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A Study of The Compelling Role of Language in Influencing Culture and Community

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Abstract
Language works as a gateway to express one's entire feelings or emotions. By using the dynamic force of the language, everyone reflects the culture of the community to which they belong. That means there lies a close connection between language and the culture of a community. Generally, each language represents a definite culture and a community. Likewise, the language of Bangladesh represents the cultural standard of the communities that belong to it. Thus, to show the immense influence of language on culture and the community, the researchers have selected a specific region of Bangladesh from the perspective of cultural and linguistic diversity. In this study, the researchers have used a descriptive research design and mixed methods following both quantitative and qualitative approaches to inquire appropriately. They have also used questionnaires to explore the dynamic force of language in both the culture and the community. The result of the present inquiry opines that language plays as a driving force in the culture of people of different ethnicities. In addition, this study also illuminates that the modification of language plays a significant role in modifying the style of living of a group of people, and gradually they lose their uniqueness and get accustomed to practicing different cultures subconsciously. It can be concluded that this research is to reveal the implicit propriety of language, which has the power to reshape the culture and the fundamental fabrics of the community.

Keywords: Compelling role, language, influence, culture, community

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INTRODUCTION

Language is the cornerstone and main vehicle of every culture to communicate ideas, information, attitudes, and feelings to one another, then it also helps people to create a culture and transfer it to the next generation (Hughes & Kroehler, 2008). It also expresses facts and impacts approaches and behavior as well as forms a vital aspect of the cultural prerequisites to doing major societal development (Fløttum, 2017). So, language is the precondition to doing cultural work in a community. Besides, culture pertains to the characteristics and knowledge of a social group representing language, religion, food, social norms, music, and arts (Pappas & McKelvie, 2021). There, the community embodies a feeling and a set of correlations among a particular group of people (Chavis & Lee, 2015).

Language plays a vital role to shape the culture from generation to generation in our society (Bowman, 2016; Saputra, W. A. 2022). As we observe from historical evidence that to keep Quechan Native American Tribe's culture alive, the Quechan people maintained their primitive language through stories and songs (Sheffield, 2013). As to keep evidence of the strength of language, many academics recognize language as a key component of culture. That language is the most effective sign system of a community. They also suggested that there must be a common language for the most basic understanding of human society's everyday life. If there is no common language for a community, the tradition representing that community can be damaged. The Civil Rights Act proposed to cultivate the inherited pride to reinforce the language that a civic natively speaks and the practice of the ancestral language to give him the sense of individual identity that is important to social growth. If the authority of society shows indifference to the native language, the language, and the culture can lose its appeal.

When a culture drops its language, the dominant culture begins to take over the charge through its language. Language breeds its culture. For example, every community in Bangladesh has its language and own culture including Bengali speaking in Bangla, Bihari speaking in Urdu, and other minority groups like Rohinga, Manipuri, Chakma, Khashia, etc. have also different languages. They also have a diverse culture. As the majority of people in Bangladesh speak the Bangla language, they celebrate Bangla culture.

But nowadays, they are inclined toward western culture as a consequence of which they prefer to speak English as a global language with an overwhelming sense of global universal human identity. In the same way, the dominant Indian culture is also having its sway over Bangladeshi culture as most of the people of Bangladesh prefer to see Hindi programs (Western & Indian culture influencing the Bangladeshi culture, 2020, Aug 11). Actually, the more we use foreign languages, the more we lean on foreign cultures. Consequently, the systematic shaking of their cultures takes place through learning dominant invading languages (Rahman et al., 2019). Eventually, it so happens that language dictates an administrator in influencing culture and community.

Hypothesis of research

- Language drives the culture of a community.
- The effect of language modification and the inclination to use foreign languages impacts the culture of a community.
- Each language has the potential inherent in it to safeguard its culture failing which the community can not maintain its sustainability.

Objective of research

- To find the driving force of language.
- To explore the relationship between language, culture, and community.

Literature Review

Language is the most significant medium to express oneself (Sujarwo, et a.,2022), and it veils the cultural and traditional phenomena of a nation (Rahman et al., 2019). Instinctively, the people of a nation and as well as the people of Bangladesh bear its culture in their minds (Rahman et al., 2019) but due to modernization people now prefer to follow some of the western cultures besides what they have (Akter). Modernization is a procedure of social changes to a great extent (Inglehart & Welzel, 2005).

Besides, modernization presents English as its symbol (D'souza, 1986). Preference for the English language and the associated culture i.e western culture eclipses the native language and its cultural values. Tomilso justly thinks that dominating language can marginalize other languages. As German leader Otto von Bismarck replied with disappointment that the dominant English colonies in German had imposed English as their official language instead of the German language (Al-Kawari, 2022). When a language keeps its position in the driving seat, it can command other languages as well as the culture associated with it. For example, During the period (8th to 15th centuries) of Moorish rule in Andalusia (presently Spain and Portugal), educational institutions, literature, art, music, and typical Arab architecture flourished and at this time, royals, rulers, and elites of Europe sent their children to educate in Arabic-speaking universities in Andalusia as Europe was suffering under medieval profligacy and wantonness but centuries later, the Islamic regime of Andalusia collapsed and then Arab countries fell victim to an era of Western colonization where the Arabic language degenerated naturally (Al-Kawari, 2022). In this respect, Al-Quaderi (2010) gives his statement that English medium institutes in Bangladesh aim to introduce western culture instead of the culture of Bangladesh. In these institutions, English culture and language are practiced and the culture and language of Bangladesh are overlooked (Rahman et al., 2019).

So, the students must use the English language to study and communicate. Therefore, they gradually start to cultivate the English language as well as the culture implanted in it. To do this, the parents advocate for their children in communicating in English and admonish them when they express their emotions in their mother tongue. For example when a Bangladeshi child says in Bangla, "Maa, dekho, rastai ekta goru." The mother would typically say, "Do not tell goru, baba, say 'cow'."(Sarkar, 2022). Such affinity encourages the learners to receive nonnative culture in different aspects of their lives including attitudes, styles, and

beliefs undermining their tradition. As a result learners of English medium institutes are getting weaker in Bangla (Khan, 2016). As well as the students gradually get reluctant to use their natural tongue and also get isolated from their native culture and begin to practice foreign culture causing damage to their own culture and tradition. Because, language is not just a language; it is connected deeply to culture, history, and ideology (Mahjabeen, 2021). If the language of native speakers is disregarded, culture is also neglected. Now the present status of this generation is to speak in English in place of their mother tongue, Bangla (Mahjabeen, 2021) because they agree with the statement of Tickoo (2006) who states that education in the English medium is a symbol of status and prestige. To maintain the status, the young generation pays attention to western culture and celebrates their cultural festivals such as Valentine's day, 31st night, Friendship's day, Father's day, Mother's day, etc. (Tanvir, 2012) instead of observing native festivals. This is the outcome of linguistic imperialism. The process of linguistic imperialism is nicely presented by Haque(2009) who aims to explore how linguistic imperialism is transpiring in English medium institutions in comparison to Bangla medium in the perspective of Modiano (2001), and Haque & Akter (2013).

Phillipson gives a tentative definition of linguistic imperialism: it happens when 'the dominance of English is exerted and sustained by the establishment and incessant reconstitution of structural and cultural imbalances between English and the other languages. Linguistic imperialism also means imposing one language on speakers of another language and it is also known as linguistic dominance (Nordquist, 2019). In the colonial process, colonizers' language has been imposed instrumentally (Impact of Linguistic Imperialism, 2018). Mostly, foreign language is used as a tool to restructure the whole function of a community. For example, British authorities in Kenya vilified speaking Kikuyu, Meru, or any other native language but on the other hand, the linguistic status of English increased because skill in that language was essential to complete the procedure of the colonial system (Impact of Linguistic Imperialism, 2018). In his Gramática de la lengua castellana, Antonio de Nebrija uttered the concept that language and empire are attached very compactly (Armillas-Tiseyra, 2016). The after-effect of linguistic imperialism is presented by Thomas Macaulay. He detailed in his "Minute on Indian Education", the people of India in blood and color, but English in taste, views, ethics, and intellect, also stated the logical result of the linguistic imperialism procedure in India was that 'English came to be the particular medium of education, administration, trade, and commerce, and as well as all formal domains of a society's functioning. Thus it was the key to imposing the colonizer's culture successfully.

Reversely, language has also the power to be stable in its linguistic supremacy and keep its effect on a community very firmly. For example, Tamil is one of the longest and oldest surviving classical languages in the world and this language is spoken by 78 million people in the world (Srivastava, 2021). This Indian language is 5000 years old and it is the official language of Sri Lanka as well as Singapore (India TV Lifestyle Desk, 2019). Srinivasa Ramanujan stated that Tamil is the only language of contemporary India that is noticeably continuous with a classical past and it is rich

in poetry and also has contributed to ancient mythic literature to a great extent (Sathyaseelan, 2021).
So, there is a strong possibility of language having the dominant power to take control over a community and its culture.

METHOD

According to Rajasekar et. al. (2006), research is a consistent and systematic search to collect innovative and valuable information on a certain topic. Besides, research is a structured survey that follows an acceptable scientific methodology to solve problems for generating new knowledge, and it also means the procedure of the actual data collection and data analysis method which provides the logical view of why the particular research method was selected (Goundar, 2012).
Research methodology is a methodical way to solve a problem and it is the science of learning how the survey is to be conducted (Goundar, 2012). It describes and analyses methods, focuses more on their limitations and resources, and clarifies their hypotheses and consequences, connecting their potentialities to the frontiers of knowledge (Igwenagu, 2016).
Keeping those methodological principles in mind, the researchers have used both qualitative and quantitative methods and have documented the details of the participants, tools, and the procedure of data collection.

Research Design

Research design is a kind of plan, structure, strategy, and investigation to obtain explorable questions and control variance (Borwankar, 1995). Besides, it is a conceptual blueprint (Akhter, 2016).
There, the researchers use a descriptive research design which is also known as statistical research (Rawat, 2021) and this describes the existing phenomena. It is used to identify and find information on the features of a particular issue like community, group, or people (Akhter, 2016). The researchers have also used mixed methods. A mixed-methods approach encompasses both quantitative and qualitative data collection in answer to research questions (Dawadi et al., 2021). It can assimilate and collaborate with multiple data sources that can help to solve complex problems (Poth & Munce, 2020).
The quantitative data collection procedure assists a researcher to collect the data from a large number of members; thus, increasing the possibility to generalize the findings to a wider population, and the qualitative approach is to take interviews honoring the comments of its participants (Dawadi et al., 2021).
The researchers prepared questionnaires to obtain the actual information to get students' consent and teachers' perspective. In this questionnaire, the researchers offered a close-ended questions for the learners and open-ended questions for the teachers. Finally, they collected all the necessary information to address the variables of the undertaken research.

Participants

The researchers have all together seventy respondents from different tertiary-level institutions mostly from the learners of BA (Hon's) in English at private universities in

Bangladesh along with ten scholars including academics, physicians, and litterateurs.

Data Collection procedures

Data collection is a methodical process of accumulating observations or measurements (Bhandari, 2022) of collected data to evaluate researchers' hypotheses.

The researchers started this process to prepare two sets of questionnaires including an open-ended question and a close-ended question. They began to do their study on the 11th of August and finished it on the 5th of September. To get the information, they selected some prominent educational institutions where they offered close-ended questionnaires to the learners for knowing their opinions. Likewise, the open-ended questionnaires were presented to the prominent scholars to receive their perceptions by arranging interviews online and offline at different times and settings. Though they did not find a friendly environment in all kinds of institutions, they completed their task through hardship to get the necessary information. They followed probability sampling to choose the participants for the study. Eventually, all the respondents responded to all the questions and shared their views. Finally, they collected the required information for the inquiry.

RESULT AND DISCUSSION

In this respect, the researchers used two columns and some pie charts to present the information of the findings precisely, and then, they analyzed the collected data to specify the fact of this study.

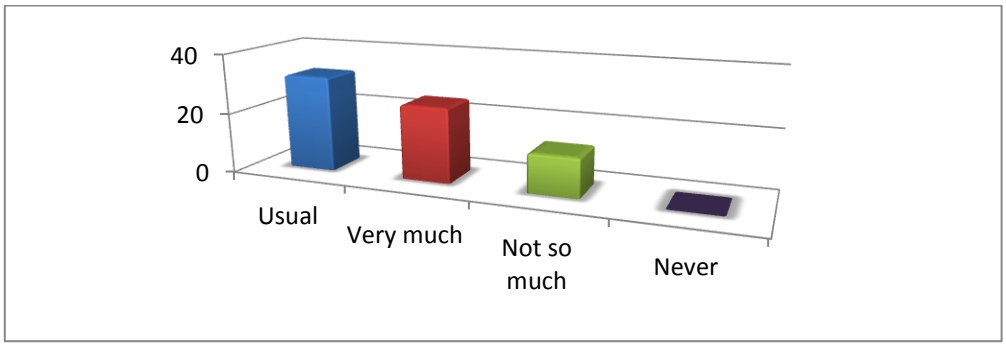


Figure 1.

Level of cultural aggression in Bangladesh from the perspective of language modification

The above chart presents the cultural aggression level in Bangladesh and it is based on language modification. Approximately 45% of learners chose 'usual' in their reply, while 35.7% of them said very much, whereas around 18% of participants selected not so much in their answer but no one agreed to choose 'never'.

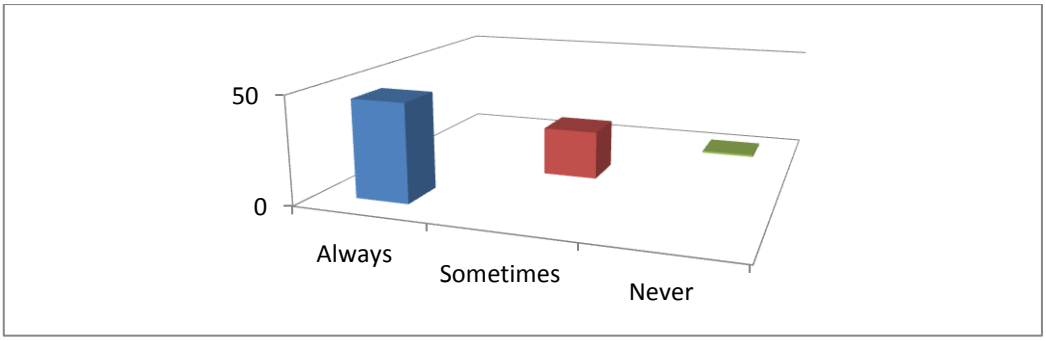


Figure 2.

Consistency level of Bangladeshi people in adopting native language and culture

This figure shows the level of consistency in practicing Bangladeshi people's native language and culture. Nearly 65% of learners opined that they always exclusively use their mother tongue along with their culture, whereas around 32% of them said they are sometimes exclusive in using their mother tongue and following their culture and the rest of them never use their native language and culture.

Later, some questions have been asked to get the opinion of the learners to help the researchers to find the implicit power of language and the correlation between language, culture, and community. The rates of their consent are shown in the pie charts.

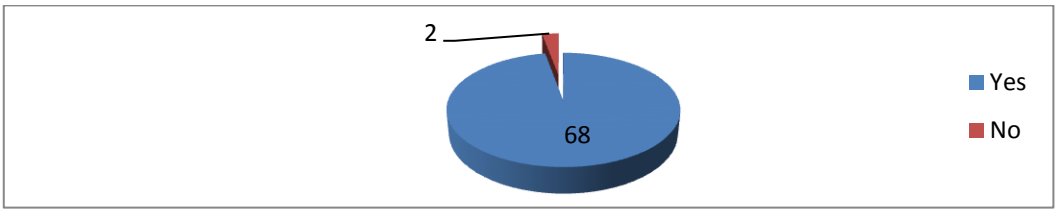


Figure 3.

The close connection between language and the culture of a community

In this figure, 97.1 % of learners admitted having proximity to language and the community culture, whereas 2.9% of them denied having closer proximity.

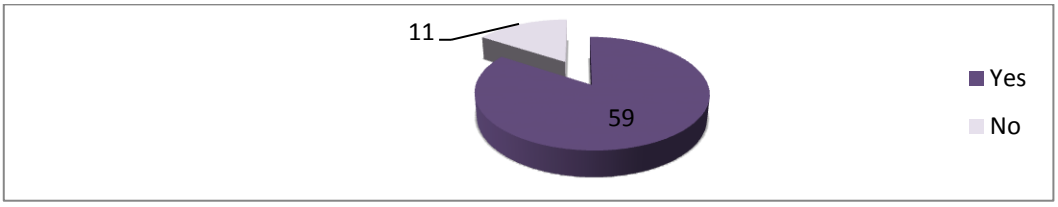


Figure 4.

Language having the power to control the culture

In response, 97.1% of learners said yes and 2.9% of them said no in their answers.

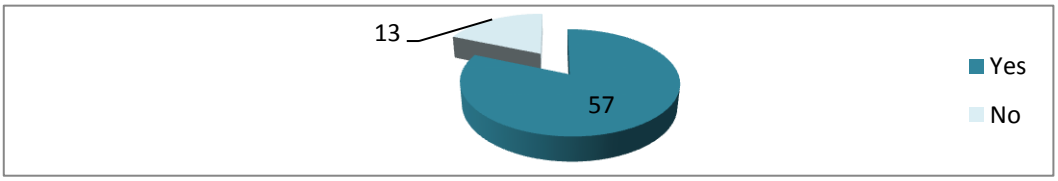


Figure 5.

Creating an identity crisis in a community through the modification of language
In reply, 81.4% of students said yes and 18.65% of them said no.

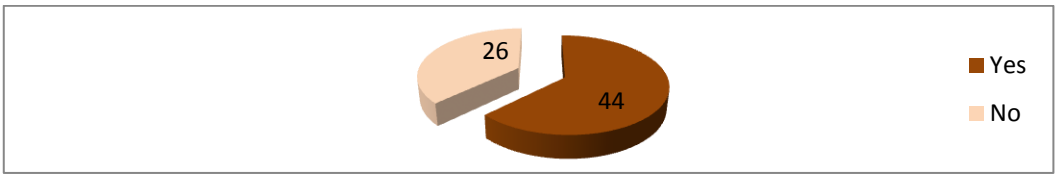


Figure 6.

Adoption of a language as a safeguard from cultural aggression
According to the figure, 62.9% of students were positive and 37.1% were negative in their replies.

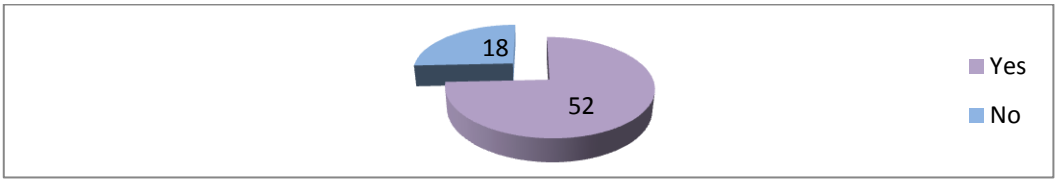


Figure 7.

Using of different languages by the youth as a threat to our community and culture
In this figure, 74.3 % of learners said yes, while 25.7% of them said no.

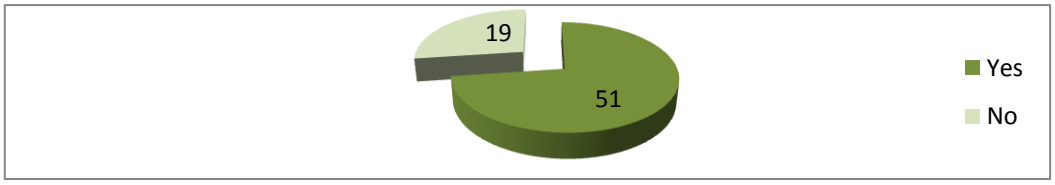


Figure 8.

Reflection of the non-native's culture in natives' regular activities conditioned by implicit power of the language
In this chart, 72.9% of participants were positive, whereas 27.1 % of them were negative in their answers.

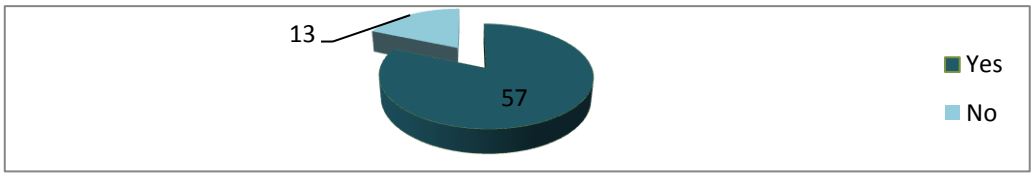


Figure 9.

Modifying the language of a community as a first weapon to kill the culture of that community
In reply, 81.4% of students said yes, while 18.6% of them said no.

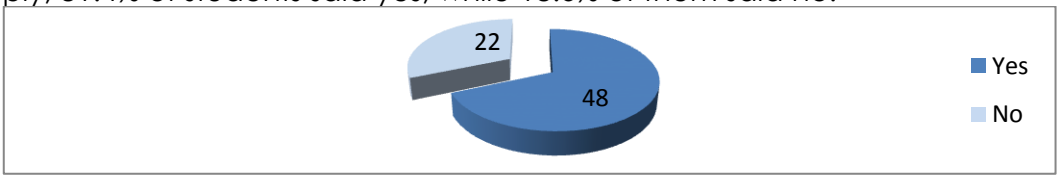


Figure 10.

Maintaining his or her traditional values as a monolingual

According to the figure, 68.6% of participants answered positively, and the rest of them answered negatively.

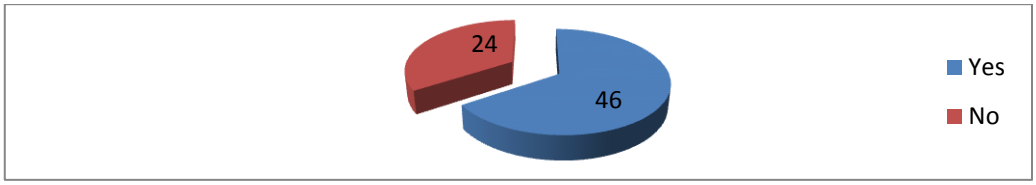


Figure 11.

Maintaining his or her traditional values as a bilingual or multilingual

In response, 65.7% of learners replied yes, while 34.3% replied no.

Analysis of the study

To prove the mastery of language over culture and community, the researchers have already presented the findings of the study through columns and pie charts. Now, the analysis of the findings is as follows.

According to figure 1, almost everyone opined that cultural aggression is happening from the perspective of language modification. Cultural aggression is a core concept of knowing the power of language because it happens through language domination and the dominant language diminishes the traditional values and cultural uniqueness of a community based on their native language. Besides, figure 2 presents the consistency rate of native language users. There, participants shared their concerns saying that one-third of people use non-native language and associated culture along with their native language and culture. Then, the pie charts show the strength of the language that has been authenticated by the participants of the study. Most of them opined that the language has a close connection with the culture and community, and a language can take over other languages' cultures and communities, and modification of a language results in modifying the culture and the community it belongs to. They also told that the originality of a language without infiltration and modification can be a safeguard to keep its culture and community upright. So, the above results are evidence to show the authorization of language over culture and community.

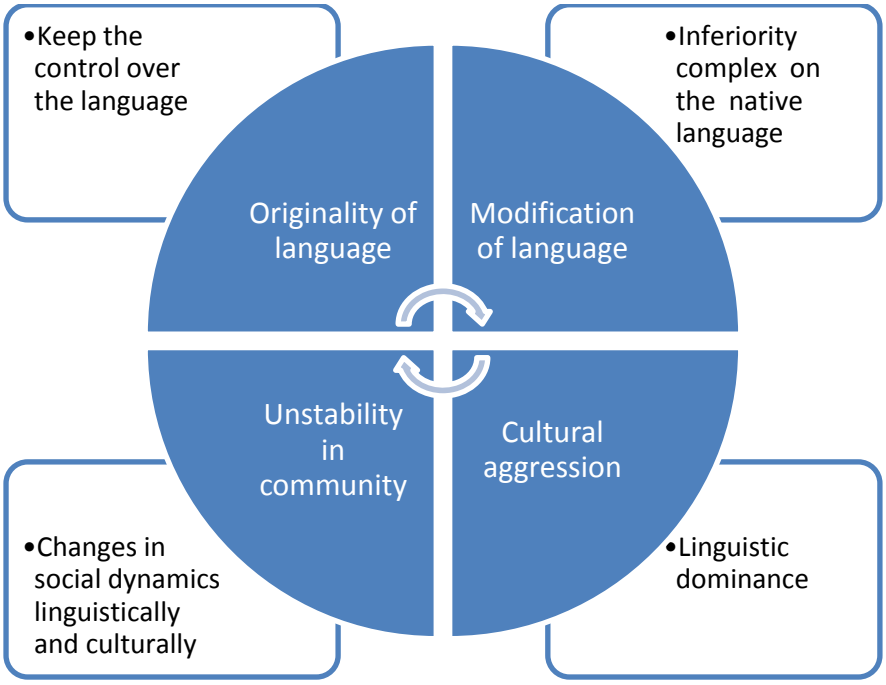
To make the study more plausible and well grounded, the researchers have received the perceptions of quite a good number of scholars by asking them some questions about the immense power of language that is inherently interactive with the culture and community of a people. The perceptions of the interviewed scholars as observed are noted below-

- Most of them stated that language dominance is a vital component of cultural aggression.
- Everyone agreed on this point " Language in its originality has the power to retain the core spirit of the cultural and traditional values of a community".
- To substantiate the power of language, one of them gave the example of Bangladesh's Language Movement in 1952. He added that this

movement took place to keep the native culture and community of a people intact and upright rejecting the interference of non-native language.

- To enrich themselves linguistically and globally, the youth may use non-native languages and associated cultures. But they must do it by keeping the core spirit of the native language and culture in its right order because a linguistic renovation can alter and adulterate the native culture stealthily.
- Having an inferiority complex arising out of their native culture's language compared to the globally dominant language is one of the reasons to show indifference to their language as well as the culture.
- Following a foreign manner of speaking, and style of living are the reasons for the changes in social dynamics linguistically and culturally.

From the above discussion, we may present the whole idea of the supremacy of language in controlling culture and community in a circle as -



CONCLUSION AND RECOMMENDATION

People of a community reflect their innate culture and present their expression of thoughts spontaneously through their mother tongue. If there occurs any anomalous occurrence by following foreign activities, one will lose his originality linguistically and culturally because language, culture, and community are interrelated. The core finding of this research unequivocally shows the interrelation and interaction between language, culture, and community. Besides, the researchers of this paper also observed that language has the inherent potential to keep the culture of a community unique and stable and this potency of language also helps a community to hold its cultural identity for ages. On the

contrary, modification and cultural hybridization within indigenous culture take place, when the dominant culture infiltrates its language in the socialistic and individualistic sphere of a community. The obvious limitation of this kind of study is the people's lack of awareness about the issues related to culture and language. While interviewing the academics about our study, hardly any one of them was naturally motivated to respond to our queries. It is a herculean task to collect fact-finding information regarding the inner working of an encroaching language that comes stealthily to destabilize the core foundation of the native language. Based on the empirical study of this research, it would be justifiable and amenable to hypothesize that language has the power to play a significant role in influencing the culture of a particular community. For preserving and safeguarding the culture of a community, it is highly essential to inculcate and solidify the love for its native language and make sure that foreign languages are rather supportive, not antagonistic to the core spirit of the native language.

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