

Original Paper

Price Paid by Common Mass due to Cultural Clashes among our Societies

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Received: November 26, 2021 Accepted: December 3, 2021 Online Published: December 9, 2021

doi:10.22158/jetr.v2n3p30

URL: <http://dx.doi.org/10.22158/jetr.v2n3p30>

Abstract

A society may be classified as traditional, modern or post-modern. Traditional society lays emphasis on religion and magic in behavioural norms and values, implying connection yawning acquaintances with a authentic or illusory past. It broadly accepts rituals, sacrifices and holy feasts. Modernity is considerable break with traditional society. Modern society focuses on science and cause. Post-modern society or late modernity, concentrate on decisive consciousness and is anxious about the destructive belongings of practical science on nature, environment and humanity.

Keywords

culture, clash, individuals, society

1. Introduction

Culture term used in modern times refer to a way of life, this includes not only political, economical and social norms but also leisure and consumption. Societies are divided into hierarchical groups in a way that though various groups are considered unequal in relation to each other but within one group members are viewed as equal.

There are two main criteria of social stratification are caste and class, but some other recognised units of stratification are age, gender and race, ethnicity too. Social stratification is different from social differentiation. The term differentiation has broader application as it makes individuals and groups separate and distinct from each other for purposes of comparison. For instance within class strata, income, occupation and education provide basis for differentiation and comparison. Stratification occurs where differences are ranked hierarchically.

The culture is content is comprehensive, it is easy to explain various aspects on the culture of a society rather than to define it. No definition can be comprehensive enough to cover all the components and the variables of a culture system. A definition at best emphasises some of its salient aspects. A general definition all the same is guiding and instructive. Culture then according to E. A Hoebel is, “the sum total of integrated learned behaviour pattern which are characteristic of the members of a society and which are therefore not the result of biological inheritance”. Cooley, Argell and Carr says that, “the entire accumulation of artificial object, conditions, tools, techniques, ideas, symbols and behaviour patterns peculiar to a group of people possessing a certain consistency of its own and capable of transmission from one generation to another”.

Lifestyle and social pattern of a society being the direct consequence of the accumulated heritage of ages past distinguishes are differentiating one community from another. Culture therefore is moral intellectual and spiritual discipline for advancement in accordance with the norms and values based on the accumulated heritage. It is imbibing and making one’s own the lifestyle and social pattern of the group one belongs to. The internalization and socialisation of cherished values for enlightened and refined way of life is indeed a long process. It is moving continuously from darkness to light from sophistication to imbibe simplicity to sweetness and truth.

2. Research Methodology

This study is based on secondary data, and the data has been collected from, books, journals, newspapers, and various search engines.

3. Results and Review

Within a framework of socio cultural theory, which was developed based on Russian psychology and L.S Vygotskys original ideas, physical as well as symbolic (or psychological) tools are [considered to be] artefacts created by human cultures over time (Lantolf, 2000). Symbolic tools include gestures, music, or numbers. Above all, language is regarded as the most important symbolic tool for human cultures (Vygotsky, 1987). Social media has become increasingly popular components of our everyday life in today’s globalizing society. It provides a context where people across the world can communicate, exchange messages, share knowledge, and interact with each other regardless of the distance that separates them. Intercultural adaptation involves the process of promoting understanding through interaction to increase the level of fitness so that the demands of a new cultural environment can be met (Rebecca Sawyer et al.). With the continuous integration of the world economy and regional economy, many companies have become more and more aware of the potential of a multinational market – they can start or move branch offices or other parts of the organization across the globe, partly to seek new markets, and also to find cheaper workforce. This will create great opportunities for the expansion of the organization, and bring about a substantial increase of organizations, which will widen

their geographical vista in future. However, there are many serious conflicts which may arise owing to the fact that there may be entirely different ways to run the companies and different opinions on how the employees should handle their work, especially the barriers between internal staff, hence cross-cultural communication conflicts. Therefore, it is pertinent to find solutions to the cross-cultural communication conflicts encountered by multinational corporations globally (Ike Nnia Mba, Sr 2015). Culture clash the potentially destructive effects of combining two organizations with different cultures is often considered a major cause for the failing of mergers and acquisitions (Kelly et al., 2002).

4. Main Discussion

Some of the clashes frequently referred today that however ones linking with religion. Huntington himself writes “The revitalization of religion throughout much of the world is reinforcing cultural differences”. The more palpable examples are the confrontation among secular authorities and religious groups, but also those within and among religious groups themselves; for example, we see clashes among Catholic, Protestant, and Orthodox, Shi’a and Sunni, and Hindu, Muslim, and Christian. In a more delicate way these religious clashes or conflicts may be internal, among progressives and traditionalists, but even in the middle of members of these groups, and so on. Through this type of examples we can imagine the following kinds of conflicts and noticeable clashes in which religion is said to play a role.

In India, particularly over the past two decades, there have been an increasing number of clashes between Hindu nationalist groups and Muslims, but also between these Hindu groups and Christians what is called communal violence.

Many countries in the world like Canada there have been inconsequential clashes and conflicts amid communities and minorities or latest immigrants (chiefly persons from Asia and Africa who bring with them physically powerful religious commitments).

Like in 2006 in Montréal, there was a public disagreement when the Jewish Orthodox Council for Community Relations insisted that a fitness centre replace some of its standard transparent windows with opaque frosted glass in order to prevent young boys and teenagers studying at the synagogue just across the street from the gym from having a full view of the women exercising. Once more in 2007 the town council of Hérouxville Québec approved a motion to set up a system of behavior for immigrants concerning practices which the residents deemed inappropriate for life in Hérouxville such as carrying a weapon to schools and covering one's face. The council also acknowledged that stoning women or burning them alive, female genital cutting and the like were banned. Perhaps to demonstrate that it was not just Islamic practices that worried the town councilors, the committee also affirmed that physicians do not have to pose consent to carry out blood transfusions, a remark on a put into practice of Jehovah's Witnesses. Like these ‘clashes’ of religious ethics and practices with secular or diverse religious principles and practices, led to wide community discuss and the organization of a government

commission to decide how to recognize, and work towards the reasonable lodging of difference.

On a wider range one can note down the tensions and clashes stuck between southern European countries where Christianity and Enlightenment values have shaped the ethos and the nearby predominantly Muslim countries. An example of these clashes is the issue of the admittance of Turkey into the European Union.

One classical case of cultural clash is that which arose flanked by Christians and Jews in Europe during the High Middle Ages. In the thirteenth century, both secular and ecclesiastical authorities wanted to encourage Jews to convert to Christianity by forcing them to attend Christian evangelical sermons. Such a practice was clearly one in which there was cultural clash, and a person might well ask whether it could be justified. Move towards given guidance show how relations between the two faiths should go on, and helps to bridge the gap between cultural clashes.

A stimulating case of cultural clash in which religion plays a role is found in the nineteenth and early twentieth centuries in northern Canada. Cecil Chabot "Windigo Killings and the Clash of Cultures" relates several examples of clashes of culture arising from incidents of "windigo" possession. Northern aboriginal communities recognized that, in conditions of starvation, a person can be driven to apparent madness, accompanied or followed by violence and cannibalism, their explanation was the possession or transformation of the person by a (mythological) monster, the "windigo" and, when necessary, they would kill the "windigo". The question then became whether such acts would or should be prosecuted by the (non-aboriginal) legal authorities. Chabot points out that the cultural clash involved in this question is not just that of "indigenous culture" versus "European". There is a more profound clash between those who in times of "great insecurity", accept the appropriateness of an appeal to the supernatural, and those who insist that all accounts of events be naturalistic.

Finally, in "The Clash of Cultures in Canada: Apocalyptic Fear and Christian/Muslim Relations" Martha F. Lee argues that clash among religions has a lengthy history in Canada, and that non-Christian religious faiths have long been the objects of intolerance by the majority, Christians. At present, the target of intolerance has tended to be Islam; such clash, Lee argues, often reflects a "millenarianism" that is not restricted to Christian religious belief and that may also be political. Lee reviews some recent incidents in Canada. She suggests that while such clashes can generally be addressed by government action and the proper functioning of judicial institutions, public opinion favouring toleration and multiculturalism can have a crucial role as well.

Conflict and tension are debatably, instances of a clash either in the midst of religions or between cultures in which religion has a central role. At the end we find out that in many of these cases though the clash was often not so much determined as ignored or not fully addressed and that the focal point stirred to well-built theological or cultural or political debates.

5. Conclusion

Our culture is the hand work of time for its source and expansion one has to span through the history of quite a lot of thousand years, revolutionize and permanence is its characteristic and suppleness its essential characters. Each individual group that established here in pre historic times and later made their involvement to it. Culture is without any doubt, the set of representations and ideas shared by and enveloping from side to side a cluster of individuals. There can be clashes of ethnicities of speakers of mainstream and speakers of minority languages of native groups next to newcomers and of adherents of varied worldviews or of unlike ideologies such as libertarianism and communitarianism, or Marxism and liberalism.

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