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Cultural Conflict and Its Influence on Education

Mr. Biswajit Biswas

State Aided College Teacher, Department of Education, Subhas Chandra Bose Centenary College, Lalgach, Murshidabad, West Bengal.

Abstract: Cultural conflict occurs when different cultural values and beliefs are clash. For this purpose we can use both (broad and narrow) concepts which have been to explain cultural conflict. Cultural conflict mean struggle, hostility between communities who have trusted several philosophies and paths of living. Cultural conflict brings contradictory aspirations and behaviour in different communities. Anthropological concepts and sociological conflict theories of intercultural relation create this notion. These must be a direct interaction between at least two different cultures when cultural conflicts occur. Modernization had a negative impact on the system of cultural values and beliefs in the world. Prejudice stereotype and cultural shock may lead to conflict. These are the key propositions in cultural conflict and in education system also.

In the field of educational research people had dealing with cultural conflict for a long time. But the limited study on dealing with cultural conflict along with the influence on education calls for effects to systematically address diversity issues. Cultural conflict in our research and teaching as well as educational practices, one obstacle to advance effective communication strategies on cultural conflict and its influence on education lack of integrity with other disciplines. In this present paper introduces the concept of cultural conflict examines strategy and to address cultural conflict in educational field and provide an example on how to identify problems and resolve the cultural conflicts and best educational practices.

Key Words: Cultural Conflict, Material Culture, Non-Material Culture, Education.

Introduction:

Where no such standard is available, we cannot rightly speak of a conflict. Wherever one part or aspect of a productive system fails to measure up in efficiency to another part or aspect, the term “conflict” is relevant. But wherever the question at issue is not one of comparative efficiency, the use of this term become dubious and may convey erroneous implications. The trouble is that the expression” cultural “conflict” has been applied to all kinds of disequilibrium’ or maladjustment arising within the processes of social change, instead of being limited to disparities of efficiency within the same system.

In line with our distinction between civilization and culture we find that the term “Conflict” is appropriate to certain failures of adjustment within the basic technology and the “higher technological organization, thar of the politics-economic order. On the other hand, the term “conflict “is properly applicable co relations between technological factors and the cultural pattern or between the various components of the cultural pattern itself. Following this lead, we regard the expression “Technological conflict as generally preferable to cultural “Conflict” and shall employ different terms for the various their types of disequilibrium or maladjustment that have too indiscriminately been lumped together in a single category.

Objectives of the Study:

- 1.To study the cultural conflict and its relationship between intra & inter culture on conflict.
- 2.To analysis the difference between high achiever & low achiever of cultural conflict.
- 3.To evaluate the cultural conflict and its influence on education.

Methodology of the Study:

This study was purely theoretical based and the information of the study has been collected mainly from secondary sources i.e. books, journals, articles etc.

Analysis and Interpretation:

Cultural Conflict: Degree of cultural unity suggested by Brooks is probably overstated in view of the rapid changes taking place in modern society. At least found kinds of conflict can be mentioned anomie, cultural lag, class domination, and domination by an alien power. As far back as the 1890, E. Durkheim spoke of anomie, a breakdown in cultural unity that results from a lack of clear social norms. The anomie of Durkheim's day was produced by the decline in the influence of religion and politics and the increased power of the commercial and professional classes. These changes caused the once-strong system of morality to crumble. Since Durkheim's time social commentators have asserted repeatedly that such phenomena as increased crime, divorce and sexual promiscuity have resulted from breakdowns in cultural unity-particulars with respect to religious and family values.

Early in this century William Fielding Ogburn (1922) proposed the concept of cultural lag. Cultural lag develops when material changes OutSpace the ability of the non-material changes outpaces the ability of the non-material culture (customs, beliefs, philosophies, laws and government) to adjust to them. The result Ogburn argued, is a constant mismatch between material and non-material culture that produces a collection of unsolved social problems. For example, progress in the wood-products industry led to the destruction of much forestland. Only recently has the public realized the need for conservation of such land. Likewise, the invention of modern machinery led to a great increase in the industrial accident rate. Much time passed before the passage of legislation requiring workers' compensation.

Classification of cultural conflict: Cultural conflict basically originated from various social and cultural activities. In line with our distinction between civilization and culture we find that the term "conflict" is appropriate to certain failures of adjustment within the basic technology and the "higher technological organization, that of the politics to economic order. On the other hand, the term "conflict" is properly applicable to relations between technological factors and the cultural pattern or between the various components of the cultural pattern itself. We divide cultural conflict in six categories. They are - Social values, Folkways, Administration, Individual differences, Religion, Castism,

Nature: The word culture comes from the Latin word Colere, "to cultivate, to till the soil. In medieval times the term came to refer to the progressive retinement of crops-hence the term agriculture for the art of farming. But in the eighteenth and nineteenth centuries the term was applied to the refinement of people as well. So that a person who was refined and well-read was considered cultured. In that period the term was applied mainly to the aristocratic classes and was supposed to set them off from the 'uncultivated' masses. The German word Culture also referred to the attainment of high levels of cultivation. Indeed, the word culture still has connotations of the opera house, fine literature and good breeding (Wagner, 1977).

The social-science definitions of culture have shed the aristocratic connotations of the term. It refers to the beliefs, values and expressive symbols (including art and literature) that any group (including a whole society) holds in common and that serve as ways of organizing experience and guiding the behaviour of the members of that group. The beliefs of a sub-group are often called a subculture.

Body of truth: A culture is, first of all, a set of ideas concerning what is true or real. All people do not agree on what is true in the world. Each social organization develops a special world view that it holds to and teaches its members. Each society develops a culture that has a body of truths, and so will each community within society, each formal organization, group, and dyad. We share truths as we cannot learn, understand, or believe. A group may share beliefs about the nature of God, life, Society, this is part of its culture. Baptist may hold that life is a testing ground for an afterlife existence, humanists may hold that the purpose of life is to seek goodness, and the National Association of Manufacturers may emphasize gaining powerful positions and increasing wealth. An automobile company's truth may be that the automobile is the mode of transportation that gives us the greatest independence, while an ecology group's truth may be that the automobile is responsible for poisoning us through air pollution.

Set of values: Culture is also made up of ideas about what is worth working for ends. These are of two kinds: values and goals. Sometimes the distinction between values and goals is different to make since both consist of ideas about what we should pursue, what purpose our action should have. A value is a long-range commitment of the organization or individual. It is a strong preference, an organizing principle around which goals are established and action takes place. A goal is a short-range objective in a specific situation by an individual or social organization. In most situations our choice of action depends on our value commitments. Is honesty or a college degree a more important value to us? Is god or school, friendship or family, materialism or love, freedom or equality, courage or safety, doing right or doing what is popular, the future, present, or past, people or things, getting a good education or getting a good job.

Individualism: In our current age, individuals have much more opportunity to shape their own lives than once was the case. At one time, tradition and custom exercised a very strong influence on the path of people's lives. Factors such as social class, gender, ethnicity and even religious affiliation could close off certain avenues for individuals, or open up other. Being born the eldest son of a tailor, for example, could probably ensure that a young... would learn his father's craft and carry on ...? That craft throughout his lifetime. Tradition held that a woman's natural sphere was in the home; her life and identity were largely defined by those of her husband or father. In times past, individuals' personal identities were formed in the context of the community into which they were born. The values, lifestyles and ethics prevailing in that community provided relatively fixed guidelines according to which people live their lives.

Under conditions of globalization, however, we are faced with a move towards a new individualism in which people have actively to constitute themselves and construct their own identities. The weight of tradition and established values is retreating as local communities interact with a new global order. The 'social codes' which formerly guided people's choices and activities have significantly loosened. Today, for example, the eldest son of a tailor could choose any number of paths in constructing his future, women are no longer restricted to the domestic realm, and many of the other signposts which shaped people's lives have disappeared. Traditional frameworks of identity are dissolving and new patterns of identity are emerging. Globalization is forcing people to live in a more open, reflexive way. This means that we are constantly responding and adjusting to the changing environment around us.

Process of socialization: Kluckhohn's description of culture stresses that it is created and taught. Since it isn't acquired by each generation and passed on to the next. This process is a major part of socialization. Values, beliefs, norms, rules, and ideas become part of a child's personality and help shape his or her behaviour. If socialization were to fall on a massive scale, culture would die.

Social Control: Culture shapes the personality of its members; it has a lot of control over their behaviour. In fact, Clifford Geertz calls culture "a set of control mechanisms, plans, recipes, rules, instructions. for the governing of behaviour". Without culture, he argues, human beings would be completely disoriented: "Undirected by culture patterns-organized systems of significant symbol-man's behaviour would be virtually ungovernable, a mere chaos of pointless acts and exploding emotions, his sense of significant symbols-man's behaviour would be virtually experience virtually shapeless".

If culture controls human behaviour, can we go so far as to call it repressive? Sigmund Freud would have. Freud ([1930] 1958) described a war between culture (or “civilization”) and the instinctive side of human nature. Indeed, culture often does repress drives, especially sexual and aggressive ones. But it doesn’t do so completely. Rather, it defines the terms on which gratification of drives may take place. In other words, it defines the times, places, and means by which human needs can be satisfied. Culture doesn’t try to stamp out sex, for example. Instead, rules prescribe the people one may mate with, where and when sex should take place, and what behaviours it should include.

Special place of language: Theories of culture never fail to mention language. Much of culture ‘; non-verbal-painting, dance, and gestures, for example. But all the ingredients of culture just described can also be expressed in language. Language can be defined as a system of communication using sounds or symbols with arbitrary, but structured, meanings. It cannot be learned from social interaction that is, apart from other people. Although much of socialization depends on imitation of gestures-nodded smiling, frowning-language is the chief vehicle for the transmission of culture. Another marketable feature of language is that once basic vocabulary, rules of speech, and structure have been learned a native language-usual by the age of 8 or 10-it’s virtually impossible ever to forget how to speak it, even though many other aspects of experience may be completely forgotten. This fact shows how adaptation language is for the human species; without human interaction would be much more primitive.

Ethnocentrism: There is an Eskimo tribe who call themselves the Inuit, which translates as “the real people”. Sumner called this outlook ethnocentrism, formally defined as “that view of things in which one’s own group is the centre of everything and all and all others are scaled and rated with reference to it. Stated less formally, ethnocentrism is the habit of each group taking for granted the superiority of its culture. Ethnocentrism makes our culture into a yardstick with which to measure all other cultures as good or bad, high or low, right or queer in proportion as they resemble ours. Ethnocentrism is a universal human trait, found in all known societies, in all groups, and in all known societies, in all groups, and in practically all individuals. Exposure to the history of minority groups is helping both minorities and the majority to become aware of their ethnocentrism. Consider the following comments on the origin of many discoveries. “Black history has made people aware that white people did not give America such things as the stoplight, the shoe last, heart operations and sugar refining, but that black people corn and tobacco, but learned to grow these crops from the Indians.

Influence on Education: Education is a fundamental right that should be maintained at all times, even in the most difficult circumstances. This is not simply an ideological statement. Where education is maintained in the midst of conflict it may provide an important mechanism for the protection of children against abuse.

Educators understand that learners are not all the same. Pat Guild of the Johns Hopkins School of Education says that too often, educators continue to treat all learners alike despite the obvious cultural diversity within. Mora-Bourgeois adds that addressing cultural differences in the teaching-learning process is both important and controversial. It is important because we are confronted with an increasingly diverse population of students and the wide achievement gap between minority and non-minority students. It is controversial because we may fall into the trap of cultural stereotyping and making naive attempts to explain achievement differences among our students.

Teachers remain the ultimate advocates for learning, yet many are not necessarily aware of what their students deal with once the dismissal bell has rung. The Southern Poverty Law Centre’s Teaching Tolerance says that many teachers are white, middle-class English-speaking individuals. While teachers typically are colour blind — they teach with equity and without discrimination — this practice does not always address cultural diversity. Teachers cannot escape the fact that their communication “styles” reflect their cultural background. Much of what they say, the way they say it, and their relationship with students, parents and colleagues are deeply influenced by the way they have been socialized. Race and ethnicity often play integral roles in children’s identities, and contribute to their behaviour and their beliefs. Recognizing this can help students succeed in a school culture where expectations and communication are unfamiliar.

Another important point is that in any society, whether peaceful, conflict-affected or in some form of transition, it is unlikely that the education system is operating in totally positive or negative ways. Davies (2010) suggests that any analysis of the education system is more likely to highlight a range of areas where some parts of the system may be fuelling conflict in a highly politicized way, whilst there may be other aspects of the system that are trying to bring about change and contribute towards peacebuilding. This makes for a fairly complex picture, particularly when we move from more abstract levels of policy choices to practical programming and operational choices that need to be made in different local contexts. Good conflict analysis always takes context as the starting point and is not limited solely to what takes place within the classroom. A more holistic approach takes account of governance and control of the education system; education structures; and educational content and processes. It is unlikely that intervention at any one level of an education system will have a direct impact on conflict within the wider society, but experiences in conflict-affected countries suggest that there are a number of recurring issues that become problematic if left unaddressed. The literature on linkages between education and conflict has increased significantly in the past decade. Most of this literature involves qualitative research and case studies and so it is not possible to be definitive about causal relationships or the direction of causality (for example, whether certain forms of education provision fuel conflict, or are a consequence of conflict). However, the prevalence of similar concerns (for example, about the control, form and content of education) across many different social and cultural contexts suggests that there is good reason to pay attention to the role of education in conflict-affected situations. The following sections identify key areas where careful attention to policy and practices from a conflict-perspective may prevent education systems, and the children they serve, from being mobilized as part of the dynamics of conflict.

Curriculum: Even the most “standard” curriculum decides whose history is worthy of study and whose books are worthy of reading. Guild says that despite the acknowledgment of important differences among learners, uniformity continues to dominate school practices. Nathaniel Cantor stated in his 1953 book “The Teaching-Learning Process,” that “the public elementary and high schools, and colleges, generally project what they consider to be the proper way of learning which is uniform for all students.” In 50 years, many might argue that not much has changed. Most schools still function as if all students were the same. Students use the same textbooks and the same materials for learning. They may work at a different pace, but they study the same content and work through the same curriculum. And, of course, schools use the same tests for all to measure the success of the learning. Curriculum and text selections should include different voices and ways of knowing, experiencing, and understanding life. In this way, students can find and value their own voices, histories, and cultures.

The role of Peace Education: Definitions and forms of ‘peace education’ place different emphases on non-violent ‘conflict resolution’ and ‘conflict transformation’⁷⁹ Many approaches to peace education draw heavily on social psychology and the intergroup ‘contact hypothesis. Salomon (2003) found ‘A series of quasi-experimental studies carried out with Israeli-Jewish and Palestinian youngsters revealed that despite the ongoing violence, participation in various programs yield positive attitudinal, perceptual and relational changes manifested in, for example, more positive views of “peace,” better ability to see the other side's perspective, and greater willingness for contact. These changes depend on participants' initial political views, thus, as found in one study, play an attitude-reinforcing function, but, as found in another study, prevent the worsening of perceptions of and attribution to the other side, thus serving in a preventive capacity. However, Beckerman (2010) cautions against over-optimism about the impact of intergroup contact unless it also engages with deeper issues of identity and historical inequalities in power relations. Perhaps the most influential ideas of relevance to the contribution of education to peacebuilding come from Galtung (1990) who draws an important distinction between negative peace (the cessation of violence) and positive peace (structural changes to address social injustices that may be a cause of violence). Lederach has built on these ideas in terms of importance of working simultaneously at policy, community and grassroots levels to achieve sustainable peace. Höpken, W. (2003) Textbooks and Conflicts. Experiences from the Work of the Georg-Eckert-Institute for International Textbook Research this suggests that the

most effective forms of peace education are multilevel and go beyond interpersonal and intergroup encounter, but also address underlying causes and structural inequalities that can fuel conflict within societies.

Major Findings and Conclusion: There is no one-size-fits-all solution to conflict - since all culture is always an element. Cultural fluency is a key skill for those who primarily intervene in conflicts or simply want to work more effectively in their own lives and situations. Cultural fluency Communicating, naming, framing, and training, recognizing knowledge with respect to method, and respect, and acting are not appropriate in any size in all disputes related to identities and roles that differ across different cultures. Cultural fluency is a key skill for those who primarily intervene in conflicts or simply want to work more effectively in their own lives and situations. Cultural fluency involves communication, naming, framing and training, attitudes towards money and respectful recognition and role and role effectiveness across cultures from individual knowledge. Important findings are as below.

1. Social value has had an important role in sociological and educational aspect.
2. Folkways have significant role for betterment and development cultural activity.
3. Individual difference plays a significant role in cultural conflict.
4. Religion also plays an important role in education.
5. Castism has been positively related in cultural conflict.
6. In some case when students are backward, these conflictual cultural variables are helpful their proper development.
7. Cultural conflict basically helps the students and others to them cultured.
8. Cultural conflict prevention involves developing interculture competencies and tolerance of cultural otherness.

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