



A STUDY ABOUT THE CULTURAL CONFLICT IN THE SOCIETY

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ABSTRACT

The purpose of the current study is to determine how these Indian authors used the English language to expose the minds of minorities in fictional narratives with reference to diasporic conditions. It also aims to explore the characters' intense cultural imbalance and acute fear of alienation as they give up their identities. The goal of the research is to determine what factors contribute to the cultural imbalance, how individuals feel and experience it, and how these imbalances impact the community. Determine if the fear of alienation is imposed by an external element or arises from inside the self by observing how and when they feel a feeling of estrangement. To examine how the characters respond to identity crises and how they find a way to resolve such crises.

Keywords: - Society, Conflict, People, Human, Behavior.

I. INTRODUCTION

It is no secret that there is widespread dissatisfaction with the prevailing doctrinal approaches to conflict of laws in the United States. Judges, law students, and lawyers fear conflicts problems like practically no other area of law. The "methodologies" for resolving conflicts problems that compete for judicial attention in the United States coexist uneasily in the Second Restatement, since none has managed to garner sufficient support and each has been the subject of extensive scholarly and judicial criticism. As Professor Arthur Von Mehren put it thirty years ago in the pages of this journal, "Ultimately, a result is reached, yet the solution is too frequently neither entirely satisfying nor fully convincing." At least until the very recent resurgence of interest in the field exemplified by this special issue, contemporary conflicts problems have not inspired the theoretical interest as they once did. More generally, if one of the central objectives of conflicts is harmonization of law from below, that is, the gradual evolution of transjurisdictional accommodation and cooperation, it is not clear that, in the United States at least, conflicts is contributing as much as it should or could to this important project. In Europe, in contrast, according to Professor Horatia Muir-Watt, judicial analyses of private international law are contributing substantially, not only to the harmonization of European law, but also to the creation of a new European culture. Likewise, in her contribution to this symposium, Karen Knop reports



that, in Canada, private international law is increasingly a site of cosmopolitan progress on multicultural issues.

II. CULTURAL CONFLICT

Language, religion, food, social customs, music, and the arts are all aspects of a specific group of people's knowledge and traits, or culture. Culture is a term used to describe the collective social behavior of a group (tribe or sub-group).

Each member of the group is independent, yet works together towards a shared goal. Each is ready (indeed, compelled by his own inclinations to do so) to give up some of his own liberties in exchange for the advantages he will get from the collective. Each member of the group adds his or her conduct to the culture as a free-spirit. The 'culture' of a group is not a thing with specific traits. A description of the behavioral traits of a group's members is referred to as the "culture" of the group.

The inherent urges that lead people to form groups and subgroups are the result of millions of years of evolution. Human impulses have never all been the same, and many of them have a selfish bent. Rules of behavior that everyone abides by are necessary for successful group projects. Many of these laws call for the enhancement of certain instincts while suppressing others. It is encouraged to engage in behavior that helps the group's survival (and eventually the survival of the species), and it is discouraged to engage in behavior that threatens the group's survival. Self-discipline, the ability to intellectually manage impulse, evolved as a distinctive trait of humans. The tribe had a greater chance of surviving if it was more focused and disciplined in its tasks.

Origin of culture

The moment is perfect to delve into historical writings and introduce society to the practice of psychological cultural variety. Our social environments are structured by culturally particular meanings and behaviors, which are often so ingrained in our daily lives that we are unaware of them. The human being is a sociable animal by nature (instinct).

He was developed over 4 million years through evolution to live in tiny tribes. His social existence changed to that of a warrior/hunter some two million years ago with the development of fire and tools. In those trying times, a person's and their immediate family's life relied on the tribe's survival. Each individual became a part of many groups within the tribe even in these early times. Females were largely devoted to their own children, but they also worked in groups with other females to maintain the camp, tend to the ill and injured, and prepare meals for the whole community. Those without kids formed groups to go food and firewood gathering in the



area. Each guy largely supported his own family unit by supplying food as well as the basic necessities of shelter and clothes. To acquire food for the community, men organized groups for fishing, hunting, or foraging. For the protection of the tribe and its territory, the men also gathered in groups with all the other males. A small number of people controlled the tribe and exercised leadership.

Definition of culture

The term "culture" has several different meanings. Anthropologist E.B. Tylor described it as "that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society."

If you want, a more modern definition of culture is "Culture is defined as a social domain that emphasizes the practices, discourses, and material expressions, which, over time, express the continuities and discontinuities of social meaning of a life held in common."

Cultural influence

The Indian subcontinent is home to a variety of civilizations that have affected the Indian culture, which is sometimes described as a synthesis of several cultures. India's civilisation dates back over 4,500 years, making Indian culture one of the oldest in the world. Indian culture has been greatly affected by Dharmic faiths throughout India's history. Many aspects of Indian philosophy, literature, architecture, art, and music have been attributed to them. Greater India refers to the area of Indian culture that historically extends beyond the Indian subcontinent. This specifically refers to how travelers and marine merchants in the first centuries of the Common Era carried Hinduism, Buddhism, architecture, governance, and writing systems from India to other regions of Asia through the Silk Road. In the Hindu Kush and Pamir Mountains to the west, Greater India meets Greater Persia. Between Buddhists, Hindus, Muslims (Sunni, Shia, Sufi), Jains, Sikhs, and diverse tribal tribes of India, there has been a major fusion of civilizations through the years. The varied cultures of India have had a significant influence on many aspects of the globe, including food, philosophy, and religion.

Statistics of identified community culture

Hindus make up the majority in terms of religion, followed by Muslims. Hindus make over 80% of the population, followed by Muslims (13.4%), Christians (2.3%), Sikhs (2.1%), Baha'is, Jain, Jews, and Parsis. In terms of language families, Dravidian and Indo-Aryan, a division of Indo-European, are the two most prevalent in India. People who speak Austroasiatic languages and members of the Sino-Tibetan group of languages, including Meitei (Meitei-lon), which is recognized under the Indian constitution, are often found in northeastern India. India



(officially) adheres to a policy of three languages. In the Hindi sprachraum, this translates to bilingualism. Hindi (spoken in the form of Hindustani) is the official federal language, English has the federal status of associate/subsidiary official language, and each state has its own state official language. India doesn't have a national language, either. With the exception of the Hindi sprachraum, which is split into several states, the Republic of India's state borders are generally determined by linguistic groupings. This choice resulted in the preservation and continuance of regional ethno-linguistic subcultures. As a result, most states have unique languages, cultures, cuisines, fashions, literary traditions, architectural styles, music, and celebrations. Most non-Indian origin faiths, including Zoroastrianism and the Bahá' Faith, are most prevalent in India.

Diverse Sub- cultures

There are 1652 indigenous languages in India, according to the census conducted there in 1961. India's extensive history, distinctive topography, and diversified demographics have all influenced the country's culture. Languages, religions, dance, music, architecture, and traditions of India vary from region to region yet share several characteristics. The culture of India is a synthesis of the many distinct subcultures found across the Indian subcontinent as well as traditions that date back many centuries. Thousands of endogamous hereditary groupings, often referred to as jatis or castes, constitute social strata in the Indian subcontinent, creating the historically dominant Indian caste system, which explains social stratification and constraints.

The assumption that human nature is determined by the concepts, meanings, beliefs, and values individuals acquire as members of society. What people learn defines them. In an optimistic interpretation of cultural determinism, people are free to do or be anything they wish. According to some anthropologists, there is no one "correct way" to be a human. The majority of the time, the "right way" is also "our way," and "our way" in one civilization practically never coincides with "our way" in any other society. The only appropriate attitude for a rational human being is one of tolerance.

III. SOME OF THE COMMON CULTURAL CONFLICT IN THE SOCIETY

India has had violent incidents driven by religion in the past, including the Moplah Riots, the Bombay Riots, the 1984 anti-Sikh riots, the Gujarat riots in 2002, the Assam violence in 2012, and the Muzaffarnagar riots in 2013. This is the effect of historically underrepresented groups being employed in public positions such as police the same neighborhood, reluctance on the part of property owners to list their homes for sale or rent, and societal acceptance of intermarriages.



Cultural relativism

Diverse cultural groups have diverse ways to feel, think, and behave. There are no objective criteria that can be used to determine whether one group is inherently better or inferior to another. The study of cultural variations across people and cultures is predicated on a cultural relativism viewpoint. Normalcy neither for oneself nor for one's community is implied. However, it necessitates using discretion while interacting with groups or communities that are unlike to one's own. Before making a decision or taking action, one should be informed on the types of cultural differences that exist across cultures, their causes, and their effects. When the parties involved comprehend the causes of the divergent opinions, negotiation has a higher chance of success.

Reason for cultural conflict

According to Jonathan H. Turner, it is a disagreement brought on by "differences in cultural values and beliefs that put people at odds with one another." On a more granular level, Alexander Grewe examines a cultural clash between visitors of various nationalities and cultures as shown in the British comedy *Fawlty Towers* from 1970. According to him, this conflict arises when people's culturally-based expectations of a certain conduct aren't satisfied by others, who have different cultural backgrounds and expectations.

Different cultures are likened by Michelle LeBaron to "underground rivers that run through our lives and relationships, giving us messages that shape our perceptions, attributions, judgments, and ideas of self and other," where she refers to how they convey signals to us. She claims that when there are two or more individuals present, cultural messages "shape our understandings" of relationships, conflict, and peace.

Multiculturalism

It is the presence of several cultural traditions in one nation, often understood in terms of the culture of indigenous and immigrant ethnic groups. This may occur when a jurisdiction is established or expanded through the union of regions with two or more distinct cultures (such as French Canada and English Canada) or through immigration from other nations (such as the United States, Australia, Canada, Brazil, the United Kingdom, New Zealand, and numerous other nations).

Multicultural ideologies

Diverse multicultural ideologies and policies exist, ranging from those that promote equal respect for all cultures within a society to those that encourage the preservation of cultural



diversity to those that define how the government interacts with people of different racial and religious backgrounds.

Contrast in multiculturalism

The idea of multiculturalism, which advocates preserving the unique characteristics of other cultures, is sometimes contrasted with other immigration strategies including racial segregation, cultural assimilation, and social integration. A "salad bowl" and "cultural mosaic" have been used to characterize multiculturalism.

Strategies of approach and reason for ethnic conflict

Through various government policies and methods, two distinct and seemingly incompatible strategies have emerged. The first strategy—often referred to as interculturalism—focuses on engagement and dialogue between various cultural groups. The second focuses on cultural variety and individuality, which may sometimes result in rivalry across cultures for employment among other things and may cause interethnic conflict. Cultural isolation may promote global cultural variety while preserving the distinctiveness of a nation's or regions native culture. Many initiatives that use the second approach have the trait of avoiding emphasizing any one ethnic, religious, or cultural community's values as fundamental.

Postcolonial studies

It is a field of study that examines, clarifies, and addresses the cultural legacies of colonialism and empire. Postcolonialism discusses the negative human effects of colonialism and the exploitation of indigenous peoples and their territories for economic gain. By examining the functional relationships of social and political power that support colonialism and neocolonialism—the imperial regime's representations (social, political, and cultural) of the colonizer and of the colonized—postcolonial studies, which draw from postmodern schools of thought, analyze the politics of knowledge (creation, control, and distribution).

View of culture in postcolonial studies

Post colonialism is a type of modern history that challenges colonial-era narratives by rethinking and criticizing how a culture is seen. In order to better understand the nature and practices of colonial control, it documents human interactions between colonists and the populations they ruled. It is a critical theory that offers, explains, and uses examples from history, political science, philosophy, sociology, anthropology, and human geography to demonstrate the ideology and practice of neo-colonialism. It also looks at how colonial control



affected the colony's culture, including how it treated women and how its language, literature, and humanism were expressed.

IV. CONCLUSION

Many conflicts doctrines, maligned for their technical confusion, seem much less absurd and much more principled when they are understood as asking questions about whether, or rather to what extent, decision makers should look at problems from the lens of their own cultural categories or attempt to look at those problems through another perspective. These doctrines are not straightforward because they grapple admirably with difficult problems about what the "stopping point" for cultural accommodation might be, once one acknowledges that the truth of one's observations is constructed through the exercise of making those observations. The open-endedness of the analysis, seen from another point of view, gives courts the flexibility to address the subtleties and sensitivities in cases like *Jarvison*," and to face square-on questions about justice, equality, and hierarchy-about problems of ethnocentrism and cultural imperialism-built into ordinary acts of deciding and describing. A focus on cultural difference and cultural conflicts as a conflicts methodology is not a panacea. Cultural analysis is by definition personal, ambiguous, and open-ended. It is the precise opposite of mechanical analysis, and as such it produces its own inconsistencies of result, not to mention complexities of judicial administration. Cultural conflicts can be frustrating. Thus, some may suggest that if existing conflicts methodologies are already too demanding for the judge, a serious engagement with cultural difference is far too much to ask of the judiciary and even of the litigants.

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