RELATIONSHIP BETWEEN SOCIETY, LANGUAGE, CULTURE, AND EDUCATION IN THE INDIAN CONTEXT

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ABSTRACT

Even after 75 years of independence, the most important problems with the Indian people are language and social inequality. Religion has been one of the reasons for the partition of India, but language, society, and culture have also contributed significantly to it. We should not forget this because these are the important links of religion. Despite this, even after 75 years of independence, there is no national language of united India. If we consider Indian culture, "Indian culture indicates the patterns of thoughts and behaviour of citizens of India. It also includes values, beliefs, base code, political model, and economic organization. This study examines the relationship between society, language, culture, and education in India. We will also know which relationship contributes to which language as well?

Keywords- *India, Society, Language, Culture, Education, Relationship*

1. INTRODUCTION

India is known around the world for its culture, language, and traditions. It is a confluence of different religions, cultures, traditions, and languages. About 22 official languages and 400 other languages are spoken daily in India's various states and union territories. India is a large country with a large population where people of different religions live together with their own unique culture. Some of the country's major religions are Hindus, Muslims, Sikhs, Christians, Jains, and Jews. India is a country where different languages are spoken in different parts of the country. Generally, the people here differ in costumes, social beliefs, customs and eating habits.

If we look at today's social system and education in India, then human tendency is moving from 'Sanskar' to 'Non-sanskar'. The only reason for this is the lack of harmony in modern science, politics, and culture. Educational institutions have become commercialized and only one language is considered as the medium of knowledge. On the contrary, our society is also suffering because of this. The latest trending culture and social inequality is the only reason for the problems facing the Indian modern society. For which it would be wrong to blame anyone. Because according to the thinkers Udworth and Sutherland, "The culture of any nation is its community heritage. It is transferred from one generation to another." But if we look at the modern Indian culture, the change that has taken place is not only from the seniors who transferred the culture but also from the juniors who learned the culture. To end this problem, it is necessary to introspect on it, in which the solution to the problems of interrelationship in language, society, culture, and education is also hidden. To take this concept forward, it is also necessary to see the definitions of language, society, culture, and education. Generally, definitions are given here in relation to language, society, culture, and education. But we need to think without looking at these definitions, because the interrelationship that is attached to society, culture, education, and language is reflected in the broader concepts from these definitions as well. For example - Language is the means of communication between two societies. But how this means playing a social role in getting an education, creating a culture, and building a society is to be discussed.

LANGUAGE AND SOCIETY

In linguistics, when theories were being given regarding the origin of language, it was also discussed whether language originated first, or society was formed first. Some scholars believed that 'language' is a means used in society, so society must have been created earlier and when that society must have created the need for communication, then it created language through signs. But some scholars believe that humans first lived in groups. Humans lived their life completely in the forest like other animals. They had neither culture nor any other rules of life behaviour. A perfect society can be said to have only one culture, rules of life and behaviour, and one language. That's why they believe that when humans lived in groups, they could not communicate with each other after meeting each other in the forests. At such times they also became antagonistic to each other, so they worked to develop the language first. Through this they developed a culture by binding that community in the rules of life behaviour communicated, in this way, the first language was formed and later society. Linguists and sociologists may not agree with each other, but it is clear that both were helpful to each other in the formation of language and society, which led to the development of not only language and society, but also culture. In this way, language and society have been related to each other since their origin, due to which the definitions of language and society are not complete without accepting each other in their definitions.

When we are talking about society and culture, there is such a deep relationship between society and culture as there is a bodice and a daman. It is never possible for them to be complete without each other. Just as a person cannot live without society, similarly he will not be considered complete without being fulfilled by the cultural norms of the society. Most of the time of a person passes in the society, he/she keeps on learning new behaviour every day in the medium of events happening in the society. Even during this process, he/she continues to follow the cultural rules made by the society. Because "culture is the community aesthetic achievement of a person." The nature of education is formed from the elements of culture in a community where culture is a refined-developed way of life from generations of a community, where culture is an indispensable part, not a helper in its refinement-development. For this reason, society and culture are also more important than other factors, without these it would be difficult to even consider language and education.

Just as there are thousands of languages in the Indian subcontinent, there are also many cultures and societies. These cultures are divided into religions and castes, these religions, castes are engaged in making their own culture. But due to favourable social environment of India, peace remains. It can be considered a characteristic of a developed culture and society, where thousands of languages, societies, and religions live together. This work has been going on through education in the past and even today education remains its medium. Due to this, the Government of India has made a provision to educate Indian children in three languages. Vishnu Prabhakar has also said in the context of society, culture, and education that "education is the process by which an individual, becoming an adult, enters the life and culture of the group". Now the question arises whether the present education system is able to give us the culture for which we are known in the world. If the current education system is not able to give us that culture, then we should pursue this education, or not? Because when an individual or a society is evaluated, more than education and language, culture and culture is judged. By which that society and country get identity. This is the main question arising in today's education system. These factors reflect the deep connection between society and culture.

Today, not only in India, the progressive countries of the world have also created a perverted mentality, giving the name of saving the culture, the culture itself has been made a "culture industry". Due to which all the cultures will be found hanging in the market. Whereas some scholars are of the clear opinion that "the culture industry does not refine it suppresses it. Works of art are like hatha yoga and there is no room for shame and guilt. The culture industry is obscene and shameful." The culture industry is a product of society but not a product of a cultured\progressive society. It is the product of a society that sees an only profit. For which values and values have no importance. He learns this even by being a part of the education system because the education system in the society has also changed completely. The education system has also been marketed and only those who adopt the new education system are able to move forward in the society. This has also become the culture of today's society.

CULTURE AND LANGUAGE

Culture not only establishes the intellectual and moral concepts of man, but it also creates them, but by saying all this we cannot deny the importance of science. He has the same ability to do all this." The relationship between language and culture is important in this process. Have those societies proved to be intellectual and moral, whose language is considered to be unrich? Has there been progress in science in those societies? Which rich languages have done in their respective subjects? It is clear from this that the interdependence of science and the development of culture cannot take place without language. If the culture of a society is very orthodox and believes in gods and goddesses and ghosts, then it will reject the scientific forms learned through education. Even after being some social theorists, due to the richness of language, scientists are unable to understand the principles. In this way, language plays an important role in the development of culture and society. In such a situation, developing only culture, or enriching only language will prove to be a passive task, for this we need to develop both culture and language in parallel to build a developed society.

In the Indian environment, both the works are being done in different directions, culture is being changed in the name of the development of culture. Whereas the definition of development of culture varies. In the definition of culture development, the same culture is developed and not changed completely. This is what is happening in the context of language, instead of enriching the language, the dominance of a developed language is being created. In the name of the problem of different languages, the basic problem of language is being suppressed. Today, in the direction in which the Indian environment is going, it is becoming clear that the Indian environment is moving away from its original culture. which can be seen clearly.

LANGUAGE, CULTURE, AND EDUCATION

Accordingly, Jerome Bruner "Children grow up adopting their own society and culture, society and culture determine the nature of their learning. To a large extent, this nature determines what the child will learn and what will be easy for him to learn. These are important things for a teacher." Language plays an important role in the relationship between culture and education. It is a simple matter, if the child is taught or guided in his mother tongue, then he will be more proficient in the subject chosen according to his interest. Instead, if the child is not taught in his mother tongue and is guided in another language, then his interest will shift away from acquiring knowledge of the subject to understanding the other language. Due to this conflict, the child's chances of being proficient in the subject are tarnished. Some people also believe that the child's memory power is more than that of adults, so the child can easily acquire more than one language. But this thing is not logical even though it is more researched, because the purpose of taking admission in the school of the child is to get knowledge of the subject and become proficient in that subject, and not take admission in the school for the purpose of learning other languages. Children must be taught three languages if the only purpose of school admission is to learn another language. But for the knowledge of the subject, education should be given in the mother tongue of the children.

Education is the process of developing the inner potential and personality of a man. It socializes him to play an important role in the society and provides the necessary knowledge and skills to the individual to become a responsible citizen and active member of the society. Cultural heritage imbibes norms and values. Socialization is a primary and informal process. under which a person molds his behaviour according to the social expectations of others. In this process, he tries to understand the cultural and practical rules of society. From the point of view of purpose, the definition of education in India was given in this way. "Education had two objectives: knowledge of truth-truth from the elemental point of view and knowledge of duty from the practical point of view" based on man coordinated his life development and made sense, knowledge, action

original. He used it only for the welfare of the society. So before taking education, he would have believed that the welfare of the society is the aim of education.

Today the definition of education has also changed. The purpose of education is to move away from the society for self-development and the development of a specific class. If seen, "Generally there are four main systems of the education system.

1. Basic knowledge

2. Resource material of the transmission

3. Teacher

4. Education Officer

Even in the modern education system, these systems of education have changed. Today, on the one hand, modern/private education institutions are using new technological resources. On the other hand, government education institutions rest on the old system. Due to this, the difference is visible not only in the progress of education but also in culture and knowledge. Due to these modern educational institutions, a situation of conflict has been created in education and language. On the one hand, the number of English educational institutions is increasing while the number of regional languages is decreasing rapidly. Which is neither controlled by the government nor by the educational institutions. It is a product of privatization on which the control of the government is necessary.

Language, society, and culture affect which major components of education, it can be clearly seen through the following items;

*   Unity

*   Neutrality

*   Political Power

*   Modernization- A) Individual Factors B) Religious Factors C) Social Reasons Factors D) Community Factors

*   Higher Education

*   Accessibility to Technological Information

*   Second Language Communication

*   Choosing the Language

*   Availability of Material

When all of these factors are considered, it becomes evident how language plays a significant role in the educational system. Language no longer serves merely as a medium of communication once it reaches this level; it now serves as a source of unity and national pride. It is contingent on society's approval; it is not limited to being an object of only one society, and if given the form of a culture, it can also become an instrument of world knowledge. Due to this, today not only India but the global education system did not remain in the traditional form, it was completely modernized in which there are low education systems.

MODERN EDUCATION SYSTEMS:

*   Adult Education

*   Distance Education

*   E-Learning

*   Educational Animation

*   Educational Software

*   On Online Learning

*   Special Education

*   Vocational Education

Education can be obtained using this method. This modern education system has also partly adopted the principle of Germen Bruner. He has called this method 'Folk Pedagogy.' Now, this education system is not only being accepted as a system, but it is becoming a culture. Through which the process of teaching is working smoothly, and lakhs of students are benefiting from it. This is the result of the change in the society, acceptance of the society, and development of technical goods which shows a clear impact on the education system. Culture and education of women in India. In what language, in what logic, or in what dialect was the need for education for women expressed.

Women's education emerged as a moral act to build a middle-class Hindu identity and civilization to produce a better wife and mother. Whereas women's education was a national investment aimed at making them good housewives, attainment of knowledge, social companionship, attainment of professional pace, the right to equality and to make a good courteous companion in their married life. But this concept was not being fulfilled in the primary period of education system formation. Because on the one hand there was internal opposition to the education of women by Hindu pandits. "There was no movement in Banaras regarding female education, in Allahabad there was apathy, in Gorakhpur there were adverse reactions, and in Lucknow, there was an openly fierce protest."

On the one hand, men began to carry culture with Western education. did. It was easily visible in the dress and food. At the same time, women were still kept as a symbol of the carrier of culture. But today this practice is also going from some big cities. Which is a sign of moving towards modernity. But even today some dogmatic male culture bearers want to devalue the culture and carry forward their traditional structure of maintaining privacy within the homes. The first example of this was that "in the field of men's work, importance was given to the social interest in the society like theology, law, and medicine, while in the world of women, less important subjects like child-rearing, cookery and cleanliness were dominated. In the meantime, there was a debate as to how women should be educated on the basis of religion, what kind of education should be given to Hindu women, and what kind of education should be given to Muslim women.

Religion was promoted in the field of education, due to which the education system also became the centre of culture, language, and religions to fulfil the cultural aspects. The effect of which is still visible to us today. This policy of religious discrimination did find a place in literature, art, and religious education, but it was necessary to give equality in science, technical and legal education. The problems that arose in women's education were also due to cultural and linguistic problems. Whose roots are as strong today as they were before. This is being further strengthened by misusing this article of the Indian Constitution which says that "The State shall provide free and compulsory education to all children up to the age of 14 years according to Article 45 of the Constitution of India. Article 30 declares that any minority, whether based on religion or language, has the right to establish or manage educational institutions of their choice."

Today the Government of India is spending crores of rupees on education. In which work is being done to promote private educational institutions along with government schools. Meanwhile, the Right to Education Act has also been implemented, which talks about providing education to every child. This government bill, based on the neoliberal policy of globalization, can be considered a policy of philanthropy. Because on one hand, it talks about providing education to all the children, and on the other hand it promotes private schools where admission is being given by taking lakhs of rupees. To maintain this policy insists on reserving 25 percent seats for children from economically weaker sections and disadvantaged communities. But only 25 percent of India is not deprived of education. 50 percent of the underprivileged and uneducated people are such that they never get their full education. Therefore, the change happening in the Indian education system is not just a matter of change of power, it is a policy of change in language, society, and culture.

When it comes to higher education, the Indian government promotes international universities. India's education policy must also be viewed holistically in this regard. Will students enrolled in these foreign educational institutions be required to adapt to the foreign language, society, culture, and educational system? If the answer is yes, these universities will cause a conflict not only in India's educational system, but also in its language, society, and culture.

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