

SOCIO-CULTURAL IMPLICATIONS IN THE STUDY OF LANGUAGE AND LITERATURE

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No language develops in isolation because it belongs to the culture of People and is a unique medium of communication of the human community. To keep them together language exchanges their moral and spiritual thoughts and updates the knowledge of them in politics, science, law and agriculture and what not. Therefore, Robert Lado rightly says:

"Language is on the one hand constituent of a culture, on the other hand simultaneously also the central system through which other cultural manifestations find expressions." (Lado, 1981)

"Man is a social animal" (Bhatnagar, 1994) depends fully on a community around him to meet an ends of routine life. So to say, he has to acquire and enrich certain behaviour habits and language habits. Their contribution in communication and co-operation is underlined **boldly**. Without them there is no possibility of "communal life". Robert Lado's comment on folk and language is appreciated strongly:

"The culture of a folk is a rather uniform "whole" formed by definite ever recurring forms of action, speech, thought and feeling within a society and is clearly distinguishable from that of another community." (Lado, 1981)

The utterances of a bilingual person are moulded, determined and governed by his culture and mother tongue. It is because he is imbibed with his culture immensely. The speaker of English, belonging to Muslim community is always influenced by his mother tongue either "Hindi" or "Urdu". Words like 'School', "Stand" are uttered as / iskul / and / istxnd/. The listener, unfamiliar to him and his culture may feel disgraced. In northern states it is usually said: Let's 'istart' instead of 'start'. All nations, including India undergo a task of establishing their own supreme, to bring neighbours under their arms by exploring the nuclear power. India has shown her peaceful but mighty appearance by nuclear test at Pokharan in the reign of Atal Bihari Vajpayee. Understanding the culture of every country contributes co-operation and fraternity at an international level. It needs promotion of English language and literature study.

To promote the study of foreign languages and civilizations as important means to the extensions between the folks for their better acquaintance with the culture of every other country and also for the strengthening of international operation'. (Hexelschneider, 1986) Preservation of humanity in one's own nation, here to say becomes the first crossing step from "a nuclear inferno and conservation of cultural heritage from total destruction" (1986). International communication through foreign language is knowing and recognizing the "cultural identity" of another community. It, in one way helps a person to understand his own "cultural identity" better.

A work of art is a result of an experience. The writer analyses his thoughts and feelings through his own personal and social experiences. While reading any kind of literature, the reader has to understand theme. Learning a foreign language and literature, the way of thinking of individual remains unchanged because it has already been conditioned by his society. Sometimes his way of thinking may not entirely change but it undergoes some modifications. The role of the teacher is important in making the students to understand and reproduce the sense and semantic relationship in the lingual and cultural structure of the target language. For that purpose the contents of the oral and written statements may come to help the Indian learners. It will lead them to learn and recognize the great ideas and creative achievements of the foreign culture.

In the present situation the aim of foreign language teaching is to bring the learner in close contact with the culture before teaching literature. The study of literature should not be only to teach literature. He can introduce the learner the art, technology, and language of the foreign folk. The great literary works and foreign culture cannot be ignored. It is because, the world-view in them appeals the readers even in India. For example Shakespeare's hero Hamlet is tormented between "to be or not to be" is not only the question of his dual mind but the readers also in India. An Indian woman learns lot to establish her own identity keeping before the eyes and understanding Candida George Bernard Shaw's heroine in 'The Candida' who represents woman community not only in western parts but in India also. The third of the trio among Mulk Raj Anand and Raja Rao is R. K. Narayan, whose contribution in the portrayal of social milieu is significant. Through his characters he enlivens the contemporary Indian life and sincerely projects man in relation to society in his novels. In an interview given to Shri Balswaroop Rathi on the occasion of Delhi writers' conference, Narayan said, "I like to walk four or five miles every day pedestrian sees life at closer quarters". (Bhatnagar, 1980) This remark indicates Narayan's honest urge and conscious effort to have a close, realistic view of life.

R. K. Narayan's corpus of fiction from 'Swami and Friends' to 'A Tiger for Malgudi' is full of cultural implications. The events taking place in the life of Malgudians, their way of life and attitudes are governed and directed by the culture. The characters like schoolboys, Granny, aunt, wives, mothers and fathers have powerful impact of culture. Swami in 'Swami and Friends' attempts to turn the pebbles into money in the puja-room thinking that Rama defeated ten heads Ravana which shows impact of the story in the epic 'The Ramayana' told by his granny.

Due to exploitation by the husband Savitri in 'The Dark Room' attempts to commit suicide in the river during midnight. On seeing her the rustics Mari and Ponni save her. Even the rustic does not take undue disadvantage of a lonely woman. Instead he takes her to his home and provides her clothes, serves her food and takes care of her security. The attitude of Mari reflects a follower of culture. The characters of Narayan's Malgudi novels create disorder by violating traditional norms and morality but remarkable influence of sacrosanct tradition makes the rebels withdraw from the deviation and accept sane normalcy in life which indicates Narayan's strategy - 'rite de passage' and 'return of the native'.

Fifty years old Jagan in 'The Vendor of Sweets' strongly believes in unchanging traditional values and the Hindu way of life. His son Mali is under the Westren way of life which is changeable. Mali's decision to learn the art of novel writing in America is not approved by Jagan. He asks Mali 'Did Valmiki go to America or Germany in, order to learn to write his Ramayans' (Narayan, 1967: 51) His love for Valmiki's 'Ramayana' indicates his great regard for the Indian culture.

Gita in Rama Mehta's 'Inside the Haveli' by adjusting herself with Oswal community's tradition, old customs and culture. Covering her face in 'purda' after marriage educated girl Gita does not dare to defy morals of community. She does not utter a single word with her husband before the elders and younger in the house. Becoming one with the community Gita tries to bring a change in the society by starting a school for the washerwomen and their daughters.

Conclusion

There is triangular relationship between language, literature and culture. In what way human being speaks and acts in the family and the society reflects culture. Its contribution in making human life grateful and graceful is taken into consideration.

Reference

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