# IMPACT OF LANGUAGES STUDIES ON CULTURAL INTEGRATION OF INDIAN SOCIETY

**Prof. Namita S. Sahare**

*Tilak College of Education, Pune 30*

## *Abstract*

*Education plays an important role in a country's culture and country's development process. The Indian culture, often labeled as an amalgamation of several cultures, spans across the Indian subcontinent and has been influenced by a history. In the past two decades.India achieved sustained high growth and has made progress on all fronts despite a population of over 1 billion. India is in now the midst of a historic transformation. This paper offer a brief look at some of the concepts and processes associated with the role of languages in cultural integration.*

**Research statement** : To study Impact of languages studies on Cultural integration of Indian Society

**Definitions:**

**Cultural Integration :** Cultural integration is a form of cultural exchange in which one group assumes the beliefs, practices and rituals of another group without sacrificing the characteristics of its own culture.

**Languages :** The method of human communication, either spoken or written, consisting of the use of words in a structured and conventional way.

**Society**:  The aggregate of people living together in a more or less ordered community.

**Introduction**:

Education plays an important role in a country's culture and country's development process. The **culture of India** is the way of living of the people of India. India's languages, religions, dance, music, architecture, food, and customs differs from place to place within the country. The Indian culture, often labeled as an amalgamation of several cultures, spans across the Indian subcontinent and has been influenced by a history.

In the past two decades India achieved sustained high growth and has made progress on all fronts despite a population of over 1 billion. India is in now the midst of a historic transformation. It has emerged as a global power and a leading player in information technology, telecoms and business outsourcing and development of educational infrastructure, with the world's fourth largest economy in purchasing power parity terms.

Basic orientations toward language and its role in society influence the nature of language planning efforts in any particular context. Proposed orientations are

- language-as-problem
- language-as-right
- language-as-resource

The first two currently compete for predominance in the international literature. While problem-solving has been the main activity of language planners. Language planning being an early and important aspect of social planning in 'development' contexts, rights-affirmation has gained in importance with the renewed emphasis on the protection of minority groups.

*Linguistic overview of India.*

As mentioned above, India is the home of the Indo-Aryan and Dravidian language families. It also contains speakers of two other language families, Austro-Asiatic and Tibeto-Burman. Given in the Atlas of World Languages (Moseley and Asher 1994, p.207) However, one should be aware of the fact that the number of languages which are recognized changes after each census. This is partly because of the difficulty of deciding whether something is a dialect of another language or a related to it. Such questions have provided the basis for many scholarly debates on the relationships among languages in India. In 1961, over 190 languages were listed, which was a paring down of the 1,652 language names submitted by census takers. Many of these reductions affected languages which could claim only a low number of speakers-some as few as one or two.

**Culture in the Classroom**

- Professional Development:
- Understanding Culture

Educators today hear a lot about gaps in education – achievement gaps, funding gaps, school-readiness gaps. Still, there's another gap that often goes unexamined: the cultural gap between students and teachers.

Most of us in the education profession are white, middle-class, monolingual-English speakers. Increasingly, the same profile does not hold true for our students. Often, when we stand before our classrooms, the faces looking back at us do not look like our own. Many of us try to bridge this difference with an embrace of color-blindness or the Golden Rule, treating others the way we would want to be treated. Culture matters. Culture isn't just a list of holidays or shared recipes, religious traditions, or language; it is a lived experience unique to each individual. As educators, it's our job to stimulate the intellectual development of children, and, in this era, it's simply not enough to operate on the axis of color-blindness.

To truly engage students, we must reach out to them in ways that are culturally and linguistically responsive and appropriate, and we must examine the cultural assumptions and stereotypes we bring into the classroom that may hinder interconnectedness. To engage students effectively in the learning process, teachers must know their students and their academic abilities individually, rather than relying on racial or ethnic stereotypes or prior experience with other students of similar backgrounds.

In a multilingual, multicultural society, language can be a source of weakness as it may divide and isolate one group from another. It can also be a source of strength, representing diverse manifestation of one underlying culture. Forced on an unmotivated learner, language like any other subject, can be a burden, but when acquired, it enriches the mind beyond any individual subject, as it provides better understanding of the people and ht universe using it. When Macaulay, in utter contempt of India's past, wrote in his famous Minutes of 2nd February 1835 his judgement in favour of English, dismissing the claims of Sanskrit, Arabic, Persian and other major Indian languages, he laid the foundation of an elistist society alienated from the people. In ancient times when Sanskrit became a preserve of the priests of courts, the poplar movement led to the simplification of the class restricted Sanskrit code and development of Pali, Prakrit and the modern Indian Languages which permitted free flow of communication within the society. With acceptance of English, this natural process was arrested.

Literacy is essentially a language related competence. It is most unfortunate that, in this vital sector, all activities are conducted without any reference to the existing linguistic expertise. In a country with about 700 languages, each with its dialects, styles, registers and competing standards, present a formidable challange for literacy. If the children are given monolingual education all through the primary stage and confronted with the school language which is the medium of higher education only at the post-primary stage, then they are bound to remain

unequal to those whose home language is the same as the school language. Unless a strategy of bilingual primary education of the transfer model providing for a planned phased switch over from home language to school language is different, standard of education is bound to be affected adversely.

1. Language teaching is equally erratic in secondary and post-secondary stages.

2. There is no awareness of the difference between a language as a subject and a language as medium. Teaching a language, teaching about a language and teaching through a language are not clearly distinguished.

3. The notions of mother tongue, second language and foreign language are ill defined and the curricular objectives are never clearly stated.

4. Skill oriented language teaching is foreign to the teachers.

5. In the name of language only ancient and medieval literature is taught. There is no place for conceptual prose in any literature course.

6. There is little research into the area of transition from a purely language based competence to the development of literacy sensibility.

7. The interdisciplinary bearing of sociology, psychology, pedagogy, linguistics, stylistics, etc., are not brought to the attention of the teachers as well as learners.

8. The multilingual character of the country makes it contingent on its citizens to learn many languages, even the three-language formula is considered a burden by some.

9. Those who accept the three-language formula are ambivalent about their role. As Julian Dakin rightly point out "Until an effective demarcation of the roles of Hindi, English and the regional languages has been generally accepted, attitudes to language will remain the last and most serious obstacle to the full deployment of education in the interest of the national development" (Dakin, Julian 1968).

**Cultural Integration through Evolutionary approach in sociology and role of languages**

The evolutionary perspective conceives of the human as integral to the organic world, and human society and culture as properly analyzed in the general framework appropriate to the life process. The principle of evolution is firmly established as applying to the world of living things, and the social aspect of human life must be included. Such basic concepts of organic evolution as variation, selection, adaptation, differentiation, and integration belong at the center of concern, when appropriately adjusted to social and cultural subject matter. Socio-cultural evolution has proceeded by variation and differentiation from simple to progressively more complex forms. The immense variability of human patterns of action is 1 of the most

important facts about the human condition. Seen from this point of view, there are 4 interdependent yet in certain respects independent aspects of the theoretical problems at hand: 1) The general conceptual scheme of the social system which underlies all sociological analysis must be used, whatever the size and functional importance of the system of reference relative to other systems;

2) the problems of the society must be considered that arise from its being a type of social system which is more inclusive of controls over action than all others and which hence has special features requiring special analysis; 3) concern must be directed to the evolutionary development of societies, both as wholes and in their principal structural parts; and 4) variability must also be considered as a problem distinct from but interdependent with that of evolutionary stage and sequence.

Conclusion: Language, being emotive and related to the question of identity, can stir students (human) easily and therefore, language planning needs to be considered and important context of educational and economic planning. Language can be exploited as an instrument for fostering group interest and cultural Integration.

References:

Rao, S.I.V. (2007). Indian experience of mass literacy campaigns: Lessons and challenges. In Report of the International Workshop on Mass Literacy Campaign as a strategy for achieving the EFA and MDGs on education in Nigeria (pp. 39-58). Abuja: UNESCO.

Robinson, C. (2007). Issues of multilingualism in adult literacy. In Report of the International Workshop on Mass Literacy Campaign as a strategy for achieving the EFA and MDGs on education in Nigeria (pp. 59-73). Abuja: UNESCO.

http://www.popline.org/node