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## Education and Culture: An In-depth Exploration

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### Abstract

*Culture, a manifested concept, permeates every aspect of human existence, profoundly influencing societal norms, values and behaviors. Its intricate tapestry defines a singular definition, embodying the collective beliefs, traditions, arts and customs of a society. Despite its pervasive influence, culture remains elusive, subject to interpretation and evolution. This article aims to provide a comprehensive overview of the intricate relationship between education and culture, delving into their symbiotic nature, transformative potential and social implications.*

**KEYWORDS:** India, Education, Culture, Educator

### INTRODUCTION

Culture is a term which has been addressed by diverse authors from different viewpoints. It is the most multifaceted and significant notion in social sciences. There has yet to be a consensus among scholars concerning the definition of culture. A society's prominent and accepted beliefs, ways of existence, artistic creations, and rituals are referred to as its culture, according to the Longman Dictionary.

Another, completely different definition of culture includes it as 'work and practices of intellectual and especially artistic activity' (That uses the phrase in a more elitist connotation), (RaymondWilliams, 1976). Both explanations of culture are imperative in demonstrating its primitive nature and enhancement.

The culture of a society or a clan is the identity of that society or fraternity. Culture is cultivated in society through age-long practices that are deeply rooted in the physical and social base. It embellishments the climate, soil, vegetation and other physical appearances of an explicit region, being shaped by the age-old dogmas, teachings, experiences, social connection, and economic pattern of the area and refined by educational habits or/and dissertations. Therefore, culture has a dynamic nature, uninterruptedly responding and interrelating with afresh congregated information, understanding and intensifying education.

Every bit of optimistic involvement assembled by man leads to erudition, which eventually emerges as knowledge. Since the birth of this world and man, every bit of

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such hoarded acquaintance has given birth to diverse discourses of study and shaped the cultural aspects which are the definitive countenance of a society.

It is questionable whether culture is an outcome of education or education is the outcome of culture. In the absence of education, culture may grow from age-long traditional beliefs and accumulated knowledge from interaction with nature and society. However, without a particular culture, education cannot grow and flourish, and it cannot spread its silent roots through society for the refinement of its origination. If culture is a tree, education is the flower of that tree, adding exquisiteness, quintessence and colour to it. Therefore, the words education and culture are exceedingly accompanying, one being commendation of the other.

The contemporary era is a time of diverse global culture amidst which we have lost our distinctiveness. Any part of the world is now accessible, and gradually, we are picking up aspects from all and making an unhealthy mixture. It has resulted in forgetfulness of one's own identity and culture, particularly among the young generation, who are becoming directionless day by day and needing clarification on mixed practices. Therefore, they are feeling uprooted from their own, failing to grasp and adopt the new one correctly. Today, the most critical social issue is the debate between the old traditional culture and the new global one. This article will discuss the issue without being superstitious or prejudiced. It will discuss and understand the relationship between culture and education. They are interdependent, so Culture and Education cannot be detached from each other. Culture for Educationalists- How is it allied to learning?

### **CULTURE FOR EDUCATIONALISTS: HOW IS IT ALLIED TO LEARNING?**

Culture is a 'verb' rather than a 'noun' connotation that culture is not immobile, but culture is vibrant, vigorous, altering, and continuously on the move. Culture is constantly fluctuating as a result of political, social and other adaptations in the instantaneous atmosphere. When people with different backgrounds come in close contact with each other's cultural exchange is anticipated. Cultures are always amalgams, as during cultural fusion, some cultures are selected, and some are rejected.

In any educational institution, culture is static, and curriculum and pedagogics are unchanging. According to Frederick and Erickson, when we think of culture as static or fixed or simply aesthetic, "the educational practice derived from it supported the status quo". "But when we consider culture and social identity more broadly, we can establish a basis for transformational educational practice." (Erickson-1987).

Culture is entrenched in a milieu in which culture is predisposed by the environment

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in which it exists. It is predisposed by history, economics and power, as well as social, economic and political factors that influence it. Education is also influenced by all the factors mentioned above. Without economic and political privilege, neither 'Culture' nor 'Education' is predisposed.

Culture is erudite, learned from families, communities and religious institutions. Culture is also learned in the educational institutions. It is not inherited; it is dialectical.

The choices we make concerning our customs, attitudes, behaviours, and beliefs as cultural agents affect culture. (Nieto, 1999). Like education, culture is not a passive legacy but an active operation that takes place through contact and interactions with others.

Education affects a nation's culture in the same manner that culture influences education. For example, every nation has a unique culture. As a result, it makes an effort to maintain its original identity and culture. The only way to do this task proficiently is through education. Education, thus, helps to maintain a society's culture. Transmission from one generation to the next is a part of the preservation process.

A society establishes schools and institutions in the realm and conveys its culture to the coming generations. Through cultural interaction among various cultures, it is possible to achieve cultural incorporation and acclimatization, thus heartening the amalgamated culture of a society. The vehicle for it is books, literature, documents, movies etc.

### **CULTURAL DILAPIDATION**

Due to the rapid progress of science and technology, human beings are becoming lazier. They are losing the power of ingenuity and modernization. They emulate the culture of others by overlooking their cultural entity. In India, gradually, there is a loss of our own rich and delicate cultural heritage. During the modern period in India, the relationship between the classical culture represented by English and the vernacular culture represented by Indian Folk Traditions, which was present, has now become a thing of the past. Traditional symmetry has been pretentious by different factors and processes of modernization. Many facets of Indian culture are being influenced by the processes of Westernisation, industrialization, urbanization, globalization, and democratization today. The task of an educationalist is not only to convey knowledge, values, and other apparatuses of the cultures to which individuals belong but also to the realm of traditional culture and to foster creativity and independence.

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## PROTAGONIST OF THE EDUCATOR TO ENHANCE CULTURE

Educators are the draftsmen of the future and, expectantly, the predecessors of human society. They have the probability of being role models for their students. They can influence their students and change their outlooks so that they may step into the more righteous avenues of life. Many Indian educators like Rabindranath Tagore, Swami Vivekananda, and others have highlighted the role of the teacher in the development of students. "A teacher can never truly teach unless he is still learning himself," stressed Tagore. A lamp that has extinguished its flame cannot light another lamp. The teacher can only load his students' thoughts; he cannot quicken them. He has reached the end of his topic, has yet to apply his knowledge, and only repeats his instructions to them ['Creative Unity' (1922), p.187].

An ingenious instructor can advance new models of culture in conventionality with the emerging aspirations of society through formal and non-formal education. It will enable the young to develop adaptive capacities and adjust to changes in society. In the ultimate analysis, the teacher is the conservator and democratic mediator of culture. He is the designer of the culture-to-be by drawing upon old cultural involvements and renovating new experiences, thus producing novelties.

An exceptional characteristic of Indian culture is its continuous flow. Indian culture has always favored change within continuity. Synthesis of old and new is preferred over replacement of old by the new. Teachers must encourage this synthesis among students.

Approachability is an essential characteristic of Indian Culture. Indian culture is like an ocean in which many rivers come and meet. We have always adopted the properties of various cultures. 'VASUDAIVA KUTUMBAKAM' is the soul of Indian Culture. Therefore, its continuity, utility, and activity are still present today. This receptivity of culture has to be kept alive by the educators among students.

## CONCLUSION

Nowadays, even though we have passed into the 21st century, our country is somehow lost under the stimulus of Western culture. Worsening of human values and culture has become a part of life in India. This tendency toward deterioration in human values and culture is not only a serious threat to the future course of development of the country but also to its existence. Due to the lack of suitable value education in educational institutions, society is facing many problems. Moral and ethical values exist only in names. No values practices are found in any workplace. It is a matter of great remorse that we are progressively losing our values and culture, and as a result, we tend to become duplicitous. A significant

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responsibility for corrective action lies in our education system. It should be focused towards its excellence and progression not only in terms of degrees but also in its application and practices. It must endorse qualities to raise the moral, spiritual and social standards of the educated. There is a need for education to be connected to one's own culture.

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