The Linguistic Communication as a Strategy for the Understanding in the Globalised World

Patrizia Torricelli
Full Professor of Linguistics
Department of Ancient and Modern Civilizations
University of Messina, Italy
torricel@unime.it

Every nation is the result of a long history of men, events, actions and collective ideas stratified over time until becoming the cultural heritage from which the identity of a people stems. Social behaviours, life's models, existential choices, individual dispositions find in this cultural heritage their own reason and explication. To know this conditions, therefore, is essential for to understand a people and to establish a correct rapport, marked by a reciprocal respect, which is the only guarantee for a balance of interests and purposes, maintained with a spirit of civil cooperation. Avoiding, on both sides, prejudices and will of prevarication or unconditional submission, but with the transparency and the certainty yielded by an equal human relationship, notwithstanding the different mentalities caused by the human history, since the origins of mankind.

In spite, above all, of the profound *need to belong* which – as a corollary of all that – separates world's peoples, even those living in the geographical near countries. A deep-rooted feeling, because it comes from the human phylogeny (Baumeister, Leary, 1995) and gives rise to the family and to the social class, which are the basis of each society and decide on its politics. A feeling that can become a cultural resource or a social threat.

It is a resource, when it gives to fellows the intellectual confidence to approach others at the some level, notwithstanding the differences of customs, institutions, traditions and, not last, race. Indeed, if I know who I am and why, I look at my interlocutor in the same perspective: the differences between us are an absolutely natural complement of the issues to settle, which can simply to enrich my vision of world with new suggestions.
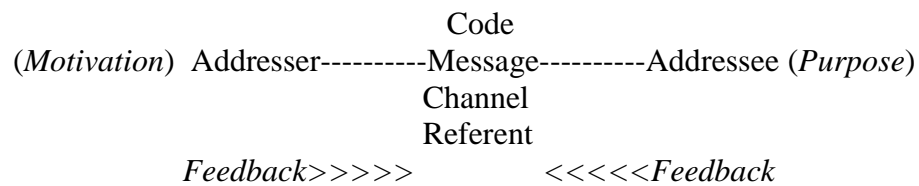
It is a threat, when it only drives the defensive instinct toward the stranger, which leads us to get away from those whom we don't know and emarginated them or to think of them as enemies to fight until death.

Both situations are usual today, in the Western world and in the Mediterranean Sea, as the diplomacy well know. A natural key for attempting to resolve this bipolarism, otherwise dramatic, is the human communicative ability. Communication and the rules that establish its success are, therefore, a very important issue to which great scientific attention must be given.

"To communicate" means etymologically "to put in common" something: in this case, to share the ideas rendered in their perceptible form. Linguistic form is, of course, the better perceptible expression of the processed intuitions of mind called ideas. Its function is to transmit ideas through words that give them a name, which talks to the imagination of peoples. When the words give rise to a similar vision of the world in the minds of the speaker and the listener, the communication is successful. This success is called understanding. When the understanding grows into a social action, then it becomes a life's style for the society and a guarantee of peace and welfare, because it drives peoples toward reciprocal comprehension. The *need to belong* becomes thus a resource instead of a threat.

In the globalised world, where the historical-genetic differences must live together and harmonize the own properties and geopolitical evolution is a daily matter, the challenge for the diplomacy is the success of the communication. Therefore it must take care of communicative process and its rules.

Te communicative process is a social strategy outlined by a simple circuit where an Addresser sends to an Addressee, through a Channel, a Message drawn in a Code, towards a Referent (Jakobson, 1960:353). It may be schematized as follow:

Code
(*Motivation*) Addresser----------Message----------Addressee (*Purpose*)
Channel
Referent
Feedback>>>>>   *<<<<<Feedback*

To work the above circuit requires some conditions. The Channel must be open; the Referent must be known by the Addressee; the Code must be common to the encoder and decoder of the Message; the Addresser has a *Motivation* to satisfy (*Purpose*); the *Feedback* goes on; the process is reversible.

The Code fulfils a semiotic function and a cultural function. The first, pertaining to the linguistic ideal imagination, translate the experience of world in a conceptual metaphor (Lakoff, 1993) that gives meaning to words which otherwise would be inert sounds, absolutely devoid of likeness with the reality experienced (Saussure, 1956). It fits the expressive domain of the linguistic meaning. The second dictates the typology of conceptual metaphor performed and settles its patterns according to a model of thought. It fits the domain of historical mentality, where ideas become absolute existential values. It is the deeper raison of a good communicative *Feedback*.

For the success of communication, therefore, we must not only check up the Channel and the linguistic Code working on the Message and its Referent, but also take care of the cultural Code working, because it is the very condition that allows communication to become true understanding.

Certainly, if the cultural vision of world is responsible for the psychological dynamics shown by the *need to belong*, we must seek to know this vision very well before planning a communicative strategy.

Language plays a fundamental role in this planning. It is not only the inalienable key for communication, which is the first step of any preliminary cognitive approach to things and men; but also the best document to know the vision of world of a people from almost two points of view. First, words are the semiotic mirror of ideas brought in the society by a cultural process to which they give expression by means of the linguistic meanings agreed by the speakers. Meanings of words are the mental images of world conceived by a society and transformed in existential values - which govern human life binding the individual behaviours - as soon as the human knowledge of things is culturally categorised. Categorisation, indeed, is the cognitive answer given in a cultural context to the mental question "What is it?".

Second, the diachronic change of meaning point out the historical change of thought about something and his cultural type, because reveals the previous ideal linguistic image to which the new one, by the mentality of people, is thought to be like. Both the above semantic processes are obviously of metaphorical nature (Langacker, 1987). Indeed, a thing becomes something else without changing completely its linguistic form: the word becomes an idea for the speaker, and the same idea becomes the historical mental presupposition for a following idea, culturally motivated (Torricelli, 2012).

The culture of the modern Europe, for example, originates from the Indo-European history of peoples whose traces get lost in the prehistory of the Continent, when unknown tribes of men began to move towards the western lands of Europe and the Indian peninsula from an as much unknown Nordic country. Although in the following centuries the political events changed the geographical, human and social map of countries, the European vision of world is the historical elaboration of the ideas of which the ancient Greek, the Latin, the German and the Sanskrit words are the diachronic linguistic witness, as glottology proves through comparison of languages. Though Europe owes

Hebrews, a Semitic people, its religious sentiment, the European soul is the amalgam of Christianity with its own cultural imagination, coming from the ancient Greek philosophy, the Roman Empire and the German barbaric reigns, through the medieval age and the modern renaissance.

Also Iranians and Afghanis and Kurds are Indo-Europeans. But their image of world reflects a different social and religious history, which the ideal value of their words remembers. The conflicts of interest and opinion, which continually break off the dialogue with the Western community, strengthening the *need to belong* of both of them, are the obvious consequence of a conflict of mentality, which gleam through the meanings of words, if we are able to decode the implicit cultural values underlying the linguistic surface.

Of course, talking of communication in the century of mass-communication can perhaps appear superfluous. Modern media seem to be able to fill every gap and to shorten every distance. However, this communicative strategy can be fallacious. Their performances are subject to commercial laws and act indiscriminately. The safe parameter is conformity to the economic source, which authorizes the service, and, consequently, authenticity of the Message is questionable. They are perfect for advertising or publicity; less useful for communication between men and much less for intercultural dialogue. Although media are part of our modern life and are a formidable means to attain a high range of circulation of ideas, their utilization must fallow, not replace, interpersonal linguistic communication and must be programmed carefully. Indeed, the lack of verbal feedback is always replaced by an active feedback, whose consequences are often unforeseeable.

The linguistic task of a diplomacy, whose issue is the intercultural dialogue, will be then dual. On one hand, it must provide an educational program and suggest guidelines for the multilingual school in the foreign diplomatic seats, as a complementary pattern of every relation pursuing the multilateral consensus through reciprocal understanding. With few, simple subjects as language, art and cultural history, social framework, customs and skills of both countries.

On the other hand, it must patronize and finance researches on linguistic images of words that a culture uses when talking of an experienced reality, and should form specialized researchers to study the history of the mental images in which a culture identifies itself. Knowing this semiotic mechanism of language and being able to interpret it in the context of a historical culture is, indeed, the first step for a successful communicative approach whose aim is individual, social and political understanding. Trust, peace and progress can be brought about by this one simple intellectual exercise of analysis, to which the language lends itself.

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