Fig 1.1: Map Of India
Fig 1.2: Ethnolinguistic Areas of Jammu and Kashmir
Fig 1.3: Principle Languages of Jammu and Kashmir
INTRODUCTION
1. Culture

Culture has been defined differently by different scholars. Mazumdar and Madan (c.f. Aradhana Shukla, 2005) have viewed culture as the life style of a group of people. According to Taylor, (c.f. Aradhana Shukla, 2005) ‘culture is that complex whole which include knowledge, belief, art, morals, law, custom and any of other capabilities and habits acquired by a man as a member of society. It is apparent that culture is the social heritage, a gift to human being given by society. It is the total way of life and social means upon which the particular life style is based.

Cambridge English Dictionary states that culture is, "the way of life, especially the general customs and beliefs, of a particular group of people at a particular time."

With respect to the definition of culture, Edward Sapir (1956) says that culture is a system of behaviours and modes that depend on unconsciousness. Rocher (1972, 2004: 142), an anthropologist, believes that “Culture is a connection of ideas and feelings accepted by the majority of people in a society”.

Kroeber and Kluckhohn (1952), consider civilization and culture the same and they believe the two terms have been used synonymously. For them, they both indicate different levels of the same subject. Civilization indicates the great development of a civilized society; culture indicates the same subject too (ibid). Each society has its own special culture either simple or complex.

Culture is the set of customs, traditions and values of a society or community, such as an ethnic group or nation. In this sense, multiculturalism is a concept that values the peaceful coexistence and mutual respect between different cultures inhabiting the same territory. The concept material culture covers the physical
expressions of culture, such as technology, architecture and art, whereas the non-material aspects of culture such as principles of social organization including practices of political organization and social institution.

2. **Types of Culture**

   In view of Pedington (1952), “culture is the gross total of that materialistic and intellectual means and materials following which a person adapts to environmental demands and gratifies his /her biological and social demands”. Pedington has classified culture in two ways. They are as follows:

   1) **Material Culture**: It consists of man made things of civilization like television, computer, home, etc.

   2) **Non-material Culture**: It consists of knowledge, belief, values, systems, laws, institutions, etc.

3. **Language and Culture**

   Language is the mirror of culture, as culture is reflected through its language. Language plays a vital role in establishing and maintaining culture. Through language we can create and share our identities, categories, attitudes, values and belief structures. Language is a tremendous tool for the organization of particular realities, including a wide variety of social relationships and social systems. Through language we are continually socialized, we worship, argue and imagine. We name and give meaning to aspects of experience from particular perspectives. For example, members of different cultures can have quite different and local notions of self and strategies of interpretation, including who are authorized speakers and hearers. Language does not simply represent a situation or object which is already there; it makes possible the existence or the appearance of the situation or object, because it is a crucial device for the creation of situations. The close analysis of language in a particular cultural
context shows how these meanings are socially and culturally produced, for example, speakers can have quite different and local notions of self and strategies of interpretation. Language and culture are linked in the transmission of knowledge, in the construction of social life, and ideologies about language use and its relation to human behavior.

Many linguists explore the relationship between language and culture. In specific Nida (1998: 29) holds the view that “Language and culture are two symbolic systems. Everything we say in language has meanings, designative or sociative, denotative or connotative. Every language form we use has meanings, carries meanings that are not in the same sense because it is associated with culture and culture is more extensive than language.” People of different cultures can refer to different things while using the same language forms.

Particular languages are associated historically with particular cultures; the languages provide the key to the associated cultures, and especially to their literature; the languages themselves cannot be fully understood otherwise than in the context of the cultures in which they are inextricably embedded; subsequently, language and culture are studied together. It can be concluded that there is a very close relationship between language and culture in general, and a specific language and its culture in particular. That is, culture has a direct effect on language. In fact, the two issues are closely correlated and interrelated. Language is the symbolic presentation of a nation or a specific community. In other words, language is the symbolic presentation of a culture.

4. Culture and Ethno-linguistics

Ethno linguistics is the study of how language relates to culture and ethnicity. How abstract concepts are expressed across culture and ethnicities. Edward Sapir, in
his studies with Benjamin Lee Whorf, recognized the close relationship between language and culture, concluding that it was not possible to understand or appreciate one without knowledge of the other” (taken from Wardhaugh, 2002, p. 220). However, Wardhaugh (2002, pp. 219-220) reported that there appear to be three claims to the relationship between language and culture: The structure of a language determines the way in which speakers of that language view the world or, as a weaker view, the structure does not determine the world-view but is still extremely influential in predisposing speakers of a language toward adopting their world-view. The culture of a people finds reflection in the language they employ: because they value certain things and do them in a certain way, they come to use their language in ways that reflect what they value and what they do.

Strong linguistic determinism and the idea that difference in language results in difference in thought, or linguistic relativity, were the basic propositions for the Sapir-Whorf Hypothesis. The hypothesis claims that we see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation (Sapir 1929b, p. 207, taken from Wardhaugh, 2002, p. 220). In consideration of the various researches, it does appear that the structure of a language determines how speakers of that language view their world.

Overlapping to some degree with anthropological linguistics and sociolinguistics is ethno linguistics, which studies language in relation to the study of ethnic groups and behavior. The chief notion is language as the mode of ethnic identity, as in, for instance, the manifestation of ethnicity through specificities in use of a particular language variety, or in the choice of language variety for communicating with another ethnic group. Language is an important indication of
ethnic and nationalistic movements because it is a very obvious characteristic of the life of a community and an extremely far-reaching one. The issues of ethnic identity are most often related to the demands and needs of ethnic minorities within a larger community (such as immigrants, or in ethnic tribal strife, etc.), and to some primarily sociolinguistic issues such as bilingualism and societal multilingualism.

Bartmiński views ethnolinguistics as a discipline that deals with manifestations of culture in language… It attempts to discover the traces of culture in the very fabric of language, in word meanings, phraseology, word formation, and syntax and text structure. It strives to reconstruct the worldview entrenched in language as it is projected by the experiencing and speaking subject. (Bartmiński 2009: 10)

Based on the ethnolinguistic approach, this study aims to provide an understanding of the role played by language in different societies and cultures through the study of actual language use in context, that is, language studied within the natural social and or cultural environments of its speakers (§2.3.1). Ethnolinguistics is, therefore, very much “a matter of ethnography of settings, situations, events, roles, groups, in complex societies” (Hymes 974:79)

The present study aims to investigate the Gujjar of Fakir Gujri from an Ethnolinguistic perspective. The study is an attempt to reflect Gujjar culture and worldview by studying their language Gojri. It aims to study how language is used to express and sustain various aspects of material and non material culture. The present study attempts to analyse the ethnic profile, social structure, non material aspect including rituals and beliefs, kinship system and communication patterns with reference to their language. It also studies the language use, attitude and prestige among the Gujjars.