of the mystery novel or of science fiction. (Coupland, 2007, p. 14)

1.7 Black and white Vernaculars

The second actually cited the creole origin hypothesis, whereby VBE is the

result of a high- vs low-aged plantation creole, one categorically distinct from English. The creole source hypothesis asserts that black and white dialects are distinct in O a much greater extent than postulated by the dialect formation hypothesis. Proponents claim that the historical slave creole was in the process of decreolization under the influence of American English, but there were, and remain, several views among the dialectologists who accepted a creole origin concerning the amount of decreolization that has occurred -that is, how similar VBE and all other American English dialects are (Fasold,1972, p.13).

Another new indication of black vernacular's kinship to white dialect is recently been proposed by William Labov, and published to wide media acclaim. With regard to this, and no matter how dissimilar were the roots of the black vernacular and the white dialects, there is some evidence that black vernacular dialects are moving very far away from the white. For Labov, VBE has 'systematic' grammatical features developed in a manner distinct from the wav e dialects did. Labov sees this as both a symptom and a contributor to widening rifts between some black Americans and the larger society. In this perspective, separation from white speakers has encouraged dialect divergence, and this divergence has in turn magnified the problem facing black vernacular speakers in trying to manage public schooling (Baugh, 1985,p.51).

Some studies have observed that black people tends to use a dialect which is characterized as being more white when they talk publically with white people in general places, however they use their original dialect when they talk with black people who have a close relationship with them. shifting the style to the white vernacular is highly common among black people in America as their dialect makes them feel that they are underestimated or even not understood by white Americans (Baugh, 1985,p.54).

1.8 Conclusions

The present study has concluded the following:

1. There are three basic determinants of behaviors: human nature, culture, and personality. The individual behaviors are created through the interplay of the three. Culture is thrust forward out of the dialectical relationships between human nature and environments in which groups live and out of the process whereby social roles are determined by culture-specific psychological meanings linked to situational contexts.

2. Speakers could adjust their style while being sued for levels of features associated with other dialects or registers. Dialects are linguistic variants of language that are associated with particular speakers.

3. Intra-speaker is the pragmatic correlate of style-shifting. It is a conscious action that an individual carries out in order to accommodate and/or trigger changes in sociolinguistic setting.

4. The actors' responses to cul-turally influenced social roles demand that they adapt to the situ-ations in which such roles play themselves out. As human

beings they are faced with a diversity of situational contexts in multiple, culturally defined social roles.

5. Black people tends to use a dialect which is characterized as being more white when they talk publically with white people in general places.

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