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**A STUDY ON
CULTURAL CONFLICT AND
ITS INFLUENCE ON EDUCATION**

**A THESIS SUBMITTED TO THE UNIVERSITY OF
KALYANI FOR THE FULFILMENT OF DEGREE OF
DOCTOR OF PHILOSOPHY IN EDUCATION**

BY

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CERTIFICATE

This is to certify that the research work entitled "A Study on Cultural Conflict and its influence on Education" submitted by Mr. Prodip Das in fulfilment of the requirements for the award of Ph.D. degree in Education under the department of Education, University of Kalyani is based on the results of research work accomplished by him. No part of this work has been submitted for any other degree. He has been completed the research work under my guidance.



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CHAPTER – I

CHAPTER – I

1.1 INTRODUCTION

Culture is a perspective of the world that people come to share as they interact. It is what people come to agree on, their consensus, their shared reality, their common ideas whose people share a culture. Each community, each formal organization has its own culture called a subculture, since it is a culture within another culture. Whereas conflict emphasizes differences of culture.

Culture is what people coin to share in their ideas about what is true right and important. These ideas guide us, they determine many of our choices, they have consequences beyond our heads. Our cultures shared in interaction, constitutes our agreed upon perspective of the world and directs our acts in the world.

Our ideas about the world are learned from each other through interaction in families, schools, and all forms of human social organization. Our ideas are related in our group life. We seek group support for what we believe; we test our ideas out with each other; we accept ideas that are supported by those people with whom we interact. We learn our culture and do not seriously think there are other ways of looking at the world. We are born into families and the culture shared there becomes central to our way of thinking. When we enter social organizations such as a school, we come to learn the “right way to think,” and if we wish to belong we come to believe in these culture we learn. Belief is encouraged by the fact that social organizations are important to our identity as an individual. The ideas shared in social organization penetrate us which make the differences leading to cultural conflict.

Cultural Difference → Cultural Disputes → Cultural Conflict

Culture Is a Social Inheritance

Many social organizations we enter have existed for a long time; people

who have power within them teach us their long-established “truths” so that we may become good members and the social organization will continue. Culture is a social inheritance it consists of ideas that may have developed long before we were born. Our society, for example, has a history reaching beyond any individual’s life, the ideas developed over time are taught to each generation and “truth” is anchored in interaction by people long dead. We are socialized to accept the ideas of those in the positions of “knowing better,” those who have many years of history on their side, a long tradition, rightness or God or science or whatever. Formal organizations have a history too, and so do communities and groups. We may contribute our ideas, but we are always confronted by a powerful force, a culture, that developed before we entered the scene and that we have little choice but to accept if we wish to continue interacting in the social organization.

We may change social organizations and therefore trade one culture for another. But each organization has a way of defining the world, a way of thinking, a set of rules, that it encourages its members to share, and we will be expected to join in too. We may adopt a radical perspective and our beliefs change as we are cut off more and more from the people with whom we interacted at college. Some of us may leave our community or even our society to enter a new one. Over time the old culture will be gradually replaced with new ideas and rules. But this is difficult for most of us. We hesitate breaking off from one set of truths and having to learn a new way, a new culture.

A culture, there is a shared perspective, a set of ideas that people develop and learn in interaction. These can be divided into (1) ideas about what is true. (2) ideas about what is worthwhile values and goals and (3) ideas concerning the correct way of doing things.

CULTURE IS A 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 and groups. We share truths as we interact, and people with whom we do not interact have truths

we cannot learn understand or believe.

There are good reasons why a given society develops one set of truths rather than another. People develop a philosophy, a belief system, a view of reality that is useful to them. It works for their organization. We tend to believe ideas that successfully guide us in our action, that help us make sense out of the experiences that confront us, that support the organization. Social organizations develop truths over time as people work out ways of dealing with their environment. Truths are developed to solve the problems we face, to justify our actions, to justify the structures we create. In the end, ideas that work for a people's situations become their truths; and since every social organization is in a different situation and every social organization has a different history, cultures will be different.

CULTURE IS A SET OF VALUES

Culture is also made up of ideas about what is worth working for. These are of two kinds: values and goals. Sometimes the distinction between values and goals is difficult 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.

Values Are Reflected in Action

Our values are not necessarily what we choose on a questionnaire or what we say we believe in to our children or to our friends. Our stated values may only be what we are supposed to believe in. Values are really reflected in what we do, not what we say. It is our goals, decisions, and actions that reveal our values. I may tell others I value education, but others can see by my lack of interest in school that I do not. I may tell others I believe in love, but others can see that love is not reflected in my actions. The emphasis in

this society on buying things, making lots of money, judging each other on the basis of wealth, reflects a value commitment to materialism by large numbers of people. Family life is less important today than it once was-no matter what we say, our decisions reflect the fact that other values have become more important to us.

CULTURE IS A SET OF GOALS

Goals, like values, make up the ends people work for. Goals are practical ends; values are moral ends. Goals are ends to be achieved and then replaced by other goals; values are general guides for action. Goals are the specific ends we organize our action around, the ends which create the problems we try to solve. Humans are problem solvers. Individually we establish goals to achieve, and we organize our efforts to achieve them; together in organizations we share goals to achieve and we cooperate to overcome the problems that may arise. A team cooperates to win a game or achieve first place.

Values are important for goals. They are our abstract longrange commitments which act to oversee our goals. We work for those goals which are consistent with our value commitments.

Values and goals are two components of culture. Like ideas about truth, they arise among people as interaction takes place over time. They are important for keeping the organization together, for transforming the individual into a cooperating actor, in a sense changing individual values and goals to organizational ones. Some sociologists emphasize the importance of common goals and values for the continuation of all organization. It is obviously difficult of cooperation to take place over time if there is not at least some agreement among the actors as to what should be worked for.

Culture means agreement, and individuals whose truths, values, and goals are contrary to those of the organizations in which they interact make it difficult for the organizations to succeed.

CULTURE IS A SET OF NORMS

The set of norms is the fourth component of culture. Norms are associated with one's position and are thus part of structure but they are also associated with membership in the group, irrespective of position.

In interaction, we come to agree on the rules of the game and we agree to operate within them while in the social organization. They may be simple procedures to be followed, or informal expectations, or traditions, laws, or morals. We each obey the norms for different reasons-moral commitment, fear, expectation of reward, or simply because we believe rules are necessary-but most of us do obey them. In fact, most of us never really think about it. We simply accept most of the norms we learn in organization since we are part of the organization. Often, we do not consider that alternative norms might be more rational.

Organizations need rules to function. A social organization can work only if members agree, at least to some extent, to give up personal beliefs about how people should act and accept the organization's beliefs. This need not involve moral agreement and usually does not, but each organization expects has certain procedures, laws, and traditions be followed. The extent to which rules are necessary is a subject for debate, but most of us would probably agree that some norms are necessary for all social organization.

Every situation we enter is governed by norms. Eating, dressing, walking, driving, and even sleeping are governed by rules that have arisen over a long social history. The way we worship God, celebrate birth, mourn death, and even feel pain depends on society's norms. The range is almost endless: from simple procedures necessary for the functioning of an office to taboos whose violation is dealt with through execution.

The norms, then, exist in all social organization and are part of the pattern called culture. They influence or shape or control depending on the situation the individual's action. Some rules (such as laws) are obeyed because we realize that if we do not we will be punished or the society will be threatened; some rules, on the other hand, take on a moral significance, become our ideas of right and wrong; they become more than just rules, since

conscience and guilt play a strong part in enforcement. Most social organizations will attempt to make their rules seem morally right. Sometimes they are successful; sometimes they are not. For some individuals a rule becomes a moral guide; for others a rule remains just a rule.

CULTURE, SUBCULTURE, AND COUNTER-CULTURE

Many sociologists reserve the terms culture for the shared perspective of people in a whole society and then introduce other terms to refer to cultures within that society. They sometimes distinguish subcultures, countercultures, group cultures, and dominant culture. Subcultures are part of any distinctive community or group in society. Adolescents are sometimes described as forming a subculture, and so are various ethnic groups, such as black people or Jewish people. Subculture does not mean that the community has an “inferior” culture. No sociologist uses the term to mean that. The prefix “sub” should be taken to mean “within,” not “inferior to.”

The term counterculture is used to describe certain other cultures within the dominant societal culture. The counterculture, unlike the subculture, explicitly “rejects the norms and values which unite the dominant culture while the [subculture] finds ways of affirming the national culture and the fundamental value orientation of the dominant society” (Roberts, 1978, 114). The counterculture rejects the “central values of the culture, and a greater discrepancy exists between the culture and the counter-culture than within either one of them”.

The term group culture is sometimes used to refer to a culture that arises in a group or formal organization. Like subculture and counterculture, group culture is a useful concept. Although not as distinct as a subculture, a group culture still has its own emphasis and makes its members at least slightly different from outsiders.

In spite of these distinctions, it is more important to see that there is a basic similarity among all cultures. All of these are social patterns that arise in interaction. Every social organization has its own culture to some extent. Each is different from every other one, sometimes slightly, sometimes greatly

so. Each has an important influence on the individual members.

CULTURE IS IMPORTANT

Culture is central to the individual and to social organization. First, it influences what we do. We worship God or worship gods or worship nothing because of our shared truths and norms and values: our culture.

Second, culture is important for social organization. It is one of two patterns in all social organization. It means that those in interaction understand each other and agree with each other, they share a notion of what the world is all about and how they should work together in that world. We know what to expect from each other because of sharing culture; we become accustomed to each other's actions and ways of thinking. As a result we are able to cooperate, to problem solve together, to work things out.

Most people do not appreciate the power of culture. Our culture's truths become ours, and it is difficult to understand why others can be so different, why others do things which are strange, why others seem to not want the same things we do, or why they just "think funny." And indeed, it is easy to understand why organizations benefit from teaching that their cultures are right and that other ways of doing things are wrong or silly or unnatural or sinful.

1.2 BACKGROUND STUDY :

The real significance of culture is that human beings come to believe what they do through interaction. Our truths, morals, values, and goals are, to a very great extent, socially created. This is an important insight, and it is often difficult to grasp. This is because every social organization attempts to make it appear that its culture and institutions are right, are in fact the only way "good people" should think or act. Social scientists sometimes call this tendency ethnocentrism, thinking that one's own culture (ethno) is central (centrism) to the universe, and that all other cultures are to be judged accordingly, usually as inferior.

In fact, once we appreciate the meaning of culture, it becomes difficult to be ethnocentric, to regard our own truths in absolute terms. Some of them may in fact be absolutely true, our values and morals may be absolutely right, but we can never know that for sure. All we can know for sure is that, to a great extent, what we have come to know and believe about the universe has resulted from interaction. It is cultural.

Peter Berger and Thomas Luckmann (1966) have there are then fundamental questions about the nature of the formative or determining elements which produce these distinctive cultures. Alternative answers to these questions have produced a range of effective meanings, both within anthropology and in extension from it: from the older emphasis on an 'informing spirit' - ideal or religious or national - to more modern emphasis on a 'lived culture' which has been primarily determined by other and now differently designated social process - usually particular kinds of political or economic order. In the alternative and contending intellectual traditions which have flowed from this range of answers, 'culture' itself then ranges from a significantly total to a confidently partial dimension of reference.

Meanwhile, in more general usage, there was a strong development of the sense of 'culture' as the active cultivation of the mind. We can distinguish a range of meanings from (i) a developed state of mind - as in 'a person of culture', 'a cultured person' to (ii) the processes of this development - as in 'cultural interests', 'cultural activities' to (iii) the means of these processes - as in culture as 'the arts' and 'human intellectual works'. In our own time (iii) is the most common general meaning, though all are current. It coexists, often uneasily, with the anthropological and extended sociological use to indicate the 'whole way of life' of a distinct people or other social group.

The difficulty of the term is then obvious, but can be most usefully seen as the result of earlier kinds of convergence of interest. We can distinguish two main kinds: (a) an emphasis on the 'informing spirit' of a whole way of life, which manifest over the whole range of social activities but is most evident in 'specifically cultural' activities - a language, styles of art, kinds of intellectual work; and (b) an emphasis on 'a whole social order' within which a specifiable culture, in styles of art and kinds of intellectual work, is seen as the direct or indirect product of an order primarily constituted by other

social activities.

These positions are often classified as (a) idealist and (b) materialist, though it should be noted that in (b) materialist explanation is commonly reserved to the other, 'primary', activities, leaving 'culture' to a version of the 'informing spirit', of course now differently based and not primary but secondary. Yet the importance of each position, by contrast with other forms of thought, is that it leads, necessarily, to intensive study of the relations between 'cultural' activities and other forms of social life. Each position implies a broad method: in (a) illustration and clarification of the 'informing spirit', as in national histories of styles of art and kinds of intellectual work which manifest, in relation with other institutions and activities, the central interests and values of a 'people'; in (b) exploration from the known or discoverable character of a general social order to the specific forms taken by its cultural manifestations.

The sociology of culture, as it entered the second half of the twentieth century, was broadly compounded of work done from these two positions, much of it of great local value. Each position represented a form of that convergence of interests which the term 'culture' itself, with its persistent range of relational emphasis, notably exemplifies. But in contemporary work, while each of the earlier positions is still held and practised, a new kind of convergence is becoming evident.

This has many elements in common with (b), in its emphasis on a whole social order, but it differs from it in its insistence that 'cultural practice' and 'cultural production' (its most recognizable terms) are not simply derived from an otherwise constituted social order but are themselves major elements in its constitution. It then share some elements with (a), in its emphasis on cultural practices as constitutive. But instead of the 'informing spirit' which was held to constitute all other activities, it sees culture as the signifying system through which necessarily a social order is communicated, reproduced, experienced and explored.

Thus there is some practical convergence between (i) the anthropological and sociological sense of culture as a distinct 'whole way of life', within which, now, a distinctive 'signifying system' is seen not only as essential but as essentially involved in all forms of social activity, and (ii) the more

specialized if also more common sense of culture as 'artistic and intellectual activities', though these, because of the emphasis on a general signifying system, are now much more broadly defined, to include not only the traditional arts and forms of intellectual production but also all the 'signifying practices'- from language through the arts and philosophy to journalism, fashion and advertising - which now constitute this complex and necessarily extended field.

Sociology of culture and cultural conflict

It will already be clear that in the contemporary convergence, with its deliberate extension and interlocking of hitherto separate senses of culture, what is now often called 'cultural studies' is already a branch of general sociology. But it is a branch more in the sense of a distinctive mode of entry into general sociological questions than in the sense of a reserved or specialized area. At the same time, while it is a kind of sociology which places its emphasis on all signifying systems, it is necessarily and centrally concerned with manifest cultural practices and production. Its whole approach requires, as we shall see, new kinds of social analysis of specifically cultural institutions and formations, and the exploration of actual relations between these and, on the one hand, the material means of cultural production and, on the other hand, actual cultural forms. What brings these together is, distinctively, a sociology, but, in the terms of the convergence, a sociology of a new kind.

We have already seen the theoretical differences between this and earlier forms of convergence. We can now indicate, if only in outline, the historical forms of the same development. The new sociology of culture can be seen as the convergence, and at a certain point the transformation, of two clear tendencies: one within general social thought and then specifically sociology; the other within cultural history and analysis. We can briefly indicate the major contributions within each.

In this tradition, before development, the sociology of culture had significantly been concentrated on the already institutionalized areas of religion and education. Three useful kinds of study can then be distinguished, of (i) the social and economic institutions of culture and, as alternative definitions of their 'products', of (ii) their effects.

Ideology

It remains to indicate one especially important and difficult area of the sociology of culture, which has been prominent and at times dominant in the current convergence. This is the set of problems associated with the difficult terms 'ideology'.

'Ideology' is an indispensable term in sociological analysis, but the first level of difficulty is whether it is used to describe: (a) the formal and conscious beliefs of a class or other social group - as in the common use of 'ideological' to indicate general principles or theoretical positions or, as so often unfavourably, dogmas; or (b) the characteristic world-view or general perspective of a class or other social group, which will include formal and conscious beliefs but also less conscious, less formulated attitudes, habits and feelings, or even unconscious assumptions, bearings and commitments.

It is clear, first, that sociological analysis of culture has often, even primarily, to work with sense (a). It is a main way in which cultural production can be related, often very precisely, to social classes and other groups which can also be defined in other social terms, by political or economic or occupational analysis. But it is soon clear, also, that cultural analysis cannot be confined to the level of formal and conscious beliefs.

There are often in fact close connections between the formal and conscious beliefs of a class or other group and the cultural production associated with it: sometimes direct connections with the beliefs, in included manifest content; often traceable connections to the relations, perspectives and values which the beliefs legitimize or normalize, as in characteristic selections of subject; often, again, analysable connections between belief-systems and artistic forms, or between both and an essentially underlying 'position and positioning' in the world.

But then the use of 'ideology' as a common term in these essentially different stages of analysis can be confused and confusing. In the case of manifest content there is no real problem. Characteristic selectivities can also, without much strain, be called 'ideological', though something must often be

allowed for an otherwise conditioned persistence of certain artistic forms embodying such selections. It is in the case of deeper congruences and possible congruences that the use of 'ideology' raises most problems, since if ideology is a major reference-point, or even point of origin, at such basic levels of social production and reproduction, it is difficult, as previously in some uses of 'culture', to know what is left for all other social processes.

Moreover, while 'ideology' retains, from the weight of linguistic usage, the sense of organized beliefs it can often be supposed that such systems are the true origin of all cultural production. In the case of art this would be very seriously reductive. It would exclude, on the one hand, the directly physical and material processes in which so many arts are grounded. It would exclude, on the other hand, those crucial processes of working and reworking which are the specifics, as distinct from the abstractable elements, of important art. These processes range from (a) active illustration to (b) kinds of active reinvention and exploratory discovery and, crucially, (c) tension, contradiction or what would elsewhere be called dissent. They range also from what can be seen, simply, as the 'translation' of 'ideology' into directly sensuous material, to what is better seen, in terms of the physical and material processes of art work, as production of a distinct and general kind.

We have then to note that, unless we make these extensions and qualification, 'ideology', even and perhaps especially in some powerful contemporary tendencies in Marxist analysis, is in effect repeating the history of 'culture' as a concept. In its more specific uses it has much to contribute by way of correction to generalizing uses of 'culture'. It can break down what is often the false generality of a 'whole way of life' to discriminate ascriptions to specific classes and other groups. As such indeed it is a key procedural term in an active sociology of culture. But in its more extended and generalized uses it can become remarkably similar to the 'informing spirit' of idealist cultural theories, and this can still be so when it offers a 'last instance' referral to the economy or to the mode of production.

CULTURE AS A SYSTEM OF NORMS

A clash between the real and ideal culture patterns is generally avoided

by some kind of rationalization which allows people to “eat their cake and have it, too” For example, Lowie [1940, p. 379] describes some Burmese villages which were Buddhist and whose inhabitants were therefore forbidden to kill any living thing, yet the villagers were dependent upon the murderous occupation of fishing. They evaded this contradiction by not literally killing the fish, which “are merely put out on the bank to dry after their long soaking in the river, and if they are foolish enough to die while undergoing the process, it is their own fault.” Some such evasions and rationalizations are a part of every culture. In America, for example, many environmental issues are “settled” by passing stern antipollution laws to make the environmentalists happy and then “bending” these laws whenever they seriously inconvenience the polluters.

Practical compromises are universal. In some primitive societies courtship and marriage rituals are so cumbersome and costly that most marriages occur through elopement, which is “indecent.” If the couple are unusually awkward, they may be caught and severely beaten, but ordinarily they are able to make good their escape. After a period of penance, they are welcomed back into the social group. Thus the society can maintain a public morality without disrupting a useful practice. Such “adjustments” between real and ideal culture are found in all societies.

ETHNOCENTRISM AND CULTURAL CONFLICT

There is an Eskimo tribe who call themselves the Inuit, which translates as “the real people” [Herbert, 1973, p. 2]. Sumner called this outlook ethnocentrism, formally defined as “that view of things in which one’s own group is the center of everything and all others are scaled and rated with reference to it” [Sumner, 1906, p. 13]. Stated less formally, ethnocentrism is the habit of each group taking for granted the superiority of its culture. We assume, without thought or argument, that monogamy is better than polygamy, that young people should choose their own mates, and that it is best for the young married couple to live by themselves. Our society is “progressive,” while the non-Western world is “backward”, our art is beautiful, whereas that of other societies may be viewed as grotesque; our religion is true; others are pagan superstition.

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. It is expressed in such phrases as “chosen people,” “progressive,” “superior race,” “true believers,” and by epithets like “foreign devils,” “infidels,” “heathen,” “backward peoples,” “barbarian.” and “savages.” Like the Bostonian who “didn’t need to travel because he was already here,” we are usually quick to recognize ethnocentrism in others and slow to see it in ourselves.

Most, if not all, groups, within a society are ethnocentric. Caplow [1964, p.213] studied fifty-five sets of six organizations each, including fraternities, churches, insurance companies, colleges, and many others. He found that members overestimated the prestige of their own organizations eight times as often as they underestimated it. Levine and Campbell [1972] list twenty-three facets of a ‘universal syndrome of ethnocentrism,’ that is, ethnocentric responses which they find in all societies. Ethnocentrism is a universal human reaction, found 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 did; that John Smith did not develop corn and tobacco, but learned to grow these crops from the Indians” [Brazziel, 1969, p. 349] can be summarised as :

Ethnocentricism → Conception of Superiority → Leading to conflict

All groups stimulate the growth of ethnocentrism, but not all members of the group are equally ethnocentric. As one time, it was believed that social science had established a definite link between personality patterns and ethnocentrism. In *The Authoritarian Personality*. Adorno [1950] found that ethnocentric people tended to be less educated, more socially withdrawn, and religiously more orthodox. In this approach, ethnocentrism was defined primarily as intense and uncritical loyalty to an ethnic or national group along with prejudice against other ethnic or national groups. The trouble with this definition

is that it excludes some other types of ethnocentrism. If an uncritical loyalty to the views of one's groups is to be the test of ethnocentrism, then members of supposedly liberal and educated circles may be just as ethnocentric as those in conservative and uneducated circles. The conservatives may be uncritical of religious orthodoxy and national patriotism and quite sure of the superiority of their own ethnic group. The self-styled liberal may be equally rigid in the opposite direction: sure that the national foreign policy is always wrong, that orthodox religion is mere superstition, and that business people, blue-collar workers, and politicians are invariably either stupid or corrupt [Greeley, 1970; Hoffer, 1969; Lerner, 1969; Lipset and Ladd, 1972].

Ethnocentrism may be appealing because it reaffirms the individual's "belongingness" to the group while it offers comfortingly simple explanations of complex social phenomena. The old, the socially secluded, the less educated, and the politically conservative may be ethnocentric, but the young, the well educated, the widely traveled, the politically "left," and the well-to-do may also be [-Ray, 1971; Wilson et al, 1976]. It is debatable whether there is any significant variation, by social background or personality type, in the degree to which people are ethnocentric.

Is ethnocentrism good or bad for people? First, we should have to decide how to define "good" and "bad" , and even then we might find the question very unsettled. Ethnocentrism gets us into many of our muddles, yet it is doubtful whether groups can survive without it.

PROMOTION OF GROUP UNITY, LOCALITY, AND MORALE Ethnocentric groups seem to survive better than tolerant groups. Ethnocentrism justifies sacrifice and sanctifies martyrdom. The attitude, "I prefer my customs, although I recognize that, basically, they may be no better than yours," is not the sort of faith for which dedicated believers will march singing to their deaths.

Ethnocentrism reinforces nationalism and patriotism. Without ethnocentrism, a vigorous national consciousness is probably impossible. Nationalism is but another level of group loyalty. Periods of national tension and conflict are always accompanied by intensified ethnocentric propaganda. Perhaps such a campaign is a necessary emotional preparation for the expected sacrifices.

PROTECTION AGAINST CHANGE. If people share a culture, unquestioning faith in the goodness of their culture—a conviction so completely accepted that no proof is necessary—then change is delayed. In discouraging culture change, ethnocentrism is undercriminating. It discourages both the changes which would disrupt the culture and the changes which would help it attain its goals.

Since no culture is completely static, every culture must change if it is to survive. Ethnocentrism in India today helps to keep it from turning communist, but India may not remain noncommunist unless it rapidly modernizes its technology and controls its population growth, and these changes are delayed by ethnocentrism. In an age of atom bombs and pushbutton warfare, when the nations must probably either get together or die together, ethnocentrism helps to keep them tied to concepts of national sovereignty. Under some circumstances, then, ethnocentrism promotes cultural stability and group survival; under other circumstances, ethnocentrism dooms the culture to collapse and the group to extinction.

This word means a preference for the others. It is the exact opposite of ethnocentrism [Shils, 1972; Willson et al, 1976]. It is the belief that our own products, styles, or ideas are necessarily inferior to those which originate elsewhere. It is the conviction that the exotic has a special charm which the familiar can never achieve. It is based on the glamor of the strange and far away and the prestige of distant centers, supposedly removed from the limitations of one's own community.

CULTURE AND HUMAN ADJUSTMENT FOR OVERCOMING CONFLICT

Culture helps people adjust to their environment, it also interferes with their biological adjustment in many ways. Every culture offers many examples of patterns harmful to physical well-being. The Hindu belief that people should not kill anything has filled India with stray dogs, scrawny cattle, and all manner of parasites, thus wasting food and spreading diseases. Through culture we have improved our weapons until we can destroy the entire human race. We follow methods of agriculture and land use which destroy the soil and

flood the land. We pollute the air, foul the streams, and poison our foods. Many of us eat, smoke, and drink more than is good for us.

CULTURE AND SOCIAL ADJUSTMENT

Some cultural norms seem to interfere with the meeting of basic human needs. The norms of the culture may cultivate certain feelings, such as guilt, personal unworthiness, or sexual inhibitions to a degree which any modern psychologist would judge as physically and mentally unhealthy.

Culture is everything which is socially learned and shared by a human society. Material culture is made up of artifacts people make. Nonmaterial culture comprises the behavior patterns, norms, values, and social relationships of a human group. A society is a relatively independent, self-perpetuating human group which occupies a particular territory and has most associations within this group.

THE MEANING OF PERSONALITY

When we hear someone say that “Amal has a lot of personality,” this tells us that Amal is a colourful and interesting person. But the term personality is incorrectly used, because one’s personality includes all of one’s behavior characteristics. Used correctly, one person does not have more personality than another; one has a different personality than another. one has a different personality than another. A useful definition is offered by Yinger who says: “Personality is the totality of behavior of an individual with a given tendency system interacting with a sequence of situations.

The phrase, “a given tendency system,” indicates that each person has characteristic ways of acting, and acts much the same day after day. When we remark, “Isn’t that just like Ruth,” we recognize that Ruth has a behavior “tendency system” that is quite characteristic of her. The phrase, “interacting with a sequence of situations,” indicates that behavior is a joint product of a person’s behavior is a joint product of a person’s behavior tendencies and the behavior situations that person meets. To understand personality, we need to know how behavior tendency systems develop through the interaction of the

biological organism with various kinds of social and cultural experience.

CULTURE : FACTORS IN THE DEVELOPMENT OF INDIVIDUAL DEVELOPMENT

The factors in personality development include: (1) biological inheritance, (2) physical environment, (3) culture, (4) group experience, and (5) unique experience.

All normal, healthy human beings have certain biological similarities, such as two hands, five senses, sex glands, and a complex brain. These biological similarities help explain some of the similarities in the personality and behavior of all people.

Every person's biological inheritance is also unique, meaning that no other person has exactly the same inherited physical characteristics. Not long ago most people believed each person's personality was little more than the unfolding of that person's biological inheritance. Such personality traits as perseverance, ambition, honesty, criminality, sex deviation, and most other traits were believed to arise from inherited predispositions. Few believe this today. Instead, it is now recognized that all personality characteristics are shaped by experience. In fact, some claim that individual differences in ability, achievement, and behavior are almost entirely environmental, and that individual differences in biological inheritance are not very important [e.g., Whimby, 1975].

Culture and Individual Difference

Some experience is common to all cultures. Everywhere infants are nursed or fed by older persons, live in groups, learn to communicate through language, experience punishments and rewards of some kind, and have some other experiences common to the entire human species. It is also true that each society gives to virtually all its members certain experiences which many other societies do not offer. From the social experience common to virtually all members of a given society, there emerges a characteristic personality

configuration typical of many many members of that society, leading to Individual difference. [Ref Duleois 1944].

1.3 What is Cultural Conflict?

1. Cultural Conflict arise because of the differences in values and norms of behavior of people from Different Cultures.
2. Misunderstanding in Values lead to Culture Conflict.
3. The foundation of the conflict is based on “A Clash of Cultural Values”
4. Cultural distinctiveness which makes cultural conflict.

1.4 Some aspects of Cultural Conflict

- * Often the organizational structure reflects the norms of just one culture and inherits the cultural conflict. In such cases, Structural change becomes necessary to make the system more sensitive to cultural norms of other people.
- * Conflict, Depending on the outcome, can be a positive or negative experience for an organization. With changing demographics, cultural differences become an acute issue. Many groups resist assimilation and wish to preserve their cultural distinctiveness, which makes cultural conflict. Education an essential tool for maintaining healthy relations in organizations and society in general, One of the most important findings of cross cultural conflict resolution research is that caste, class & religion are a perennial and perhaps inevitable factor in both conflict and conflict resolution. after all, is a powerful constituent of cultural norms and values, and because it addresses the most profound existential issue of human life (e.g., freedom and inevitability, fear and faith, security and insecurity, right and wrong, sacred and profane) caste, class & religion are deeply implicated in individual and social conceptions of peace, To transform the conflicts be setting the world today, we need to uncover the conceptions of peace within our diverse cultural traditions, while seeking the common ground among them.
- * When we speak of the role of faith in cultural conflict, our challenge is

to honour the diversity of the world's humanistic and spiritual traditions while seeking common ground among them. What we aspire towards, in other words, is an agenda for research, dialogue and activism that is global in conception and responsive to common challenges of peacemaking and coexistence within and among the world's many traditions. It is no longer sufficient for transactional peace agendas to be defined primarily by the cultural experiences and perceived security threats of a particular nation or culture. We need new frameworks for organizing knowledge about religion. We need new frameworks for organizing knowledge about religion, culture and spirituality frameworks that recognize the powerful role that faith and belief in conflict and conflict resolution, and that do not privilege one culture as 'Normal' and label another as 'Exceptional'.

- * One of the greatest barriers to open dialogue between major cultural traditions is the assumption that a universally valid framework of knowledge for welfare and the resolution of conflicts already exists. This notion is untenable for two reasons. First, it breeds complacency, lack of vision and reliance on dominant paradigms which presuppose that welfare and human development.
- * Second, it is exclusive, and implies that approaches based on even religious precepts, for that matter, are dangerous or somehow invalid (Dallmayr 2000). The rising prominence of protracted ethnic and religious conflicts, however, has convinced many scholars that the cultural and religious aspects of conflict and its resolution must be taken seriously. An emerging literature on religion, conflict resolution and peace has contributed significantly to this development.
- * Religion may be defined as a path of ultimate transformation, comprised of interconnected systems of symbols and guidelines. These shape the individual and group subconscious from which social practices and interactions are all given meaning (Galtung 1997).
- * In promulgating the ideas and values held in highest esteem by groups and individuals, religion profoundly influences goal-seeking behavior in conflict situations, by establishing the criteria or frames of reference for determining the tightness and wrongness of events. Viewed from a social perspective, conflicts are interpreted not only as ruptures in horizontal relationships between human beings, but also as ruptures in one's vertical

relationship with the society.

- * The 'shared cultural universe' or 'collective cosmology' that religion provides operates at both a conscious and subconscious level, and both levels come into play in the midst of conflict. For disputants, the disruption that accompanies conflict can shake unstated, implicit expectations and reinforce tendencies to frame relationships in terms of categories. In this context, presuppositions regarding 'self', 'other', 'conflict' and 'peace' emerge, as individuals or groups frame the conflict, give it meaning and fashion responses appropriate to their values and goals for its resolution.
- * The differences among approaches to conflict resolution mirror some of the differences in social perspectives on welfare. Modern traditions view conflict as natural and potentially even creative (in ideas ranging from 'natural selection' and 'creative destruction' to 'nonviolent conflict transformation', despite its potential conduciveness to instability and disorder. While professionals and scholars who specialize in conflict resolution adjure attempts to merely suppress conflict and encourage the brokering of durable, mutually beneficial resolutions to problems (Fisher, Ury and Patton 1991).
- * While conflict resolution specialists have begun to develop newer approaches in order to prioritize human need and non-adversarial processes (Burton 1990; Laue 1988), conflict resolution has traditionally reflected a cultural outlook of pragmatic individualism and a style of instrumental problem solving (Scimecca 1991). This outlook has been associated with emphasis on expediency and technique.
- * However suitable modern techniques may be in their original cultural milieu — especially when harmonized with humanistic values — their applications on more traditional or non-western contexts are circumscribed. John Paul Lederach (1995), for example, has observed substantial differences between contemporary western conflict resolution approaches and traditional Latin American approaches that are derived from indigenous culture and embedded in other realities. On the basis of his work in the region, Lederach (2005) concludes that 'insider partial' Mediators — who are by definition well versed in local cultural meanings and expectations, and often have vested interests in conflict outcomes — have better chances of making important contributions than. Other scholars have also

recognized the role that culture plays in conflict and welfare, and have affirmed the potential contributions of diverse institutions and principles to conflict resolution within divided societies (Augsburger 1992)

- * Discussion of cultural conflict leads quite naturally to the question of contemporary activism is best understood not as a backward looking rejection of the modern world, but rather as a deeply felt expression of cultural identity and a critique of domestic as well as international political orders (Falk 1997; Salla 1997).
- * Because societal traditions provide a set of powerful political precepts and practices with universal implications, religion can make important contributions to an integrated world order that affirms the unique value of all cultural traditions. In particular, it prescribes a strong sense of community and solidarity of people. It postulates a collaborative concept of freedom.
- * Diversity is seen in terms of the coexistence of political systems and ideas but not of cultures. Cultural pluralism has its roots in an ethnic diversity that historically fostered a tendency towards cultural broadness and flexibility in India. This heritage has allowed autonomous cultures to flourish within the society.

1.5 Objectives :

1. To study the different aspects of cultural conflict.
2. To study the different components of cultural conflict.
3. To resolve the mechanism of cultural conflict.
4. To elaborate influence of cultural conflict on education.
5. To find out the relationship among different dimensions of cultural conflict and academic achievement.
6. To find out the variation of cultural conflict on the basis of sex and locality.

1.6 Statement of the problem :

A study on Cultural Conflict and its influence on Education

Hypotheses :

1. There is no difference on cultural conflict on the basis of caste between boys and girls.
2. There is no difference on cultural conflict on urban & rural on the basis of caste.
3. There is no difference on cultural conflict on the basis of class between boys & girls.
4. There is no difference on cultural conflict on the basis of urban & rural classes.
5. There is no difference on cultural conflict on the basis of religion between boys & girls.
6. There is no difference on cultural conflict on the basis of religion on urban & rural population.
7. There is no difference on cultural conflict on the basis of values between boys and girls.
8. There is no difference on cultural conflict on the basis of values between urban & rural populations.
9. There is no difference on cultural conflict on the basis of Educational management between boys & girls.
10. There is no difference on cultural conflict on the basis of E.M. between urban & rural areas.
11. There is no difference on cultural conflict on the basis of individual difference between boys & girls.
12. There is no difference on cultural conflict on the basis of individual

difference between urban & rural population.

13. There is no relation on the basis of cultural conflict between caste and academic achievement.
14. There is no relation on the basis of cultural conflict between class conflict and academic achievement.
15. There is no relation on the basis of cultural conflict between religion and academic achievement.
16. There is no relation on the basis of cultural conflict between values and academic achievement.
17. There is no relation on culture conflict on the basis of cultural conflict between educational management and academic achievement.
18. There is no relation on the basis of cultural conflict between individual difference & academic achievement.
19. There is no relation between overall culture conflict and academic achievement.

Limitations :

1. Cultural Conflict may arise in every sphere of life. Because in all where we have differences in opinion, social pattern and other sources of life and society. We are selecting Six variables caste, class, religion, value, educational management and Individual difference which can influence education but that does not demand the only factors which influences cultural conflict & education.
2. Only 11th grade students are selected as population of the study.
3. Survey type research has been conducted rather to make itself qualitative study as because to measure the differences causing the conflict has been determined.

CHAPTER – II

REVIEW OF RELATED STUDIES

2.1 Faces of Cultural Conflict

- (1) Cultural Assumption (2) Identifying Cultural Conflicts**
- (3) Resolving Cultural Conflicts**

1. According to Tanya Glaser Cultural Conflicts have three Faces

Cultural conflicts arise because of the differences in values and norms of behavior of people from different cultures. A person acts according to the values and norms of his or her culture; another person holding a different worldview might interpret his or her behavior from an opposite standpoint. This situation creates misunderstanding and can lead to conflict. They are often unable to perceive their own cultural distinctiveness.

Thus, accommodation of different cultural interests helped the region to recognize its historical past.

2. Identifying cultural conflicts.

Cultural conflict has three dimensions. The dimensions are (1) Content (2) Relational (3) Clash of Cultural Values To the two dimensions that every conflict has content and relational dimension and clash of cultural values. This third dimension constitutes the foundation of the conflict since it determines personal identity.

Cultural conflict can be identified by the following signs:(1) it usually has complicated dynamics. Cultural differences mentioned above tend to create complex combinations of expectations about one's own and others' behavior.(2) If addressing content and relational issues does not resolve the conflict, it can

be rooted in cultural differences.(3) Conflict reoccurs or arises strong emotions even though the issue of disagreement is insignificant.

3. Resolving cultural conflicts.

The resolution of cross-cultural conflict begins with identifying whether cultural issues are involved. There are three ways of cross-cultural conflict resolution.

1. Probing for the cultural dimension.

The resolution process should start from acknowledgment that their conflict contains a cultural dimensions. Next, there should be willingness on all sides to deal with all conflict dimensions including the cultural one. Third, systematic phased work on the conflict is needed. Williams identified four phases : (1) Individual difference the parties describe what they find offensive in each other's behavior; (2) Cultural perception they get an understanding of the other party's cultural perceptions' (3) Execution they learn how the problem would be handled in the culture of the opponent; (4) Conflict Solution they develop conflict solutions. Resolution of the conflict is particularly complicated if the conflict arose not just out of misunderstanding of the other's behavior, but because of incompatible values.

2. Learning about other cultures.

People can prevent cross-cultural conflicts by learning about cultures that they come in contact with. This knowledge can be obtained through training programs, general reading, talking to people from different cultures, and learning from past experiences. Important aspects of cultural education are understanding our own culture and developing cultural awareness by acquiring a broad knowledge of values and beliefs of other cultures, rather than looking at them through the prism of cultural stereotypes.

3. Altering organization practices and procedures.

Often the organization structure reflects the norms of just one culture and inherits the cultural conflict. In such cases, structural change becomes

necessary to make the system more sensitive to cultural norms of other people.

Therefore, Conflict, depending on the outcome, can be a positive or negative experience for an organization. With changing demographics, cultural differences become an acute issue. Many groups resist assimilation and wish to preserve their cultural distinctiveness, which makes cultural conflict education an essential tool for maintaining healthy relations in organizations and society in general.

2.2 Religion : A Strong determinant of conflict

One of the most important findings of cross-cultural conflict resolution research is that religion is a perennial and perhaps inevitable factor in both conflict and conflict resolution.

Religion, after all, is a powerful constituent of cultural norms and values, and because it addresses the most profound existential issues of human life freedom and inevitability, fear and faith, security and insecurity, right and wrong, sacred and profane, religion is deeply implicated in individual and social conceptions of peace. To transform the conflicts besetting the world today, we need to uncover the conceptions of peace within our diverse religious and cultural traditions, while seeking the common ground among them.

Major cultural tradition is the assumption that a universally valid framework of knowledge for welfare and the resolution of conflicts already exists. This notion is untenable for two reasons. First, it breeds complacency, lack of vision and reliance on dominant paradigms.

Second, it is exclusive, and implies that approaches based on even religious precepts, for that matter, are dangerous or somehow invalid (Dallmayr 2000). The rising prominence of protracted ethnic and religious conflicts, however, has convinced many scholars that the cultural and religious aspects of conflict and its resolution must be taken seriously. An emerging literature on religion, conflict resolution and peace has contributed significantly to this development.

Defining the Role of Religion in Conflict and Welfare of Human being

Conflict resolutions are both universal and particular; similar as well as divergent approaches derive form and vitality from the cultural resources of a people. When we examine welfare and conflict resolution across cultures, we discover both common themes and significant differences, both of which enhance our general theories of conflict resolution and help to create constructive channels for the perennial religious impulse.

Whether or not scholars and practitioners are consciously aware of religious influences in the shaping of their own perceptions, religious belief systems directly impact the development of theories of conflict and conflict resolution. Primarily, this occurs through presuppositions regarding the nature of reality and society, the purpose and ultimate meaning of life, and the means by which to live an 'authentic' ideal life - the life of inner and outer peace. Religious concepts of peace, then, embody and elaborate upon the highest moral and ethical principles of a given society and define the terms and conditions for individual and social harmony.

Religion may be defined as a path of ultimate transformation, comprised of interconnected systems of symbols and guidelines. These shape the individual and group subconscious from which social practices and interactions are all given meaning (Galtung 1997). This common frame of reference underpins the very fabric of group and individual identity, providing the shared normative foundation that makes harmonious social interaction possible as well as meaningful. Social and political norms manifest the virtues, priorities and ideals of their religious culture.

Religion in Conflict Situations

1. In promulgating the ideals and values held in highest esteem by groups and individuals, religion profoundly influences goal-seeking behavior in conflict situations, by establishing the criteria or frames of reference for determining the rightness and wrongness of events. Viewed from a religious perspective, conflicts are interpreted not only as ruptures in horizontal relationships between human beings, but also as ruptures in one's vertical relationship with the divine.

2. The 'shared cultural universe' or 'collective cosmology' that religion provides operates at both a conscious and subconscious level, and both levels come into play in the midst of conflict. For disputants, the disruption that accompanies conflict can shake unstated, implicit expectations and reinforce tendencies to frame relationships in terms of religious categories. In this context, religious presuppositions regarding 'self', 'other', 'conflict' and 'peace' emerge, as individuals or groups frame the conflict, give it meaning and fashion responses appropriate to their values and goals for its resolution.

3. By enjoining a broad repertoire of models or precedents of desirable behavior in conflicted circumstances while specifically admonishing others, religion implicitly influences the desirability and likelihood of certain courses of action over others. When utilized constructively, religion can affect individual and social responses to triggering events through.

(a) placing the event in a historical, goal-seeking context,

(b) Providing meaning for events in light of values, goals and religious identity and

(c) Offering roles for dealing with conflict through appropriate, affirmative responses based on religious precepts and idealized models or precedents. When faced with difficult challenges or uncertainty in conflicts, participants rely on these established codes of conduct to alleviate cognitive dissonance, anxiety and guilt as well as to fashion a path of correctness (based on idealized courses of action) that promises to restore harmony and order.

Religion and Conflict Resolution

It is essential to recognize that the experience of conflict evokes a deep-seated need for affirmation of identity and restoration of meaning. Conflict resolution does more than address material clashes of interest; it speaks to social reintegration, restoration and redemption, existential security, personal transcendence and transformation. These concepts are drawn from the backdrop of the sacred, which may be defined as any process that explicitly connects us to the largest possible context to which we belong (Said, Lerche and

Lerche 1995; Bateson and Bateson 1987). The affirmation of individual and group identity achieved through redemptive transformation is essential in giving meaning to a conflict and its resolution.

A Communally Embedded Approach to Conflict Resolution

The Islamic perspective underscores divine purpose and human exertion. While the Western approach points to political pluralism, individual rights and consumerism as the substance of peace, the Islamic perspective affirms cultural pluralism, communal solidarity, social justice and faith.

1. The differences between Western and Islamic approaches to conflict resolution mirror some of the differences between Western and Islamic perspectives on peace. Modern Western traditions view conflict as natural and potentially even creative (in ideas ranging from 'natural selection' and 'creative destruction' to 'nonviolent conflict transformation'), despite its potential conduciveness to instability and disorder. While professionals and scholars who specialize in conflict resolution abjure attempts to merely suppress conflict and encourage the brokering of durable, mutually beneficial resolutions to problems (Fisher, Ury and Patton 1991), the prevailing inclination is to permit open confrontation among conflicting interests without necessarily seeking a 'win-win' solution or recourse to religious values.

2. While conflict resolution specialists have begun to develop newer approaches in order to prioritize human needs and non adversarial processes (Burton 1990; Laue 1988), Western conflict resolution has traditionally reflected a cultural outlook of pragmatic individualism and a style of instrumental problem solving (Scimecca 1991). This outlook has been associated with an emphasis on expediency and technique. From an Islamic standpoint, it can be criticized as an engineering approach that neglects relationships while focusing on isolated issues or on variables that can be manipulated mechanistically.

3. However suitable modern Western techniques may be in their original cultural milieu - especially when harmonized with religious or humanistic values - their applications in more traditional or non-Western contexts are circumscribed. John Paul Lederach (1965), for example, has observed substantial

differences between contemporary Western conflict resolution approaches and traditional Latin American approaches that are derived from indigenous culture and embedded in communal realities. On the basis of his work in the region, Lederach (1995) concludes that 'insider partial' mediatros - who are by definition well versed in local cultural meanings and expectations, and often have vested interests in conflict outcomes - have better chances of making important contributions than mediators who play the North American role of the disinterested, impartial outsider (see also Wehr and Lederach 1993). Other scholars have also recognized the role that culture plays in conflict and peacemaking, and have affirmed the potential contributions of diverse religious institutions and principles to conflict resolution within divided societies (Augsburger 1992; Avruch 1998).

4. Discussion of Islamic conceptions of peace and conflict resolution leads quite naturally to the question of Islamic political activism. Contemporary Islamic activism is best understood not as a backward looking rejection of the modern world, but rather as a deeply felt expression of cultural identity and a critique of domestic as well as international political orders (Falk 1997; Salla 1997).

5. One distinction that many observers of Islam fail to make concerns the difference between revivalism and fundamentalism. Islamic revivalism is a broad-based social and political movement directed toward internal renewal. First and foremost, it is a response to a widely felt malaise that has left Muslim societies weak and unable to meet the modern world on their own terms. Although its manifestations are remarkably widespread, Islamic revivalism is not a monolithic movement, nor is it equivalent to the militant fundamentalism - a reaction to foreign incursions and perceived threats to identity and security - that captures the attention of the media. Among the world's major historical powers, only the Muslims, as a people, have not reversed the decline in their global status. The Japanese, the Chinese and the Europeans have all regained their world influence. The Islamic revival is a way that Muslims are defining who they are. Under conditions of cultural, economic and political marginalization, large numbers of people are returning to deeply embedded religious discourses as they search for authentic values and alternative means of responding to their problems.

All too often, differences between Islamic and Western concepts and values are either over-represented or under-represented. When they are over-represented, the result is the traditional 'incompatibility' story, in which dialogue between the West and Islam is portrayed as an exercise in futility. In large part to counteract this story, a second story - the story of compatibility - has also been told, identifying genuine similarities but sometimes seeking to subsume Islamic precepts within a Western framework. A third story-a story of intercultural complementarity and reconciliation, we hope-has yet to be written. Nonetheless, we would like to suggest a possible script for this new narrative.

6. Because Islamic traditions provide a set of powerful political precepts and practices with universal implications, Islam can make important contributions to an integrated world order that affirms the unique value of all cultural traditions. In particular, Islam prescribes a strong sense of community and solidarity of people: it postulates a collaborative concept of freedom; and it demystifies the Western myth of triumphant material progress and development. Moreover, Islamic precepts offer strongly affirmative statements on the subject of cultural pluralism.

7. In the Western pluralistic tradition, diversity is seen in terms of the coexistence of political systems and ideas but not of cultures. Cultural pluralism has roots in an Islamic tradition of ethnic diversity that historically fostered a tendency toward cultural broadness and flexibility. This heritage has allowed autonomous non Muslim cultures to flourish within Islam to this day, while the West succumbed to the destruction of native cultures and to sporadic, but virulent, anti Semitism (Mazrui 1997). While Muslim practice has often fallen short of Muslim principles and the advent of the nation-state has created new tensions between national and sub-national identities, the religion of Islam is remarkable for its explicit precepts favoring cultural and religious pluralism (Qur'an, 2:256, 5:48, 10:49, 49:13, 109:6).

8. Today's challenge for the West is to live up to its liberal tradition, which requires continual openness to new revelations of truth. Today's challenge for Muslims is no more than the expansion of the original ideas of Islam.

In other words, divergent worlds of perception - Islam and the West, the

South and the North - must move from isolation toward unity. To do so, we need to stimulate reflection, find meaning in mutual tragedies and share our most sacred values, including our conceptions of peace. Such activities permit a search for meaning and commonality. The discovery of commonality, in turn, makes reconciliation possible, through the re-identification and reaffirmation of the core spiritual precepts upon which our religious narratives, images and values have been built. In the process, we may also derive common responses to shared human suffering.

For achieving a unifying global consensus as the basis for a humane, ecologically viable, new global system is possible. The essence of such a vision must be felt as well as rationally argued, because it involves both the head and the heart. From this perspective, a new global system requires new political and social arrangements, a new (or renewed) vision of humankind's existential reality and purpose, and an unrelenting effort to make the former truly reflect the latter. This is an agenda for conflict resolution that is worthy of the best in human nature and experience.

2.3 Culture and Conflict

Culture is an essential part of conflict and conflict resolution. Cultures are like underground rivers that run through our lives and relationships, giving us messages that shape our perceptions, attributions, judgement, and ideas of self and other. Though cultures are powerful, they are often unconscious, influencing conflict and attempts to resolve conflict in imperceptible ways.

Cultures are more than language, dress, and food customs. Cultural groups may share race, ethnicity, or nationality, but they also arise from cleavages of generation, socioeconomic class, sexual orientation, ability and disability, political and religious affiliation, language, and gender - to name only a few.

Two things are essential to remember about cultures: they are always changing, and they relate to the symbolic dimension of life. The symbolic dimension is the place where we are constantly making meaning and enacting our identities. Cultural messages from the groups we belong to give us information about what is meaningful or important, and who we are in the

world and in relation to others - our identities.

Cultural messages, simply, are what everyone in a group knows that outsiders do not know. They are the water fish swim in, unaware of its effect on their vision. They are a series of lenses that shape what we see and don't see, how we perceive and interpret, and where we draw boundaries. In shaping our values, cultures contain starting points and currencies [1]. Starting points are those places it is natural to begin, whether with individual or group concerns, with the big picture or particularities. Currencies are those things we care about that influence and shape our interactions with others.

How Cultures Work

Though largely below the surface, cultures are a shifting, dynamic set of starting points that orient us in particular ways and away from other directions. Each of us belongs to multiple cultures that give us messages about what is normal, appropriate, and expected. When others do not meet our expectations, it is often a cue that our cultural expectations are different. We may mistake differences between others and us for evidence of bad faith or lack of common sense on the part of others, not realizing that common sense is also cultural. What is common to one group may seem strange, counterintuitive, or wrong to another.

Cultural messages shape our understandings of relationships, and of how to deal with the conflict and harmony that are always present whenever two or more people come together. Writing about or working across cultures is complicated, but not impossible. Here are some complications in working with cultural dimensions of conflict, and the implications that flow from them:

Culture is multi-layered - what you see on the surface may mask differences below the surface.

Therefore, cultural generalizations are not the whole story, and there is no substitute for building relationships and sharing experiences, coming to know others more deeply over time.

Culture is constantly in flux-as conditions change, cultural groups adapt

in dynamic and sometimes unpredictable ways.

Therefore, no comprehensive description can ever be formulated about a particular group. Any attempt to understand a group must take the dimensions of time, context, and individual differences into account.

Culture is elastic - knowing the cultural norms of a given group does not predict the behavior.

CASTE AND EDUCATION are highly influenced in Indian Society reflected by the observation by Rahul Ramagundam 2006

Conflicts and disputes are early warning systems that tell us about shifts and changes in individuals, relationships and the environment. Few, understandably enough, seek out conflict. And yet, inherent in conflict are exciting opportunities for growth, innovation and regeneration. In an increasingly multi-cultural and fast changing world Meta-Culture helps leverage potentially debilitating differences into learning opportunities that can help organizations thrive in a complex environment.

The costs of conflict are social, economic and psychological. Unmanaged conflict negatively affects production and profitability. Increasing stress and health related disorders can lead to high absenteeism and attrition. This can seriously jeopardize an organization's integrity and even survival. Conflict can also wreck havoc on individuals and their relationships while inflicting damage on organizations and the larger community.

1.4 Conflict Management Systems

1. Complex Organizations require complex but easy to use systems that can allow for effective functioning throughout the organization. The Integrated Conflict Management System is a series of tools, methodologies and processes that an organization puts in place to address disputes and conflicts. Working in close collaboration with senior managers and the HR department these will be designed to serve the unique needs of individual companies. The compulsions

of the industry, the cultural context, the history of the company and the personalities of the founders and leaders within it will affect the nature and type of system that is put in place. These systems will include mechanisms for dispute reporting, consensus building, and the design of protocols for meetings. Recommendations for desirable and appropriate conduct in working groups and cross-functioning terms will be made and communicated across the organization. Grievance procedures will be put in place and designated officers, such as Ombudspersons selected to oversee complaints, tensions in work groups and disputes. Well designed ICMS in place can help organizations function in a transparent and thoughtful way. This in turn helps to keep the costs of conflict low, challenges the organization to use conflicts as learning opportunities to engender creativity and innovation and encourages openness and honesty in addressing difficult issues.

Conflicts and disputes are early warning systems that tell us about shifts and changes in individuals, relationships and the environment. Few, understandably enough, seek out conflict. And yet, inherent in conflict are exciting opportunities for growth, innovation and regeneration. In an increasingly multi-cultural and fast changing world Meta-Culture helps leverage potentially debilitating differences into learning opportunities that can help organizations thrive in a complex environment.

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2. Mediation and Dispute

Mediation is the process by which parties in a conflict engage a third party mediator to help facilitate a conversation between them. Mediators, unlike Arbitrators or Judges, are not decision making authorities. Instead their role is that of designers of process and facilitators of dialogue. Mediators create a safe and, simultaneously, challenging environment where both parties can,

through learning about each others situations, contexts and perspectives, appreciate each others' interests and through principled negotiation arrive at a resolution of their disputes. The power of Mediation lies in its ability to not merely create agreements and settlements, but also to reconcile differences, repair frayed relationships and transform the climate of discourse through modeling a non-adversarial approach towards dispute resolution.

The costs of conflict are economic, social and psychological. For organizations, unmanaged conflicts can have a negative impact on production, result in greater staff turnover, increased stress, health related disorders and high absenteeism. Unmanaged conflict can also seriously jeopardize an organizations integrity and even survival.

When possible Mediation is followed through by building capacity within the organization through training and executive coaching. In the process parties are able to de-escalate conflict and renew old relationships that may be in need of repair due to past hurts and misunderstandings and present behavior.

Despite the skepticism engendered by many a personal experience and the daily influence of comic strips such as Dilbert, managers spend millions of man-hours each day attending meetings, few of them useful or productive. Meta-Culture helps organizations design processes for the conduct of meetings that are focused, tight, respectful and productive. First we conduct an audit of existing practices and then design norms and protocols appropriate to the industry and the specific company's ethos. Finally we oversee the implementation of the new systems throughout the company, in the process significantly improving the culture and conduct of the meetings.

Organizations interact and engage with multiple stake-holders and constituents. Employees, vendors, suppliers, consultants, consumers, customers, state and central governments, regulatory bodies and citizen and activist groups. The Ombudsperson is a designated neutral and impartial dispute resolution professional within an organization whose major function is to provide independent confidential and informal assistance to all stakeholders. The Ombudsperson helps protect against bias or unfair treatment and is an advocate for fairness who acts as a source of information and referral assisting in the resolution of concerns and disputes. The office of the Ombudsperson acts in

concert with, but does not replace, the organization's existing mechanisms for conflicts resolution.

3. Strategic Alliance

Organizations are multilayer relationships at work. At any given time organizations are involved in relationships with vendors, customers, financial institutions, collaborators, lobbyists, public interest groups, government and others. These relationships are sometimes transactional and peripheral and sometimes more integral to the day to day functioning of the organization. The success of the organization depends upon the effectiveness with which these are conducted. Met-Culture helps organizations rationalize these multiple relationships across and outside the company. We also help establish mechanism to foster effective communication and decision making processes. Consultants from Meta-Culture help make transparent the goals and expectations of the organization, identify the interests of different individuals and partner organizations and help to negotiate between these differences.

Design and Facilitation of the Charrette Community Design Process

Often designers, urban planners, corporations and governments find themselves in situations where the designs for public projects that they have expended many thousands of man-hours are either protested or rejected by the public. The public, the end users, are rarely invited to contribute their vision and their ideas and as a consequence the project moves ahead without their whole hearted but-in. The Charrette is a workshop designed to involve the public in a creative planning and design process to encourage contribution of ideas by the eventual end-users. By insitutionalizing such a process decision makers can both gain from the collective wisdom of the eventual end-user and also ensure that their designs are not rejected because of a lack of consultation. Meta-Culture will, both, design and facilitate the process.

Training and Education

Meta-Culture offers Educational Training and Capacity Building services in the following dimentions :

Communication and Conflict Resolution

Cross-Cultural Communication and Understanding

Basic and Advanced Education

Train the Trainer Programs for human development

Executive Coaching

Communication and Conflict Resolution

How we talk (or don't talk to each other) sets the stage for successful or not so successful conversations. We all fall into some very unproductive habits when speaking to one another, this is more when we are under stress. In times of crisis these behaviors can seriously impair individual relationships as well as affect the effective functioning of organizations. These trainings help participants recognize unhelpful learned behavior and helps develop new and more productive ways of communicating. Role-playing, simulations, case studies and self reflective exercises are techniques that are used to teach participants the skills and techniques needed to transform previously dysfunctional or unproductive relationships.

The major points that we will cover and issues we will address in a typical training program are:

1. Appreciating and understanding different styles of communication and behaviour. Examining cultural assumptions and the role they play in communication.
2. Basic communication skills and the importance of listening.
3. The importance of non-verbal cues and creating an effective atmosphere for communication.

4. The importance of collaborative decision making and how to have productive meetings.
5. The nature and dynamics of conflict. What is conflict and how does it develop?
6. How to de-escalate conflict. Developing new skills and tools.
7. How to have challenging conversations and deal with conflict when it arises.
8. Useful ground rules for working together.

Our programs use experiential techniques such as role-plays, simulations, custom designed case studies and opportunities for one-to-one and small group discussions to engage the participants and make learning both intuitive and self-referential.

Cross-Cultural Communication and Understanding

Traditional and more hierarchical societies usually have well defined structures (and often, seemingly 'rigid' mechanisms) within which conflicts are dealt with and resolved. In context where age, position, authority and class are accorded respect, decision making tends to be top-down and subordinates more often than not do not have the choice of challenging orders or requests from above. However, with globalization, increasing democratization and the many opportunities and choices that employees have today, authority and power do not anymore derive from position alone. Even individuals who are 'less qualified' or those who are socially and economically 'disadvantaged' demand that they be treated with consideration, respect and understanding. Managers, if they wish to be effective, now need to communicate their goals and needs with clarity and most importantly also need to recognize that their direct reports have points of views that need to be heard and considered.

Meta-Culture works with individuals and groups to create a more complex and healthy understanding of, often, competing values and assumptions. In the process we help organizations develop the necessary knowledge, skills and

mechanisms to negotiate through them and create effective working relationships.

Our programs use experiential techniques such as role-plays, simulations, custom designed case studies and opportunities for one-to-one and small group discussions to engage the participants and make learning both intuitive and self-referential. We provide handouts to the participants that serve as take-home reminders of the principles and lessons they have learned through the workshop. We also provide on-going executive coaching to help managers adapt the new skills to the everyday challenges of their work environment over time.

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According to Michelle LeBaron Cultural Conflict is originated either from individual or from group belongingness.

Cultural influences and identities become important depending on context. When an aspect of cultural identity is threatened or misunderstood, it may become relatively more important than other cultural identities and this fixed, narrow identity may become the focus of stereotyping, negative projection, and conflict. This is a very common situation in intractable conflicts. Therefore, it is useful for people in conflict to have interactive experiences that help them see each other as broadly as possible, experiences that foster the recognition of shared identities as well as those that are different.

Since culture is so closely related to our identities and the ways we make meaning.

Culture and Conflict : Connections

Cultures are embedded in every conflict because conflicts arise in human relationships. Cultures affect the ways we name, frame, blame, and attempt to tame conflicts. Whether a conflict exists at all is a cultural question. In an interview conducted in Canada, an elderly Chinese man indicated he had experienced no conflict at all for the previous 40 years. [2] Among the possible reasons for his denial was a cultural preference to see the world through lenses of harmony rather than conflict, as encouraged by his Confucian upbringing. Labeling some of our interactions as conflicts and analyzing them into smaller component parts is a distinctly Western approach that may obscure other aspects of relationships.

Culture is always a factor in conflict, whether it plays a central role or influences it subtly and gently. For any conflict that touches us where it matters, where we make meaning and hold our identities, there is always a cultural component. Intractable conflicts like the Israeli-Palestinian conflict or the India-Pakistan conflict over Kashmir are not just about territorial, boundary, and sovereignty issues—they are also about acknowledgement, representation, and legitimization of different identities and ways of living, being, and making meaning.

Conflicts between teenagers and parents are shaped by generational culture, and conflicts between spouses or partners are influenced by gender culture. In organizations, conflicts arising from different disciplinary cultures escalate tensions between co-workers, creating strained or inaccurate communication and stressed relationships. Culture permeates conflict no matter what - sometimes pushing forth with intensity, other times quietly snaking along, hardly announcing its presence until surprised people nearly stumble on it.

Culture is inextricable from conflict, though it does not cause it. When differences surface in families, organizations, or communities, culture is always present, shaping perceptions, attitudes, behaviors, and outcomes.

When the cultural groups we belong to are a large majority in our community or nation, we are less likely to be aware of the content of the messages they send us. Cultures shared by dominant groups often seem to be

“natural.” “normal” — “the way things are done.” We only notice the effect of cultures that are different from our own, attending to behaviour that we label exotic or strange.

Though culture is intertwined with conflict, some approaches to conflict resolution minimize cultural issues and influences. Since culture is like an iceberg —largely submerged — it is important to include it in our analyses and interventions. Icebergs unacknowledged can be dangerous, and it is impossible to make choices about them if we don’t know their size or place. Acknowledging culture and bringing cultural fluency to conflicts can help all kinds of people make more intentional, adaptive choices.

Culture and Conflict: How to Respond

Given culture’s important role in conflicts, what should be done to keep it in mind and include it in response plans. Cultures may act like temperamental children: complicated, elusive, and difficult to predict. Unless we develop comfort with culture as an integral part of conflict, we may find ourselves tangled in its net of complexity, limited by our own cultural lenses. Cultural fluency is a key tool for disentangling and managing multilayered, cultural conflicts.

Cultural fluency means familiarity with cultures: their natures, how they work, and ways they intertwine with our relationships in times of conflict and harmony. Cultural fluency means awareness of several dimensions of culture, including

- * Communication,
- * Ways of naming, framing, and taming conflict,
- * Approaches to meaning making,
- * Identities and roles.
- * Each of these is described in more detail below.

Communication refers to different starting points about how to relate to and with others. There are many variations on these starting points, and they are outlined in detail in the topic

Communication, Culture, and Conflict. Some of the major variations relate to the division between high-and low-context communications, a classification devised by Edward T.Hall. In high-context communication, most of a message is conveyed by the context surrounding it, rather than being named explicitly in words. The physical setting, the way things are said, and shared understandings are relied upon to give communication meaning. Interactions feature formalized and stylized rituals, telegraphing ideas without spelling them out. Nonverbal cues and signals are essential to comprehension of the message. The context is trusted to communicate in the absence of verbal expressions, or sometimes in addition to them. High-context communication may help save face because it is less direct than low-context communication, but it may increase the possibilities of miscommunication because much of the intended message is unstated.

Low-context communication emphasizes directness rather than relying on the context to communicate. From this starting point, verbal communication is specific and literal, and less is conveyed in implied, indirect signals. Low-context communicators tend to “say what they mean and mean what they say.” Low-context communication may help prevent misunderstandings, but it can also escalate conflict because it is more confrontational than high-context communication. As people communicate, they move along a continuum between high-and low-context. Depending on the kind of relationship, the context, and the purpose of communication, they may be more or less explicit and direct. In close relationships, communication shorthand is often used, which makes communication opaque to outsiders but perfectly clear to the parties. With strangers, the same people may choose low-context communication.

Low-and high-context communication refers not only to individual communication strategies, but may be used to understand cultural groups. Generally, Western cultures tend to gravitate toward low-context starting points, while Eastern and Southern cultures tend to high-context communication. Within these huge categories, there are important differences and many variations. Where high-context communication tends to be featured, it is useful to pay specific attention to nonverbal cues and the behavior of others who may know more of the unstated rules governing the communication. Where low-context communication is the norm, directness is likely to be expected in return.

There are many other ways that communication varies across cultures. High-and low-context communication and several other dimensions are explored in Communication, Culture, and Conflict.

Ways of naming, framing, and taming conflict vary across cultural boundaries. As the example of the elderly Chinese interviewee illustrates, not everyone agrees on what constitutes a conflict. For those accustomed to subdued, calm discussion, an emotional exchange among family members may seem a threatening conflict. The family members themselves may look at their exchange as a normal and desirable airing of differing views, intractable conflicts are also subject to different interpretations. Is an event a skirmish, a provocation, an escalation, or a mere trifle, hardly worth noticing? The answer depends on perspective, context, and how identity relates to the situation. Just as there is no consensus across cultures or situations on what constitutes a conflict or how events in the interaction should be framed, so there are many different ways of thinking about how to tame it. Should those involved meet face to face, sharing their perspectives and stories with or without the help of an outside mediator? Or should a trusted friend talk with each of those involved and try to help smooth the waters? Should a third party be known to the parties or a stranger to those involved?

John Paul Lederach, in his book *Preparing for Peace: Conflict Transformation Across Cultures*, identifies two third-party roles that exist in U.S. and Somali settings, respectively — the formal mediator and the traditional elder. The formal mediator is generally not known to those involved, and he or she tries to act without favoritism or investment in any particular outcome.

Traditional elders are revered for their local knowledge and relationships, and are relied upon for direction and advice, as well as for their skills in helping parties communicate with each other. Generally, insider partials tend to be preferred in traditional, high-context settings, while outside neutrals are more common in low-context settings.

These are just some of the ways that taming conflict varies across cultures. Third parties may use different strategies with quite different goals, depending on their cultural sense of what is needed. In multicultural contexts, parties' expectations of how conflict should be addressed may vary, further escalating

an existing conflict.

Approaches to meaning-making also vary across cultures. Hampden-Turner and Trompenaars suggest that people have a range of starting points for making sense of their lives, including: universalist (favoring rules, laws, and generalizations) and particularist (favoring exceptions, relations, and contextual evaluation)

- * Specificity (preferring explicit definitions, breaking down wholes into component parts, and measurable results) and diffuseness (focusing on patterns, the big picture, and process over outcome)

- * Inner direction and outer direction (where virtue is outside each of us in natural rhythms, nature, beauty, and relationships) synchronous time (cyclical and spiraling) and sequential time (linear and unidirectional).

When we don't understand that others may have quite different starting points, conflict is more likely to occur and to escalate. Even though the starting points themselves are neutral, negative motives are easily attributed to someone who begins from a different end of the continuum. [6] For example, when First Nations people sit down with government representatives to negotiate land claims in Canada or Australia, different ideas of time may make it difficult to establish rapport and make progress. First Nations people tend to see time as stretching forward and back, binding them in relationship with seven generations in both directions. Their actions and choices in the present are thus relevant to history and to their progeny. Government negotiators acculturated to Western European ideas of time may find the telling of historical tales and the consideration of projections generations into the future tedious and irrelevant unless they understand the variations in the way time is understood by First Nations people.

Examples can also be drawn from the other three dimensions identified by Hampden-Turner and Trompenaars. When an intractable conflict has been on going for years or even generations, should there be recourse to international standards and interveners, or local rules and practices? Those favoring a universalist starting point are more likely to prefer international intervention and the setting of international standards.

Specificity and diffuseness also lead to conflict and conflict escalation in many instances. People, who speak in specifics, looking for practical solutions to challenges that can be implemented and measured, may find those who focus on process, feelings, and the big picture obstructionist and frustrating. On the other hand, those whose starting points are diffuse are more apt to catch the flaw in the sum that is not easy to detect by looking at the component parts, and to see the context into which specific ideas must fit.

Inner-directed people tend to feel confident that they can affect change, believing that they are “the masters of their fate, the captains of their souls.” They focus more on product than process. Imagine their frustration when faced with outer-directed people, whose attention goes to nurturing relationships, living in harmony with nature, going with the flow, and paying attention to processes rather than products. As with each of the above sets of starting points, neither is right or wrong; they are simply different. A focus on process is helpful, but not if it completely fails to ignore outcomes. A focus on outcomes is useful, but it is also important to monitor the tone and direction of the process. Cultural fluency means being aware of different sets of starting points, and having a way to speak in both dialects, helping translate between them when they are making conflict worse.

These continuations are not absolute, nor do they explain human relations broadly. They are clues to what might be happening when people are in conflict over long periods of time. We are meaning-making creatures, telling stories and creating understandings that preserve our sense of self and relate to our purpose. As we come to realize this, we can look into the process of meaning making for those in a conflict and find ways to help them make their meaning-making processes and conclusions more apparent to each other.

This can be done by storytelling and by the creation of shared stories, stories that are co-constructed to make room for multiple points of view within them. Often, people in conflict tell stories that sound as though both cannot be true. Narrative conflict-resolution approaches help them leave their concern with truth and being right on the sideline for a time, turning their attention instead to stories in which they can both see themselves.

In collectivist settings, the following values tend to be privileged:

- * Cooperation
- * filial piety (respect for and deference toward elders)
- * participation in shared progress
- * reputation of the group
- * interdependence

* **In individualist settings**, the following values tend to be privileged:

- * competition
- * independence

individual achievement

personal growth and fulfillment

self-reliance

When individualist and communitarian starting points influence those on either side of a conflict, escalation may result. Individualists may see no problem with “no holds barred” confrontation, while communitarian counterparts shrink from bringing dishonor or face-loss to their group by behaving in unseemly ways. Individualists may expect to make agreements with communitarians, and may feel betrayed when the latter indicate that they have to take their understandings back to a larger public or group before they can come to closure. In the end, one should remember that, as with other patterns described, most people are not purely individualist or communitarian. Rather, people tend to have individualist or communitarian starting points, depending on one’s upbringing, experience, and the context of the situation.

There is no one-size-fits-all approach to conflict resolution, since culture is always a factor. Cultural fluency is therefore a core competency for those who intervene in conflicts or simply want to function more effectively in their own lives and situations. Cultural fluency involves recognizing and acting respectfully from the knowledge that communication, ways of naming, framing, and taming conflict, approaches to meaning-making, and identities and roles vary across cultures.

RELIGION AND CONFLICT

The New World Order cannot be understood without accounting for the role of religion and religious organization. During the Cold War, not much attention was paid to the phenomenon of nationalism and religion. Marxists, Liberals, nation-builders and integration specialists treated it as a marginal variable. In the Western political systems a frontier has been drawn between man's inner life and his public actions, between religion and politics. The West is characterized by a desecularisation of politics and a depolitisation of religion. Part of the elite Western opinion views religion as irrational and premodern; "a throw-back to the dark centuries before the Enlightenment taught the virtues of rationality and decency, and bent human energies to constructive, rather than destructive purposes" (Weigel, 1991: 27) In the Communist block, religion was officially stigmatized as the opium of the people and repressed. In theories of integration and modernization, secularization was considered a 'sine qua non' for progress. Consequently, the explosion of nationalist and ethnic conflicts was a great surprise.

The attention for the role of religion in conflicts has been stimulated by positive and negative developments, including the desecularisation of the World and the rise of religious conflicts. In most Strategic Surveys, attention is now paid to the militant forms of religious fundamentalism as a threat to peace. Also important has been the phenomenon of relinquent or the cross denominational cooperation between the progressives and traditionalists with respect to certain specific issues (Hunter, 1991).

To get a better grasp of what religions or religious organizations could do, to help to promote a constructive conflict dynamic, one could start by investigating systematically which positive or negative roles they play now. Consequently, suggestions would be made about how to reduce the negative and strengthen the positive impact. Religious organization can act as conflicting parties, as bystanders, for well being of the society :

In a world where many governments and international organizations are

suffering from a legitimacy deficit, one can expect a growing impact of religious discourses on international politics. Religion is a major source of soft power. It will, to a greater extent, be used or misused by religions and governmental organizations to pursue their interests. It is therefore important to develop a more profound understanding of the basic assumption underlying the different religions and the ways in which people adhering to them see their interests. It would also be very useful to identify elements of communality between the major religions.

The major challenge of religious organizations remains to end existign and prevent new religious conflicts. In December 1992, 24 wars were counted with a religious background. Most of them were situated in Northern Africa, the Middle East, the ex-USSR and Asia. In Europe there were only two: Yugoslavia and Northern Ireland. No religious wars were registered in the Americas.

These wars could be further classified by distinguishing violent conflilcts within and between religions and between religious organizations and the central government.

WARS WITH A RELIGIOUS DIMENSION

1. Myanmar/Burma 1948 Buddhists vs. Christians.
2. Israel/Palestinian 1968 Jews vs. Arabs (Muslims-Christians).
3. Northern Ireland 1969 Catholic vs. Protestants.
4. Philippines (Mindanao) 1970 Muslims vs. Christians (Catholics).
5. Bangladesh 1973 Buddhists vs. Christians.
6. Lebanon 1975 Shites supported by Syria (Amal) vs. Shirtes supported by Iran (Hezbollah).
7. Ethiopia (Oromo) 1976 Muslims vs. Central government.
8. India (Punjab) 1982 Sikhs vs. Central government.
9. Sudan with 1983 Muslims vs. Native religions.

10. Mali-Tuareg Nomads 1990 Muslims vs. Central government.
11. Azerbejdand 1990 Muslims vs. Christian Armenians.
12. India (Kashmir) 1990 Muslims vs. Central government (Hindu).
13. Indonesia (Aceh) 1990 Muslims vs. Central government (Muslim).
14. Iraq 1991 Sunnites vs. Shiites.
15. Yugoslavia (Croatia) 1991 Serbian orthodox Christians vs. Roman Catholic Christians.
16. Yugoslavia (Bosnia) 1991 Orthodox Christians vs. Catholics vs. Muslims.
17. Afghanistan 1992 Fundamentalist Muslims vs. Moderate Muslims.
18. Tadzhikistan 1992 Muslims vs. Orthodox Christians.
19. Egypt 1977 Muslims vs. Central government (Muslim) Muslims vs. Coptic Christians.
20. Tunisia 1978 Muslims vs. Central government (Muslim).
21. Algeria 1988 Muslims vs. Central government.
22. Uzbekistan 1989 sunite Uzbeks vs. Shiite Meschetes.
23. India (Uttar-Pradesh) 1992 Hindus vs. Muslims.
24. Sri Lanka 1983 Hindus vs. Muslims.

He expects more conflicts along the cultural-religious fault lines because (1) those differences have always generated the most prolonged and the most violent conflicts; (2) because the world is becoming a smaller place, and the increasing interactions will intensify the civilization-consciousness of the people which in turn invigorates differences and animosities stretching or thought to stretch back deep in history; (3) because of the weakening of the nation-state as a source of identity and the desecularisation of the world with the revival of religion as basis of identity and commitment that transcends national boundaries and unites civilizations; (4) because of the dual role of the West. On the one hand, the West is at the peak of its power. At the same time, it is confronted with an increasing desire by elites in other parts of the world to shape the world in non-Western ways; (5) because cultural characteristics

and differences are less mutable and hence less easily compromised and resolved than political and economic ones; (6) family, because increasing economic regionalism will reinforce civilization-consciousness.

Of course there are no 'pure' religious conflicts. It is the correlation with other integrating or disintegrating pressures which will determine the dynamics of a conflict. There is a need for a more sophisticated typology.

For each conflict in which religion is involved, a cross-impact analysis is necessary of at least six variables which together could reinforce a constructive or a destructive conflict dynamic.

1. A Cross-Impact Analysis of Conflicts in Which Religion Is Involved

To further their interests religious organizations make also use of low-scale violence, political repression and terrorism. Salmon Reshdie or Taslima Nasrin in Bangladesh were forced into hiding from Muslim fundamentalists who want to punish them with death. Each religion has its fanatic religious fundamentalists.

3. Structural Violence

Several religious organizations also support structural violence by endorsing a centralized and authoritarian decision-making structure and the repression of egalitarian forces.

4. Cultural Violence

One of the major contributions to the understanding of violence is his exposure of cultural violence or the ways and means to approve or legitimize direct and indirect violence. Cultural violence could take the form of distinguishing the chosen from the unchosen, or the upper-classes being closer to God and possessing special rights from the lower classes.

It is clear that the causes of religious wars and other religion related violence have not disappeared from the face of the earth. Some expect an increase of it. Efforts to make the world safe from religious conflicts should

then also be high on the agenda. Religious actors should abstain from any cultural and structural violence within their respective organizations and handle inter-religious or denominational conflict in a non-violent and constructive way. This would imply several practical steps, such as a verifiable agreement not to use or threaten with violence to settle religious disputes. It must be possible to evaluate religious organizations objectively with respect to their use of physical, structural or cultural violence. A yearly overall report could be published. Another step would be furthering the 'depolitisation' of religion. Power also corrupts religious organizations. In addition, depolitisation of religion is a major precondition for the political integration of communities with different religions.

Very important is the creation of an environment where a genuine debate is possible. Extremist rhetoric flourishes best in an environment not conducive to rational deliberation. Needless to say, extremist rhetoric is very difficult to maintain in a discursive environment in which positions taken or accusations made can be challenged.

Religious organizations can also influence the conflict dynamics by abstaining from intervention. As most conflicts are 'asymmetrical', this attitude is partial in its consequences. It is implicitly reinforcing the 'might is right' principle. The mobilization of the internal and external bystanders, in the face of the mistreatment of individuals or communities, is a major challenge to religious organizations. To realize this, children and adults, in the long run, must develop certain personal characteristics such as a pro-social value orientation and empathy. Religious organizations have a major responsibility in creating a worldview in which individual needs would not be met at the expense of others and genuine conflicts would not be resolved through aggression (Fein, 1992).

2.5 Cultural Conflict and Welfare Education

Religious organizations are a rich source of welfare services. They can function as a powerful warrant for social tolerance, for democratic pluralism, and for constructive conflict-management. They are peace-builders and peace-makers.

1. Welfare Education

Religions contribute to peace-building by empowering the weak, by influencing the moral-political climate, by developing cooperation and providing humanitarian aid.

(1) Empowering people

In the last quarter of this century, religious actors have been a major force for social justice in the Third World and a movement for peace in the industrial countries in the North.

People can also be empowered by providing them with theological support against injustice. In the Third World, many varieties of theology have been developed which are critical of structural violence. These theologies speak for putting an end to suffering caused by physical, structural, psychological and cultural violence. The existence of a Christianity of the poor is a powerful social force, confronted with repression and exploitation. Hundreds of church workers, catechists, priests and bishops have undergone death threats, have been tortured or murdered while working on the abolishment of poverty and injustice (Lernoux 1982).

(2) Influencing the moral-political climate

The major variable, which religious organizations can influence, is the moral-political climate. The moral-political climate at the international or domestic level can be defined in terms of the perceived moral-political qualities of the environment in which the conflicting parties operate. Some climates tend to be destructive, but others enhance conditions for constructive conflict-management. Religious organizations influence the moral-political climate by justifying war or peace, tolerance or intolerance, conservatism or progressivism.

(4) Religious Nationalism vs. Ecumenism

Religious organisations also make efforts to overcome religious-intolerance, sectarianism or nationalism, and to develop an ecumenical climate. Hans King urges, as a first step, the development of an ecumenical and concrete theology for peace between Christians, Jews and Muslims (King, 1990). A systematic analysis of their divergences and convergences, and their potential of conflict and cooperation would be a helpful step forwards.

(5) Status-quo vs. Progressive Development

Religious organisations have also played an important role in clearing the social space for pluralism, thereby enhancing a potential environment characterized by persuasion and consent rather than coercion. The impact of religious conviction and religious actors on the revolution in 1989 in Central and Eastern Europe starts to be documented. In his book *The Post-Totalitarian Mind* (1991), Goldfarb demonstrated that the political revolution was preceded by a moral and cultural revolution. Garton Ash refers, for example, to the impact of John Paul II on his homeland Poland in March 1979. "For nine days the state virtually ceased to exist, except as a censor doctoring the television coverage. Everyone say that Poland was not a communist state. John Paul II left thousands of human beings with a new self-respect and renewed faith, a nation with rekindled pride, and a society with a new consciousness of its essential unity" (Ash, 1985). Religious organisations also played a crucial role in the peaceful revolution in South Africa. There is the steadfastness of the condemnation of violence by black religious leaders. Of great significance was also the role of the Dutch reformed Church which distanced itself from Apartheid and condemned it as biblically unwarranted. This helped to deprive the racial radicals of the moral legitimacy of violence.

(6) Development, Cooperation, and Humanitarian Aid

A great number of INGO's, engaged in all kinds of development projects, have a religious base. It does not know of any study assessing the efforts of religious INGO's but scattered data suggest that these efforts are considerable. In 1974 Belgium had 6,283 catholic missionaries in the world. In 1992 this number decreased to 2,766: 1,664 in Africa, 633 in America, 464 in Asia, and 5 in Oceania. In the same year Caritas Catholica Belgium spent 145 million BF on emergency aid, 290 million BF on food aid, 22 million BF in

Yugoslavia, 17 million BF on micro-projects in other parts of the world, and 21 million BF to help refugees and migrants in Belgium.

According to Thomas Princen (1992), the Papacy has special resources that few world leaders share. Six resources, which appear to be common to other international actors, stand out.

(a) Moral legitimacy: The Pope has a legitimate stake in issues such as peace-making or human rights having a spiritual or moral component. During the Beagle Channel mediation, the Pope appealed to the moral duty to do all necessary to achieve peace between the two countries.

(b) Neutrality: In the dispute mentioned above, there was no question that the Vatican had no interests in the disputed islands

(c) Ability to advance other's political standing: A papal audience, a papal visit or involvement confers political advantage on state leaders. This advantage can be used at key junctures in a mediation: gaining access; deciding on agenda and other procedures; delivering proposals. The demarches done by the president of the United States, Jimmy Carter, to resolve the issue peacefully were distrusted by the two military governments who found his stand on human rights annoying (Princen, 1992).

(d) Ability to reach the (world) public opinion: The Pope can command the attention of the media. This is especially true of the perigrinating John Paul II.

(e) Secrecy: Confidentiality is a major asset for mediation. As an organisation with no claim to democratic procedures or open government, the Holy See is known to be able to keep a secret. Maintaining confidentiality is a standard operating procedure in the Vatican.

Thomas Princen concludes his analysis of the mediation by the Vatican by observing that when pay-offs are not the primary obstacle, when the interaction between disputes is inadequate, when face-to-face talks and face-savings devices are in short supply, a powerless transnational actor can influence disputants in subtle ways. He also notices that the mediation effort in the

dispute mentioned above turned out to be a terrible headache for the mediation team and the Pope. What started out as a six-month enterprise turned out to be a six-year ordeal. He further observes that, on the whole, however, the Vatican remains a re-active player, for whom power politics continues the dominant paradigm.

(2) Welfare Education

The peace-making activities of NGO's, be it of a religious or non-religious nature, are getting more attention. A great deal of research is, however, needed to have insight in the potential of the rich amount and variety of peace services.

Traditionally, a lot of peace work has been delivered by the Quakers. Various efforts have been directed toward conciliation to stop "all outward wars, strife and fighting." Under the heading "conciliation" come especially efforts to promote better communication and understanding by bringing people together in seminars and efforts to work with the conflicting parties. Adam Curle and Kenneth Blum are the two most well-known academic spokesmen of this approach. The definition given by Adam Curle for conciliation describes the Quakers' assumptions." Activity aimed at bringing about an alteration of perception (the other is not so bad as we imagined; we have misinterpreted their actions, etc.) that will lead to an alteration of attitude and eventually to an alteration of behaviour" (Yarrow, 1977).

This kind of conciliation is the most appropriate if conflicts primarily arise over a different definition of the situation. For other conflicts related to gross injustices or unequal power, the Quakers use methods of witness or advocacy. Essential for effective conciliation is the establishment of confidence, impartiality and independence. Yarrow describes the kind of impartiality, which tends to promote 'balanced partiality,' that is, listening sympathetically to each side, trying to put themselves in the other's party's place. Another characteristic of balanced partiality is the Quakers' concern for all people involved in a situation. The Quakers' teams-Quakers have tended to entrust mediatory work to at least two friends-emphasize the need to maximise the gains that might accrue to both sides through a settlement. Also, several other religious organisations are increasingly engaged in peace-making efforts. An

important role was played by the Catholic community of San Egidio in Rome to reach a Peace Agreement in Mozambique in October 1992(Sauer, 1993).

Non-governmental peace-makers tend to approach conflicts from a different perspective shared by the traditional diplomacy. The new approach, carrying different names such as Track II, parallel, multi-track, supplemental, unofficial, citizen diplomacy, or 'interactive problem-solving diplomacy' reflect a new conflict resolution culture. This new conflict resolution culture differs from the traditional one with respect to four points.

(a) Goals: The nongovernmental diplomats tend to make a distinction between conflict settlement (by authoritarian and legal processes) and conflict-resolution (by alternative dispute resolution skills). Conflict-resolution aims at an outcome that is self-supporting and stable because it transforms the problem to long-term satisfaction of all the parties (Burton, 1984).

(b) Attitude vis-a-vis the conflicting parties: Track II diplomacy assumes that the motivations and intentions of the opposing sides are benign; this contrasts strongly with the conflict culture of the traditional diplomacy in which distrust and a more negative perception of men prevails. Track II peace-makers further believe that only the conflicting parties can arrive at a solution; in other words, their task consists mainly of facilitating the process. They also try to help understanding of so-called 'irrational behavior' that is disapproved by dominant social norms. From the point of view of the decision-maker, it could be perceived as the best they would do given what they know about the intentions of the other parties and the perceived options. They believe that not only the government, but different layers of the respective society should have a say in the peace-making process. A stable peace ought to be embedded in a democratic environment.

(c) Towards a multi-level and comprehensive approach: Track II peace-makers see their efforts as complementary to the official diplomatic efforts. They believe that peace has to be a multi-level effort and that governmental as well as non-governmental actors should be involved. The latter could be private persons or organisations, and national or transnational institutions of a secular or religious nature. They also believe that a sustainable peace requires a comprehensive approach in which the necessary diplomatic, political, military,

economic, cultural and psychological conditions are created.

(d) Peace, a learning process: Track II peace-makers assume that, in many cases, violence and war are the consequence of a wrong assessment of the consequences of war or of a lack of know-how to manage conflicts in a more constructive way. They also believe that warlike or peaceful behavior is learned behavior, and that what is learned could be unlearned through peace-research and peace-education.

Track II diplomacy involves a series of activities such as 1) the establishment of channels of communication between the main protagonists to facilitate exploratory discussions in private, without commitment, in all matters that have or could cause tensions; 2) setting up an organization which can offer problem-solving services for parties engaged in conflicts within and between nations; 3) the establishment of a centre to educate people undertaking such work; and 4) the creation of a research center or network in which know-how and techniques are developed to support the above mentioned tasks.

In Belgium, a similar NGO called 'International Dialogue' will be created. Recently at the American University of Beirut, a "Training for trainers in conflict-resolution, human rights and peace democracy" was organized by the International Peace Research Association (IPRA), International Alert and UNESCO.

An initiative which could be referred to as a model for field-diplomacy is the 'Centre for Peace, Non-violence and Human Rights' in Osijek, Croatia, very close to the Serbian border. The Peace Center was founded by a small group of people in May 1991. They are 20 altogether, with a core group of five including Croats, Serbs and Moslems. Under the Chairman Katarina Kruhonja, several initiatives were undertaken to help and to protect people against threats. The members of the Center practiced sitting in apartments with Serbs so that they could confront the soldiers who came with orders to evict them. The members of the Center promote human rights, teach methods and strategies of active non-violence, assist in the resettlement of refugees, mediate in conflict situations, etc. The members of the Center were frequently threatened and have been accused by the authorities of being unpatriotic traitors. One of the heads of the local government said that the Center would be

destroyed and members would lose their jobs if they would continue their activities.

First, field diplomacy requires a credible presence in the field. One has to be in the field to help to transform the conflict effectively. A credible presence in the field is needed to build a trust bank or a network of people who can rely on each other. This is necessary to get a better insight into the concerns of the people, the conflict dynamics, and for taking timely measures to prevent destructive action.

Second, a serious engagement is necessary. As the adoption of a child cannot be for a week or a couple of months, it is a long-term commitment. Facilitating a reconciliation process could be depicted as a long and difficult journey or expenditure.

Third, field diplomacy favors a multi-level approach of the conflict. The actors in the conflict could be located at three different levels: the top leadership, the middle level leaders and the representatives of the people at the local level. A sustainable peace needs the support of the people. Since they have a major stake in peace, they should be stakeholders in the peace-making, peace-keeping and peace-building process.

Fourth, field diplomats believe that peace and the peace process cannot be prescribed from the outside. They favor the elicitive approach. One of the most important tasks of field diplomacy is to identify the peace making potential in the field. The role of field diplomats is to catalyze and facilitate the peace process. Any peace process should be seen as a learning experience for all the people concerned.

Fifth, field diplomats have a broad time perspective, both forward and backward. A sustainable peace demands not only a mutually satisfying resolution of a specific conflict but also a reconciliation of the past and a constructive engagement towards the future.

Sixth, field diplomacy focuses also attention to the deeper layers of the conflict — the deep conflict. Most peace efforts focus on the upper layers. They are concerned with international and national peace conferences and

peace agreements signed with pomp. A lasting peace needs to take care of the deeper layers of the conflict: the psychological wounds; the mental walls; and the emotional and spiritual levels. The latter refers to the transformation of despair in hope; distrust in trust; hatred in love. Our understanding of these soft dimensions is very limited. We have a long way to go.

Seventh, another characteristic of field diplomacy is the recognition of the complex interdependence of apparently different conflicts. Field diplomats do not only reject the artificial distinction between internal and external conflicts, but pay attention to the interdependence of different conflicts in space and time. Many Third World conflicts have not only roots within the country or the region, but also in the North. The conflicts in Rwanda and Burundi cannot be uprooted if not enough attention is paid to the behavior of Belgium or France in the past and present. There is also some fieldwork to be done here and now.

Eighth, field diplomats stress the importance of a more 'integrative approach of the peace process.

1. Strengths

Several factors endow religions and religious organizations with a great and under-utilized potential for constructive conflict management.

First, more than two thirds of the world population belongs to a religion. In 1992, 29.2% of the religious constituency was Christian; 17.9% Muslim; 13% Hindu; 5.7% Buddhist/Shinoist; 0.7% Confucianism/Taoist. Together, all those religious organizations have a huge infrastructure with a communication network reaching to all corners of the world. They have a great responsibility and leadership is expected from them.

Second religious organizations have the capacity to mobilize people and to cultivate attitudes of forgiveness, conciliation. they can do a great deal to prevent dehumanization. They have the capacity to motivate and mobilize people for a more peaceful world. Religious and humanitarian values are one of the main roots of voluntarism in all countries: doing something for someone

else without expecting to be paid for it. They are problem-solvers. They do not seek conflict. But when a need is seen, they want to do something about it. They are a force to be reckoned with (Hoekendijk, 1990).

Third, religious organizations can rely on a set of soft power sources to influence the peace process. Raven and Rubin (1983) developed a useful taxonomy for understanding the different bases of power. It asserts that six different sources of power exist for influencing another's behavior: reward, coercion, expertise, legitimacy, reference, and information.

Reward power is used when the influencer offers some positive benefits (of a tangible or intangible nature) in exchange for compliance. If reward power relies on the use of promises, coercive power relies on the language of threat. Expert power relies for its effectiveness on the influencer's ability to create the impression of being in possession of information or expertise that justified a particular request. Legitimate power requires the influencer to persuade others on the basis of having the right to make a request. Referent power builds on the relationships that exist between the influencer and recipient. The influencer counts on the fact that the recipient, in some ways, values his or her relationship with the source of influence. Finally, informational power works because of the content of the information conveyed.

To mediate, religious organizations can rely on several sources of power. There could be the referent power that stems from the mediation position of a large and influential religious family. Closely related could be legitimate power or the claim to moral rectitude, the right to assert its views about the appropriateness and acceptability of behavior. Religious leaders could refer to their 'spiritual power' and speak in the name of God. Also important could be the informational power derived through non-governmental channels; groups like the Quakers could use expertise power on the basis of their reputation of fine mediators.

Fourth, religious organizations could also use hard sources of power. Some religious organizations have reward power, not only in terms of promising economic aid, but, for example, by granting personal audiences. Use could also be made of coercive power by mobilizing people to protest certain policies. Think of Bishop James McHugh, warning President Clinton of an electoral

backlash for the administration's support of a bortion rights at the United Nations population conference in Cairo. Integrative power, or power of 'love' (Boulding, 1990), is based on such relationships as respects, affection, love, community and identity.

Fifth, there is a growing need for non-governmental peace services. Non-governmental actors can fulfill tasks for which the traditional diplomacy is not well equipped. They would provide information not readily available to traditional diplomats; they could create an environment in which parties could meet without measuring their bargaining positions, without attracting charges of appeasement, without committing themselves, and without making it look as if they were seeking peaceful solutions at the expense of important interests. They could monitor the conflict dynamics, involve the people at all levels, and assess the legitimacy of peace proposals and agreements.

Sixth, most can make use of their transnational organization to provide peace services. Finally, there is the fact that religious organizations are in the field and could fulfill several of the above peace services.

2. Weaknesses

Several weaknesses limit the impact of religious organizations in building a world safe from conflict. Several religious organizations are still perpetrators of different kinds of violence. In many of today's conflicts they remain primary or secondary actors or behave as passive by standers.

Also inhibiting religious peace-making efforts is the fact that, as third parties, religious organizations tend to be reactive players. They seem to respond better to humanitarian relief efforts after a conflict has escalated than to potential violence. A third weakness is the lack of effective cooperation between religious organizations. Most of the peace making or peace-building efforts are uncoordinated. Finally, there is a need for more professional expertise in conflict analysis and management.

Religious organizations have a major impact on inter-communal and international conflicts. During the Cold War, religious as well as ethnic and nationalist conflicts were relatively neglected in the study of international

relations and peace research. After the implosion of the communist block, the escalation of nationalist violence was a surprise. Some expect an escalation of religious conflicts as well. Despite an increase in the attention to the religious dimension of conflicts, it remains an under-researched field. There is no useful typology of religious conflicts; no serious study of the impact of religious organizations on conflict behavior; no comparative research of peace-making and peace-building efforts of different religious organizations.

The world cannot survive without a new global ethic, and religions play a major role, as parties in violent conflicts, as passive bystanders and as active welfare of human being. Hans Kungs' thesis that there cannot be world peace without a religious peace is right. Representing two thirds of the world population, religions have a major responsibility in creating a constructive conflict culture. They will have to end conflicts fueled by religion, stop being passive bystanders and organize themselves to provide more effective peace services. Religions and religious organisations have an untapped and under-used integrative power potential. To assess this potential and to understand which factors enhance or inhibit joint peace ventures between the Christian religions, but also between the prophetic religions (Judaism, Christianity, Islam), the Indian religions (Hindiusm and Busshism) and the Chinese wisdom religions, is an urgent research challenge.

2.6 STRUCTURAL ADJUSTMENT AND CLASS-BASED CONFLICTS

Conflict: a Definition

Conflict is serious disagreement or argument between two or more parties. Quite often when parties are in serious disagreement and are unable to resolve their differences they resort to violence. The differences between groups may be the result of the workings of an economic system. For example, according to Karl Marx the capitalist system inevitably divides society into two groups with conflicting interests: the proletariat who own nothing but their labour power which they sell to the capitalists in return for wages, and the bourgeoisie who own capital and land and employ the proletariat for a subsistence wage

in order to make profits. Marx posits that capitalists maximise their profits by keeping wages as low as possible, usually at the subsistence level. This impoverishes the workers. Therefore the accumulation of capital and wealth takes place at the expense of the proletariat (i.e. immiseration of the workers). As capitalist development proceeds the bourgeoisie become wealthy and the proletariat become poorer. Thus the capitalist system is said to breed internal contradictions: the proletariat come to realise that the wealth and good life of the bourgeoisie are realised at the expenses of their welfare hence they make it their prime objective to overthrow the capitalist system. The capitalists become their arch enemy. On the other hand the capitalists know that they can accumulate more capital and wealth by extracting more economic surplus from the miserable workers. Their desire therefore is to keep the proletariat oppressed so that they can exploit them. They are able to do this through the use of state power (i.e., the ability to coerce). In the end serious conflicts arise resulting in violence. Good examples are the French Revolution of the 18th Century, the Bolshevik Revolution in Russia in 1917, the Cuban Revolution, and others in the Peoples Republic of China, Ethiopia, among others. In all these cases feudalism (and in some cases) capitalism led to social differentiation, splitting the society into two: the haves who own and control the means of production and wealth, and the have-nots who have nothing to offer except their labour power. The haves resort to coercive state power to force the have-nots to accept their condition of economic deprivation and misery so that maximum surplus can be extracted from them. In many cases the have-nots realised that by banding together they could move against the haves, overthrow them and liberate themselves from their misery. History shows that such conflicts and revolutions are accompanied by bloodshed, genocide and wanton destruction of property and wealth.

The Rationale for Devaluation

All the commodities in any economy can be classified into two groups: tradeables and non-tradeables. Tradeable commodities are those which are or could be imported or exported. Non-tradeable commodities are those which are traded only within the domestic economy.

- (a) it may be perishable, so that it loses its value in the time it takes to

transport it internationally. Examples include bread and liquid milk.

- (b) international trade may be hindered by the cost or difficulty of transportation. Examples include produce from isolated areas or bulky goods worth relatively little compared to their volume or weight;
- (c) the quality of a domestically produced good may be lower than that of the equivalent goods traded internationally. Examples are motor vehicles assembled in Kenya.
- (d) there may be virtually no demand for the good (or supply of it) outside one particular country due to differing tastes or cultures. An example is rats eaten in the Coast Province, Kenya.

It is worth noting that many services are generally regarded as non-tradeable since by their nature they are provided within the domestic economy. Examples are:

- (i) trading services such as banking and insurance.
- (ii) government services like police protection.

Thus the rationale for devaluation in the context of macroeconomic adjustment programmes is that it increases the prices of tradeables (thus encouraging their production and discouraging their consumption), while making non-tradeable relatively cheaper. The objective is to reduce the domestic demand for exportables, thus leaving more available to be exported; and at the same time to encourage increased production of exports and import-substitutes. In this way, devaluation is intended to improve the country's balance of payments position.

Devaluation and Household Income

The effect of devaluation on household incomes depends on the way in which each household is involved in the production process. This involvement can take two forms:

1. Production of (tradeable or non-tradeable goods by the household for direct sale in the market. In the urban areas tradables are generally produced by the rich. These include import substitutes such as motor vehicles and television sets. Non-tradables are generally produced by the poor. These include most of the products of the informal sector and most micro and small scale industries.
2. Supplying factors of production (land, labour, capital or human capital) to other production units (including the government, private firms and other households) in return for rent, wages, interest, etc. Most of the urban poor in Kenya fall under this category.

In the former case, the relationship between the price effects of devaluation and the household's income is direct:

1. if the price of the commodity produced by the household as a result of structural adjustment rises (that is, if it is a tradeable good) the household's income will also rise;
2. if the price of the commodity produced by the household falls, the household's income will also fall.

However, the price of some inputs (e.g., imported seeds or fertilizers in the case of small scale farmers) will be increased by devaluation, increasing production costs and thus reducing income. In this case where a household's income is derived from the supply of factors of production to the economy, the effect of devaluation is indirect, operating through the impact of price changes on the pattern of production and the demand for and supply of each factor.

The income effects of adjustment measures on the urban poor.

Adjustment measures have several indirect income effects on the poor :

- (a) Devaluation of the local currency leads to a fall in the relative prices of non-tradable goods. Producers of non-tradable goods include small holders who produce subsistence food, and workers in the informal sector and

others whose output is not traded outside the country. Therefore it is devalued its currency, the urban poor (especially those engaged in the informal sector) experienced a fall in their real incomes due to the decline in the prices of the commodities they produce (i.e. they became poorer).

- (b) Since adjustment measures generally reduce the level of demand in the economy, this leads to a decline in the demand for labour. As a result the level of employment and real wages decline. Therefore when the Government implemented structural adjustment programmes by reducing the wage bill through retrenchment in the civil service, reduction in government spending to reduce the budget deficit, the removal of subsidies, and the decontrol of prices, aggregate demand in the economy contracted thereby reducing the demand for goods and services even from the informal sector. Urban unemployment increased and incomes of the urban poor plummeted precipitously. This has aggravated urban poverty.
- (c) As unemployment increases in the formal sector the affected households are forced to find incomes from other sources. They often turn to the informal sector. At the same time, some households which remain in the formal sector find their real incomes falling due to the fall in real wage rates and often seek to supplement their incomes in the informal sector. The net effect is to increase the supply of labour to the informal sector which depresses real wages further in this sector and increases the rate of unemployment.

The expenditure effects of adjustment measures on the urban poor.

Expenditure effects relate to changes in the relative prices between different goods. There are four main groups of commodities whose prices increase in relative terms as a result of adjustment:

- (i) **tradable goods.** Examples are imports, import substitutes and goods which could have been exported. Devaluation increases the prices of these goods in terms of the local currency. For example, goods consumed by the poor such as second hand clothes, low-priced consumer goods,

etc., increased in price when the Shilling was devalued. This means that the poor can afford fewer of such goods than was the case before devaluation: thus they are poorer in real terms.

- (ii) **goods which were previously subject to price control or subsidies.** The prices of such goods increase leaving the poor worse off than before adjustment. Example are most foodstuffs such as maize flour, milk, etc.
- (iii) **goods produced by state owned enterprises.** When such enterprises are privatized, prices are often adjusted upwards to enable the enterprises to make profits.
- (iv) **services provided by the government.** The introduction of user charges for services such as education and health care leaves the poor worse off in real terms.

4. Divestiture of the Government from the private sector.

The Government has embarked on a momentous programme of divesting itself from economic activities which are best undertaken by the private sector. For example, it disposed of its shares in the Kenya Airways, Uchumi Supermarkets, HFCK, Kenya Commercial Bank and others to the general public.

5. Retrenchment in the civil service.

The Government has been laying off civil servants and other workers in state corporations. The main objective of doing this has been to reduce the wage bill and hence recurrent expenditure in order to release such resources for development expenditure. Although those laid off have been compensated with 'golden handshakes', many of them have already squandered this money, thus ending up poor and desperate.

6. Reduction in the budget deficit.

The Government had been borrowing heavily from money markets in order to finance the shortfall between revenue and expenditure. This deficit had exploded over time to unacceptable levels as proportions of national income. Such borrowing crowded out the private sector from the money markets. As a result private investors had limited access to loanable funds. Since the

private sector is more efficient than the public sector in the use of scarce resources such as loanable funds, this denied the society the opportunity to make the best use of its resources. The Government has tried to reduce budget deficits through sharp reductions in public expenditure coupled with concerted efforts to increase revenue through better taxation policies and enhanced efficiency in the collection of revenues. Although all sectors have been affected by the reduction in public expenditure, the axe has fallen more heavily on the social services such as education and health care. This is mainly because these two sectors have historically accounted for the lion's share of the country's budgetary resources.

Education and Health Care Services

Adjustment adversely affects the availability of such social services as education and health care.

1. **Health services.** The health services provided by the Government are very important to the poor. The introduction of user charges and the decontrol of the prices of drugs and pharmaceuticals have rendered health services out of reach of the very poor.
2. **education.** The poor normally cannot afford to pay for individual tuition. they depend on the state to provide education services. Under SAPs the Government has slashed subsidies to education drastically, so much that most of the urban poor cannot afford to take their children to school. This is confirmed by the high rates of dropouts both at the primary, secondary and tertiary levels.

Adjustment and Household Welfare

According to the IMF, there are two main channels through which adjustment measures can affect households:

1. through their effects on sources of income such as changes in employment status, real wages, product and input prices, taxation, etc. These can be referred to as the income effects of adjustment measures.

2. through their effects on uses of income. These include changes in the prices of goods purchased, often referred to as the expenditure effects of adjustment measures.

The impact of adjustment at the household level has several elements:

1. effects on the incomes received by the household,
2. effects on the prices the household pays for goods and services,
3. effects on the availability of goods and services, and
4. effects on the non-financial aspects of household welfare.

Adjustment and Poverty

Class and economic conflict inevitably results in substantial economic and social costs. Conveniently, these costs could be classified into three categories:

1. Human costs
2. Material costs
3. Administrative costs

Besides precise figures on the actual financial costs of the conflict the cost in terms of human life and suffering was enormous.

2.7 Related Studies in Indian Context : Different sources on cultural conflict

YADAV, S.K., A Study of the Scheduled Castes' Awareness about the Schemes for Their Educational Progress, Ph.D.Edu., MSU, 1981

The specific objectives of the study were: (i) to identify the educational schemes for facilitating education of the children belonging to the scheduled castes, (ii) to study the awareness of students and the heads of families regarding the educational schemes for facilitating education of the children belonging to the scheduled castes, (iii) to study the sources of awareness about the educational schemes for facilitating education of the children belonging to the scheduled castes, (iv) to study the antecedent variables of the awareness level of the heads of families regarding the educational schemes for facilitating education of the children belonging to the scheduled castes, (v) to study the relationship between the awareness of the heads of families about educational schemes and their utilization by the children belonging to the scheduled castes, (vi) to study the relationship between the awareness of heads of families about the educational schemes and the drop-out rate of the children belonging to the scheduled castes, (vii) to study the relationship between the awareness of the scheduled caste heads of families about the educational schemes and the non-at-tendance among their children, (viii) to study the relationship between the awareness of the scheduled caste heads of families about the educational schemes and their out-of-school children, and (ix) to study the problems faced by the scheduled castes in the utilization of the educational schemes for facilitating education of their children.

The major findings of the study were: (i) The school was the major source of awareness for parents about the educational schemes. (ii) The urban heads of the families had a higher level of awareness about the educational schemes than the heads of the families in the semi-urban and the rural areas. (iii) The students in the urban areas had a higher awareness than those in the semi-urban and the rural areas. (iv) The awareness level of the male students was higher than that of the female students in the total sample. (v) Association was found between the castes within the scheduled castes and the awareness level of the heads of the families irrespective of location areas to which they belonged. (vi) Association was also found between the castes within the scheduled castes and the awareness level of the students irrespective of the location areas. (vii) The congruence between the awareness of the heads of the families and the students was further corroborated by the significant correlations. (viii) The annual income of the heads of the families as well as the per capita income differed in different location areas, namely, rural, urban and semiurban. (ix) There was a positive significant relationship between the in-

come of the head of a family and his awareness level. The same trend was found in the per capita income of the family and the awareness of the head of the family. (x) The educational level of the head of a family varied from area to area. The awareness of the heads of the families was associated with their educational level except in rural areas. (xi) The occupational level of the heads of the families had an association with location areas, namely rural, semi-urban and urban areas. However, there was a relationship between the awareness level of the heads of the families and their occupation irrespective of their location areas. (xii) Association was found between the awareness of heads of the families and the utilization of the educational schemes by their wards. (xiii) The awareness level of the heads of the families about the educational schemes was related to the attending behaviour of their children. The same trend was also found in the case of the non-attending, drop-out, and out-of-school children. (xiv) Most of the heads of the families felt that the educational schemes were partly sufficient and they suggested that the rate of scholarship should be increased. (xv) The heads of the families faced some difficulties like in-adequate publicity, derogatory remarks, indifferent attitude of officials, irrational distribution, inefficient officials, cumbersome procedure, and delayed payment, etc., in availing themselves of the schemes. (xvi) The heads of the families suggested some solutions like automatic renewal of the educational schemes, manual training, and simplified procedure for applying as well as for the mode of payment, etc., for the improvement of the educational schemes.

*** Here caste is the source that makes the difference**

ZADOO, C.K., The Effect of Socio-economic De-privation on the Structure of Personality of Youth at the 10+2 Stage, Ph.D.Edu., Jammu U., 1980

The specific aims of the study were: (i) to identify those aspects of personality on which the children from low socio-economic-cum-cultural background did relatively well, (ii) to find out whether the students from high status scored better in the school examination than the students from low status homes, and (iii) to assess the importance of various factors as possible explanations for the differences in personalities found for the youth from different kinds of socio-economic backgrounds.

The major findings were: (i) When the effects of differences in native endowments of cognitive section were ruled out, the affluent class showed better scholastic attainments and greater cultural gains due to various advantages they enjoyed. (ii) The criterion variable of value related significantly to socio-economic status, and after partialing out the effect of four temperamental factors there was no remarkable change except in independence. (iii) Significant differences were found in the mean scores of the two groups so far as intelligence, achievement, cultural gain, value composite and attitude composite were concerned. (iv) The affluent class had strong leanings towards theoretical, social values and less so towards religious values, whereas the deprived people preferred economic and aesthetic activities. (v) In spite of having a natural inclination to wards cultivating various important areas of interest, the deprived class could not engage themselves in them satisfactorily. (vi) The students from high socio-economic group were found possessing those traits of personality which experts considered to be positive while the students from low socio-economic status possessed negative traits of personality.

*** Here class is the sources for creating difference**

VASANTHA, A., A Socio-economic Study of Work Values, JNU, 1977

The study aimed at investigating the social cultural origins of occupational value orientations. The study was confined to one cultural group. The sample for the study was selected from Clsss IX and X of four higher secondary schools run by the Tamil Education Association in Delhi. The sample comprised 468 children with parents belonging to ten different occupations. The tools used for data-collection were personal data sheet, work value inventory constructed by the investigator and a socio-economic status scale constructed by the investigator. Chi-square test was used as the statistical device for the analysis of the data.

The major findings were: (i) The lower socio-economic status group aspirations were strikingly similar to those of the higher SES group. (ii) A large number of parents were willing to give maximum possible education to

their children even though they had doubts about their financial resources. (iii) The occupational plans of the students were ambitious. The concern was not whether the students would enter high-level occupations but the concern could be seen in the parental encouragement and other motivating factors operating in the family. (iv) Caste was also a determining factor in the development of work attitudes. It could not, however, be said with certainty whether caste was an important influence cutting across socio-economic differences. (v) Though no formal attempt was made to study the influence of the peer group, the data obtained from the personal data sheet on the influence of the peer group on occupational choice and its intensity showed this influence to be very light. (vi) On analysis of school programmes, the pass percentage of the schools in the public examination, the superior performance of students in All India Competitive Examination all together, indicated a strong academic motivation in the schools influencing the work attitudes and occupational choices of students. (vii) Both home and school seemed to be influencing factors in nullifying the influence of socioeconomic differences. The data, however, were not sufficient to warrant any direct conclusions.

SATYARTHI, M.K., A Study of Cultural Differences in Attitude of Students towards School Experience, M.D.D.M. College, Muzaffarpur, 1979

The investigation was undertaken to find out the difference in the attitude towards school experience among students belonging to two different cultures (Hindu and Muslim students). The attitudes studied were in five areas, namely, general attitude towards school, self-image attitude, attitude to class, social adjustment attitude and anxious attitude.

The major findings were: (i) The Hindu and the Muslim students did not differ in their general attitude towards school. (ii) Significant difference was found between the general attitude towards school of the Hindu boys and the Hindu girls, the Hindu boys and the Muslim girls. (iii) The Hindu and the Muslim students differed significantly in the self-image attitude. (iv) The Hindu boys, and the Hindu girls differed significantly in their self-image attitude but no significant difference was noticed between the Muslim boys and the Muslim girls in the self-image attitude. The Hindu males and the Muslim males, the Hindu males and the Muslim females, the Muslim males and the Hindu females and the Hindu females and the Muslim females also differed signifi-

cantly in the self-image attitude. (v) The Hindu males and the Muslim males, the Hindu males and the Muslim females, the Hindu females and the Muslim males, the Hindu females and the Muslim females differed significantly in their attitude toward the class. (vi) No significant difference was found between the Hindu males and the Hindu females, the Muslim and the Muslim females in their attitude towards the class. (vii) No cultural or sex differences were noticed in the social adjustment attitude. (viii) No significant difference was found in the anxious attitude of the Hindu and the Muslim students.

*** The present study reflects that attitude towards culture that makes the difference**

SAXENA, G., Social Background, Values and Aspirations of Students in an Indian Town, Ph.D. Soc., Sag. U., 1972

The objectives of the research were to study the social background of college students, their attitudes, values and preferences. Data were collected from 500 college students of Jhansi, 233 boys and 267 girls, square and analysis of variance were used for hypothesis verification.

The following were some of the findings of the study: (i) Literacy was less among the delinquent children. (ii) Delinquents went to school at a late age and changed their school frequently. (iii) They came from crowded families. (iv) The literacy rate of their parents was low. (v) Delinquents were extroverts and psychotics and scored higher on criminal propensity. (vi) They were over-represented in high or low IQ groups. (vii) Most of them had a history of parental delinquency and parental alcoholism. (viii) They had poor home considerations and a poor family atmosphere. (ix) They had poor school records. (x) Parental supervision was poor. (xi) The majority of them did not have health and neurological problems. (xii) The majority of them were confident of managing themselves.

REDDY, N.Y., Values and Attitudes of Indian Youth, Dept. of Psy., Osm. U., 1980(ICSSR-financed)

The study attempted to know the differences in the perceptions of values and attitudes of the youth of different backgrounds - rural and urban. The

major objectives of the study were: (i) to find out the developmental trends in the attitudes and values of the school-going youth vis-a-vis their rural-urban and sex variations, (ii) to study the attitudes and beliefs and their conformity, and (iii) to examine the identity diffusion of the migrant-urban students in terms of their ambivalence in attitudes and values. The dimensions of the social attitudes of students that were investigated were conformity and non-con-formity behaviour through their attitudes to authority and traditionalism-modernism with reference to home, heterosexual relations, religious and social stratification and education.

The study reported the following findings: (i) The rate of acquisition of modern attitudes with the increase in age was higher in the urban students than in the rural ones. The rural subjects were more traditionalistic than the urban subjects, especially in the areas of home, and heterosexual relations. (ii) The rural students were more politically oriented than the urban group. The migrant-urban students were least satisfied with the present educational system closely followed by the urban students. (iii) The adolescents living in joint families revealed more traditional attitude than those coming from nuclear families. (iv) The students coming from homes with higher socio-economic status expressed more modern attitudes than those coming from lower-status homes. (v) The students with the deprived educational background were more favourably inclined to political participation than those with higher educational backgrounds. (vi) The boys were found to be more non-conforming than the girls. The urban students were found to be more conforming than the rural and the migrant-urban students. (vii) The rural students were more close-minded than the urban or migrant-urban students. (viii) The boys were found showing preference to political, theoretical and economic values while the girls to aesthetic, religious and social values. (ix) Economic status and political and theoretical values elicited greater favourable response from subjects with comparatively low socio-economic status whereas aesthetic and religious values were more important to the higher socio-economic group. (x) The rural students showed greater preference for theoretical, economic, political and social values, whereas their urban counterparts were more inclined to aesthetic and religious values.

ROY CHOUDHURY, N., *The Study of Religious Education in Schools of Bombay with Special Reference to Its Impact on the Secular Concepts of*

The main objectives of the study were: (i) to study the status of religious education in the schools of Bombay, (ii) to find out the impact of religious education on the religious and secular concepts of the pupils belonging to the same religions of denominational schools as compared to the pupils belonging to different religions of the same denominational schools, (iii) to find out the difference in the religious and secular concepts of the pupils of denominational and non-denominational schools, (iv) to find out the difference in the religious and secular concepts of the principals and the teachers of denominational and non-denominational schools, and (v) to find out the relationship of secular concepts of the principals, the teachers and the pupils of denominational and non-denominational schools.

The main findings of the study were: (i) There was a very significant difference in the religious and secular concepts of the pupils of denominational and non-denominational schools, the former having more religious concepts and less secular concepts than the latter. (ii) There was a significant difference in the religious and secular concepts of the teachers and the principals of denominational and the non-denominational schools. (iii) There was a significant difference in the secular concepts of the pupils of different groups of the denominational schools. (iv) The religious concepts of the pupils of different groups of the denominational schools did not differ significantly. (v) There was no difference in the religious and secular concepts of the teachers and the principals of different groups of the denominational schools. (vi) There was no difference in the secular concepts of the teachers and the principals of the non-denominational schools. (vii) The secular concepts of the pupils, the teachers and the principals of the denominational schools were related. (viii) There was no relation in the secular concepts of the pupils, the teachers and the principals of the non-denominational schools. (ix) The teachers and the principals of the denominational schools were found more religious and less secular in their concept scores than those of the non-denominational schools. (x) There was a significant difference in the secular concepts of the pupils of same religions of the denominational schools and of different religions of the denominational schools. (xi) In the denominational schools, the pupils belonging to the same religions were less secular than the pupils belonging to different religions. (xii) There was a difference in the secular

concepts of the pupils belonging to major religious groups and of those belonging to minor religious groups of the non-denominational schools, the former being more secular. (xiii) The teachers and the principals of the same religions of the denominational schools differed in their secular concepts from those of different religions, the former being more secular. (xiv) There was no difference in the secular concepts of the teachers and the principals of major and minor religious groups of the non-denominational schools. (xv) As far as religious awareness was concerned, there was no difference in the pupils of both the groups of schools. (xvi) The religious prejudice of the respondents showed up in their rejection of companions.

RAJ, G.R., *Class and Sectarian Relationship in Education: a Study of Kerala Education System*, Dept. of Soc., Ker. U. (ICSSR-financed)

The objectives of the study were: (i) to know the attitude of students and teachers towards the institutions set up by religious societies, (ii) to know the degree of sectarian feelings of teachers as well as of students, and (iii) to know their attitude towards agitational approach in solving their problems.

The study revealed: (i) The class status was not based on caste membership any more. The Nair, Ezhave and Muslim managements restricted enrolment of students and appointment of teachers to the upper and middle sections of their own communities; the students as well as the teachers were conscious of the orientation of sectarian associations. (ii) Teachers, as a whole, believed that sectarian associations played a crucial role in the socio-economic and political life of Kerala; students also believed that the associations safeguarded the interests of the respective communities and a sizeable number felt that the upper classes had been deriving maximum benefits. (iii) Teachers and students, by the large, were against communal reservations. (iv) Though there were a number of occupational associations among the school and college teachers only a few were members of any association; they lacked political consciousness. While the teachers favoured an agitational approach in safeguarding their occupational and economic interests, the students also were apolitical. (v) Even though the teachers extended tacit support to the management's policy of status quo, they were aware of the inadequacies in teaching and research; teachers were indifferent to students but favoured the student agitations.

RAJ, M., Caste and Class Conflicts in an Educational Institution: a Systematic View, Ph. D. Soc., Pat. U., 1982

The purposes of the study were: (i) to examine the extent of conflict among teachers and students on caste basis, and (ii) to study the extent of class conflict among teachers and students in Patna University.

The main findings of the study were: (i) The university had three distinct groups of forward casts, backward castes and scheduled castes which appeared to be the source of conflict within the system. (ii) Caste politics appeared to percolate to the University campus through caste rivalries in State politics. (iii) The students and the teachers were active participants in political organizations which accentuated group tensions and conflicts within the system. In view of the political interferences, the actor(s) were prone to deviant behaviour and thus partial structure of the system appeared to be dysfunctional. (iv) Frequent non-conformity of regulations and relational norms was witnessed. (v) Caste and class groupism led to various cultural, parochial, economic, educational and functional problems in the university. (vi) The socialization process within the system geared up tension and conflict. The working order of the system suffered from disruption, disorder, disintegrity and deviance. (vii) At the adoptive level there appeared to be direct level of cultural clash in that their group values and goals were in direct conflict with each other. (viii) The placement of human and non-human resources on the basis of role differentiation was also adversely affected. Achievement and ascription were operative with utter confusion. The actors were suffering from role conflict. (ix) The interrelated units were disintegrated. Particularistic attitude was operated at the cost of universalistic norms and values.

*** Significant findings to focus caste as the source of conflict in education**

RAJ, N. K., A Study of the Socio-economic Factors and Their Interrelationships among the Out-of-school Children, Ph. D.Edu., Madras U., 1979

The major objectives of the study were: (i) to enumerate the out-of-school children in the age group 6-11 within a given geographical area, (ii)

to find out the distribution of the out-of-school children aged 6-11 according to age, sex, caste and parental occupation, (iii) to find out the socio-economic factors that characterized the out-of-school children, and (iv) to find out the association among a number of selected socio-economic variables in a given sample of out-of-school children.

The major findings were: (i) There was a decreasing trend in percentage from lower to higher age categories for the left-outs whereas the corresponding trend for the drop-outs was an increasing one. (ii) The percentage of girls was more than the percentage of boys in the enumerated out-of-school children. (iii) Amongst the out-of-school children, the percentage of the scheduled caste and the scheduled tribe children was higher than that of other caste groups. (iv) The percentages of the drop-outs and the left-outs differed among different categories of parental occupation. The number of the drop-outs and the left-outs was high among children whose parents were manual labourers. (v) In both the groups the percentage was found to decrease when the birth order increased. (vi) The incidence of drop-outs and left-outs was found to be more among children from families with four to eight members. (vii) The percentage of the out-of-school children was higher in those families which were low in family literacy index. (viii) The percentage of the out-of-school children was higher in nuclear families than in joint families and was higher in families with lower per capita income. (ix) There was a significant difference in the percentage of the out-of-school children according to per capita monthly expenditure in the family; more per capita expenditure per month resulted in less number of out-of-school children. (x) Available labour force in the family influenced the incidence of out-of-school children. (xi) The incidence of drop-outs and left-outs was higher in families with low level of labour utilization and also in families which had no child labour. (xii) More than 50 per cent drop-outs and about 47 per cent left-outs were from families that had no woman labour. (xiii) Most of the out-of-school children had no desire for learning and had no desire for work. (xiv) A large proportion of the out-of-school children had no desire to pursue the parental occupation. (xv) For the left-outs, the family situation factor, the labour situation factor and the economic factor were assumed as the underlying dimensions of their socio-economic aspects. For the drop-outs, the underlying dimensions of their socio-economic aspects were identified as the family situation factor, the economic factor, the educational situation factor, the labour situation factor, the percep-

tion of schooling factor and the perception of work factor.

PRAJAPATI, G.K., Impact of Education on Social, Economic and Political Changes among SOCIOLOGY OF EDUCATION-ABSTRACTS

Scheduled Castes: a Case Study of Danapore Subdivision, Ph.D.Edu., Pat.U., 1982

The main findings of the study was that education had not been able to loosen the caste ties and they (scheduled castes) were in favour of continuance of the caste system. The main reason for such a feeling among the SCs was the advantage they were getting from the reservation policy. although they had been leaning towards inter-caste marriages, they were not willing to marry their girls to caste-Hindu boys. Their common drink like toddy and other intoxicants were becoming unpopular with the educated members of the scheduled castes. After Independence and with the spread of education they had grown politically. However, educated youths had started accepting dowry. They were quite favourable to the mass literacy programme. They preferred to set up cottage industries. However, they had a feeling that they were exploited by officials and politicians. The fellow illiterate villagers were illiterated. They preferred high salary jobs irrespective of power, status and respectability. Thus, they regarded economic advantages as more important than others. The study revealed professional mobility among the educated scheduled caste youths. This was a post-Independence achievement and had become possible through education. The pattern of expenditure showed that they were still living in financial hardship. However, despite the various measures taken by the Government they had not been able to gain in social status in the rural areas.

NAIDU, N.Y. and PRADHAN, F.M., Elementary Education in a Tribal Development Block, National Institute of Rural Development, Hyderabad, 1973

The investigation aimed at studying (i) the existing educational facilities in the scheduled tribal areas, and (ii) how far the physical presence of these intitutions in the tribal areas had helped in the educational advancement of the tribals.

The study revealed: (i) There were ninety-three elementary schools in the block which were maintained by different agencies. The average pupil strength of the government-managed schools was 42 as against 103 of the missionary schools. (ii) The average attendance in government-managed schools was half of that in the missionary schools. (iii) The missionary schools had more teachers per school than the government-managed schools. (iv) The number of single-teacher schools run by the government was greater than those run by the missionaries. (v) There was more interest in education among the Christianized tribals than among the others. (vi) Female education was found to have a low priority in the rural and the tribal areas. (vii) The majority of the teachers were non-tribals in the government-managed schools. There was also a significant number of Christian tribal teachers in the government schools. (viii) In the case of missionary schools, most of the teachers were Christian tribals. The Christian teachers employed in the government-managed schools evinced less interest in the education of the non-Christian students. In contrast, the Christian teachers in the missionary schools were concerned with the devoted to the education of the Christian students only in their schools.

NAIR, V.S., Study Habits and Achievement of Culturally Deprived Secondary School Pupils, Ph. D. Edu., Ker. U., 1978

The objectives of the study were: (i) to survey the study habits of secondary school pupils and compare the study habits of groups classified on the basis of levels of culture, (ii) to measure the achievement in school of secondary school pupils and compare the achievement of groups classified on the basis of levels of culture, (iii) to relate study habits and achievement for different culture level groups, (iv) to compare study habits and achievement, (v) to relate intellectual, psychological, demographic and environmental variables to achievement, (vi) to determine the contribution of intellectual, psychological and environmental variables to the relationship between study habits and achievement, and (vii) to draw a profile of study habits of culturally deprived secondary school pupils

The major findings were: (i) The culture level was a differentiating factor in study habits and the achievement in school of secondary school pupils. (ii) For culturally deprived pupils, high culture pupils and medium culture

pupils the relationship of study habits to achievement in school was different from the relationship of certain demographic, intellectual, psychological and environmental variables. (iii) The achievement in school of culturally deprived pupils, high culture pupils and medium culture pupils was explained by combining certain intellectual, psychological and environmental variables with study habits. (iv) The culture level was a differentiating factor in the relationship between study habits and achievement in school of secondary school pupils except in the case of high culture pupils. (v) Sub-groups of culturally deprived pupils classified on the basis of the area of residence differed in study habits. (vi) Sub-groups of culturally deprived pupils differed in achievement in school for all groups except urban and rural pupils within coastal groups and forward and backward community pupils.

MODI, B.M., Influence of Education on Soio-economic Status, Ph.D. Edu., Guj. U., 1981

The soeio-economic status was determined by educational qualifications, monthly income, administrative authority, residential accommodation, house rent, possession of vehicles, cost of furniture, cost of electrical appliances and possession of telephone and refrigerator. Education was determined by twenty levels beginning with the illiterate and ending with the Ph.D. About 2,100 persons supplied the data for both the characteristics. Correlations between the two sets of characteristics were computed. Another sample of 1,000 persons supplied the data about the status enjoyed by two real brothers in the family, caste and locality.

The main findings of the study were: (i) The status enjoyed by a person depended on his educational level. (ii) The study of education and landholding showed that the quantity of landholding had no relation with the socio-economic status of the person. (iii) The influence of education in the case of farmers with education above S.S.C. did not bring about a change in the increase in the rate of their annual income. (iv) Those who were illiterate in the general population thought that their status in the family was determined by the age, but their status in the caste and locality was determined by their economic con- from using secondary sources the study adopted interview and observation as the main techniques of data-col-lection.

The major conclusions of the study were: (i) The social origin of persons as teachers was heterogeneous. They emerged from different classes, castes and strata of the society. (ii) Most of the teachers had emerged from the agricultural background and middle class families. (iii) When judged in terms of social participation, the social status of the teacher would vary, to some extent, depending upon a number of factors, such as his social origin, the community in which he taught, the extent and type of his social interaction and so on.

MATHEW, and NAIR, P.R.G., Demand for Higher Education: a Socio-economic Profile of Evening College Students in Kerala, Dept. of Eco., Ker U., 1979(UGC-financed)

The purpose of the investigation was to understand the phenomenon of the rising demand for higher education in Kerala by studying the evening colleges which were started in Kerala in the year 1965-66.

The main findings were: (i) During the student union elections financial support was provided by political parties, many of which had their youth wings which were concerned with the organization of student unions in educational institutions. (ii) Students got financial assistance from businessmen also. (iii) The student union elections led to the development of groupism among students. (iv) Caste considerations also played their role in the student union elections. (v) Students with academic bent of mind were less interested in union elections. (vi) The activities of student unions led to the spread of indiscipline in college. (vii) Student leaders were more concerned with their personal matters than with the general welfare of students.

LAKSHMANNA, C., The Study of Scheduled Caste and Scheduled Tribe High School Students in Andhra Pradesh, Dept. of Soc., Osm. U., 1975 (ICSSR-financed)

The objectives of the study were: (i) to study the condition of scheduled caste and scheduled tribe students, (ii) to find out the extent to which the facilities provided for them had benefited them.

The study revealed: (i) Of the 462 scheduled caste students under study,

only three were engaged and two married. (ii) The number of Hindus was 236, of Christians 193 and of others 6. (iii) There were 131 high school educated parents while 65 had received college education. (iv) Two hundred and forty-two scheduled caste students were financially supported by parents; 184 depended on some sort of scholarship. Only 179 received scholarship regularly while 179 faced some problem or the other; 49 students felt the scholarship was in-adequate while 29 in private management schools admitted that they did not receive the entire scholarship. (v) As many as 382 students offered science subjects, 76 arts and only one opted for commerce. (vi) As many as 305 students opted for a particular school as it offered special facilities for scheduled castes. (vii) Only 181 students were in hostels; the majority were ignorant of the hostel facilities provided by the government. (viii) Except for 21, the students studied for more than two hours a day while 102 students put in more than four hours a day; as many as 389 felt they needed to study more than at present. (ix) Besides shortage of time due to involvement in domestic work, 64 students had no proper place to study at home, 39 went elsewhere while as many as 240 studied at home, (x) Though a non-detention system was practised, the majority of the students had to discontinue their studies for varying lengths of time but in Classes IX and X the haltings were considerably reduced. (xi) There were 12.55 per cent cased wherein the number of students per classroom was 60 to 70, affecting the performance of the students; the students who did not seek any help from teachers numbered 69 and 79 felt they were not able to receive any help from the teachers. Since the scheduled caste students were not able to afford private tuitions, they were neglected in school, also. (xii) As many as 81.16 per cent students were encouraged by parents. (xiii) Visits of 252 students to the cinema varied from once in a fortnight to once in five or six months but there were 93 who never went to see a film; the dailies were read by 181 students daily, by 194 occasionally while 25 did not read at all; the community radio-sets were not available to the scheduled castes and tribes but some students listened to them in hostels and in school. (xiv) Involvement of parents in politics, their enthusiasm or payment motivated 144 students to participate in political meetings and 136 in processions. (xv) Students' responses to decisions on marriage were very traditional. (xvi) Caste differences did not affect 298 students while 68 felt they affected their classmates' behaviour; when responses were not being recorded, the students said they were very much discriminated against. (xvii) One hundred and seventy-five students felt their

status, though improved was still backward, 277 were not aware of jobs reserved for them, 286 felt the scholarships were useful but 82.25 per cent felt they were inadequate; 42.42 per cent felt the reservations were helpful in obtaining employment. (xviii) A boosted figure of inmates was provided for purposes of accounting; there was no link between the hostels and schools. (xix) Teachers' impressions on the basis of discussions with teachers, heads and office-bearers of teachers organisations revealed that the group of teachers could be divided into three, those sympathetic towards scheduled castes, those with sympathy but no action and those with antipathy towards the scheduled castes and scheduled tribes. Though 29 teachers believed the reservations were not at all helpful, 44 felt they were very helpful, only 18 opposed reservation of admission to colleges while 101 emphatically supported reservation of jobs; 65 teachers felt scholarships and freeships were essential and were being utilized properly, 93 felt though they were essential they were not utilized properly and 12 felt the provisions were too liberal.

JOSHI, S.D., Educational Problems of the Scheduled Castes and Scheduled Tribes of Baroda District, Ph.D. Edu., MSU, 1980

The study aimed at investigating the educational problems of students belonging to scheduled castes and scheduled tribes of Baroda district in the context of sociological, psychological, economic and pedagogical factors. The major objectives of the study were: (i) to study the educational problems of SC/ST students arising out of socio-economic environment, (ii) to study their emotional difficulties with respect to their studies, (iii) to study their level of aspirations and their perception of the school and school tasks, and (iv) to study the attitudes of parents and teachers towards their education.

The major findings were: (i) Eighty-five per cent of the fathers were below forty-five years of age and about 82 per cent had no education or had education upto Class IV only. (ii) About 95 per cent were small farmers or landless labourers. (iii) About 95 per cent of the mothers had practically no education. (iv) The parents had a positive attitude towards education. (v) More than 65 per cent parents had a poor assessment of the capability of their children to benefit from education. (vi) A majority of the parents did not show much interest in the day-to-day school work of their children because of their educational level being very low. (vii) The children had no facilities

for studying at home. (viii) The aspiration level of the students was lower than the average showing lack of clarity about their future. (ix) The students suffered from a feeling of diffidence. (x) In spite of their poor sociological background, the students did not have a high level of feeling of rejection. (xi) The students of SC/ST had a rather clear image of their strengths and weaknesses and their perception of school was positive and better. (xii) The students' perception of their

JHA, T., A Study of Conservation among Tribal and Non-tribal Children, D.Phil. Psy., All U., 1981

The main objective was to study Piagetian concepts of conservation of mass, number and volume, cross-culturally. It aimed at finding out (i) whether cognitive development in non-western countries took the same course, viz., sequential succession of stages as stated by Piaget, (ii) whether the Indian children committed the same logical errors on conservation tasks, and (iii) whether they followed the same developmental sequences and age levels on different conservation performances as the children of the West.

The main findings of the study were: (i) Only ten out of 240 students of age levels 4 to 10 could obtain full score on mass and number conservation and only nine could achieve full score on volume conservation, the percentage was 4.17 and 3.75, respectively which was a low performance. (ii) The age factor seemed to play an important role in the attainment of different conservation tasks, older children scored significantly higher than the younger ones. (iii) With respect to sequential attainment, the mass was conserved first, followed by the volume, and the number was conserved last. Thus the sequence emerged as mass, volume and number. (iv) Sex was not found to be a factor for cognitive competence. Male and female children did not differ significantly in the acquisition of different conservation tasks. (v) The impact of culture was not perceptible in the attainment of different conservation tasks. The tribal and the non-tribal children did not differ significantly in the acquisition of different conservation tasks. (vi) The explanation criterion was found to be the most difficult while that of prediction was less difficult for the children. (vii) The scalogram analysis revealed three stages of cognitive development (a) the perceptual stage, (b) the intermediate stage and (c) the conservation stage.

GUPTA, B.S., Educational Opportunity and Muslims, Ph.D.Edu.,Bhopal U., 1980

The objectives of the study were to find out whether (i) the Muslim students enrolled in schools were proportionate to the strength of the Muslims in the total population of the locality which the schools served, (ii) the percentage of Hindu and Muslim girls enrolled in schools was proportionate to the strength of Hindus and Muslims, respectively, of the locality which the school served, (iii) the prescribed textbooks contained elements which alienated the Muslim students from the schools, (iv) the school culture discriminated between the students of the two communities, (v) the absence of mother tongue as the medium of instruction created any unfavourable reaction in the Muslim students and parents, (vi) the proportion of Muslim students decreased as they went up the ladder of education, and (vii) the school culture, absence of mother tongue as medium of instruction, contents of the textbooks, and absence of facilities of teaching Urdu discriminated between areas with high and low proportion of Muslims, and also affected the attitudes of the parents towards schooling, and also their relationship with the achievement of Muslim students.

The study revealed: (i) In the four districts under study, the distribution of Hindu and Muslim population was 79 and 21, respectively, whereas the enrolment ratio between the communities was 93 : 7. (ii) The pass percentage of Hindus as compared to that of the Muslims in each district and in the total sample was higher and the difference was statistically significant. (iii) The textbooks in Hindi, compulsory Sanskrit and social studies in all the classes between VI and X contained contents which might not be liked by the minority community because of certain religious overtones. (iv) All the Muslim students and parents interviewed expressed their desire to have Urdu as the medium of instruction while all the sampled schools had Hindi as the medium of instruction. (v) In all, only ten out of the sampled 111 schools had facilities for teaching Urdu. (vi) From the ten schools, 165 Muslim boys and three Muslim girls appeared for examination, the pass percentage was 100 percent for the girls and 97.5 per cent for the boys; no Hindu student offered Urdu as a subject. (vii) The drama, prayers, the use of pictures and paintings, the writings on walls in Hindi, the invitees and visitors to the schools indi-

cated a culture bias towards the majority. (viii) The contents of the textbooks, the school culture, the lack of facilities for learning Urdu and the absence of mother tongue as the medium created disinterest in parents to send eligible children to school. (ix) There was a decrease in the enrolment of Muslims in Class VI to VIII whereas in Class IX and X the decrease was for both Hindus and Muslims.

GUPTA, L.P., A Study of the Personal Characteristics and Academic Achievement of Scheduled Caste and Backward Class Students of Meerut University, Ph.D.Edu., Mee. U., 1978

The objectives of the study were: (i) to study and describe the personality needs of the scheduled caste and backward class students and also those of the general group of students, (ii) to study and describe the self-concepts of the scheduled caste and backward class students along with those of the general group of students, (iii) to study the cognitive characteristics, such as intelligence, of the scheduled caste and backward class students along with the non-scheduled caste students of degree and postgraduate levels, (iv) to study the level of academic achievement of the scheduled caste and backward class students along with that of the general group of students, and (v) to make a comparative study of the scheduled and non-scheduled caste students on all the foregoing variables.

The findings were: (i) The scheduled caste and backward class postgraduate students were characterized as more enduring nurturant and achievement-oriented, but suffering from feelings of abasement. They were much less exhibitionistic and dominant. the graduate students of the scheduled caste and backward class also presented almost a similar picture. In comparison to the postgraduate students of the scheduled caste and backward class, the graduate students emerged as affiliative also. (ii) The non-scheduled caste postgraduate students were found to be more nurturant; dominant, achievement-oriented, autonomy-oriented and aggressive. (iii) The non-scheduled caste graduate students were more achievement-oriented and aggressive with regard to the need-structure of personality. (iv) The scheduled caste postgraduate students perceived themselves as confident and good achievers. They perceived themselves as less inferior, less withdrawing and less emotionally unstable. (v) The graduate students of the scheduled caste and backward class also presented

exactly the same picture as that of the postgraduate students with the difference that the postgraduate students perceived themselves slightly more inferior in comparison to the graduate students of the scheduled castes. (iv) The non-scheduled caste students, the postgraduates as well as the graduates, presented almost the same order of self-concept as found in the case of the scheduled caste students. (vii) With regard to intelligence, the postgraduate students of the scheduled caste and backward class appeared to have a slightly higher mean score in comparison to the graduate students. Larger difference was found between the intelligence levels of postgraduate and graduate students of the non-scheduled castes. (viii) Scheduled caste graduate and postgraduate students were average on the need for achievement, the need for autonomy and the need for affiliation. They appeared to be less intelligent as compared to the general normative sample. (ix) The scheduled caste graduate students as compared to the non-scheduled caste graduate students were more affiliative, more in need of feeling inferior, more nurturant and more enduring. (x) The scheduled caste students of postgraduate classes were more achievement-oriented, more enduring and more in need of feeling inferior, less aggressive, less dominating and less in need of autonomy as compared to the non-scheduled caste students of the same level.

FAROOQUI, J., Academic Elite and Social Structure, Ph.D.Soc., AMU, 1975

The objectives of the investigation were to study: (i) the socio-economic background and the pattern of recruitment of the academic elite, (ii) the relationship of the academic elite with the remaining social structure, (iii) the degree of teacher awareness and participation in academic, community and national life, and (iv) the perception of teaching profession by teachers, students and community members.

Data were collected from a representative sample of 300 university teachers, 100 students and 100 community members with the help of separate interview schedules for teachers, students and community members. Chi-square test was used to test the statistical significance of associations. Some case histories were also prepared to supplement the findings of the statistical analyses.

The major findings of the study were: (i) The academic elite consisted of highly educated persons and was highly exposed to the Western culture. (ii) The average monthly income of the academic elite was lower than that of other community members. (iii) Despite high education, the academic elite had to apply pressure for its recruitment. (iv) There existed a wide gap between teachers, students and community members with regard to the ideal role of teachers role constraints, role expectations and role satisfaction. (v) The teaching profession had lost its prestige in the hierarchy of professions. (vi) Teachers were considered influential not because of their academic skill but because of their political affiliations.

CHITNIS, S., *A Long Way to Go...*, Report a Survey of Scheduled Caste High School and College Students in Fifteen States of India, Allied Publishers, Bombay, 1981

The objectives of the study were to find out how the various types of facilities provided for promoting education among the scheduled caste and scheduled tribe children had been made use of and what kinds of problems were faced by these children in the process of education.

The major findings were: (i) The respondent scheduled caste students were unable to escape their low caste identity and their classmates' behaviour towards them was affected by this knowledge. (ii) They belonged to poor uneducated family, but at the same time were highly selected elite who had been able to overcome all the shortcomings in their backgrounds and were able to progress without failure to high school and college. (iii) The respondents had a poor exposure to mass media, a low level of politicization, and an inclination to cling to protected positions and they rarely participated in extra-curricular activities. (iv) They showed an ability to overcome the handicap of the home background and had encouraging parents. (v) There were inter-sex, inter-caste and inter-state disparities in terms of educational advancement among scheduled castes. (vi) The study suggested that the problems of scheduled castes were very diversified ones. The study concluded that the scheduled castes had advanced a great deal, but they had yet a long way to go and, secondly, the policies and programmes for their welfare had benefitted them greatly but they were nevertheless grossly inadequate.

CHITNIS, S. and NAIDU, U., Identity of Scheduled Caste Students, Tata Institute of Social Science, 1981 (NCETR-financed)

The objectives of the investigation were: (i) to study the identity of the scheduled caste versus the caste Hindu school students, (ii) to study the relationship between the socio-economic status and the identity of students, (iii) to compare the identity of the scheduled caste students studying in schools managed by different organizations, (iv) to study sex differences in the identity of the scheduled caste students, and (v) to study the relationship between the level of education and the identity among the scheduled caste students.

The findings of the study were: (i) The caste factor did play a part in the interaction among students. The cosmopolitan atmosphere was not more than skin-deep. 9ii) The scheduled caste students from lower socio-economic status were not really concerned about their low caste status. (iii) The schools run by the caste Hindu organizations and missionaries were more caste-conscious than the municipal and the central schools. (iv) Boys were more sensitive to their low caste status than girls. (v) Conflict related to the identity of scheduled castes adolescents increased with the amount of education they were exposed to.

DAS,N., Some Behaviour Problems of the Secondary School Students of the District of Burdwan and Their Causes, Ph.D.Edu., Visva Bharati, 1982

The major objectives of the study were: (i) to identify typical behaviour problems of adolescents studying in schools located in three environmental situations, viz., urban, industrial and rural, and (ii) to identify the causes of such problems and to see whether there was any dominant cause in a typical environment, viz., urban, industrial and rural.

The population comprised secondary school students of the district of Burdwan, West-bengal. The sample was selected through stratified randomization of schools, the school being a unit of sampling in the first phase of the study, and the student in the second. All the students identified as having behaviour problems were included in the sample in the second phase. Eighteen schools were taken from which 130 students of the age group 13 to 15 were selected for study. The distribution was urban fifty-four, industrial forty-two and rural

thirty-four. A matched group of children with the same proportion was selected from non-problem students by randomization. Twelve hypotheses regarding the causes were formulated. Data were collected through the use of self-rating inventory, Bhagia's School Adjustment Inventory, Pati's Insecurity Questionnaire, Pati's Inferiority Questionnaire and an interview schedule constructed by the researcher. Parametric and non-parametric statistical methods were used to test the hypotheses.

Some of the important findings were: (i) Dissatisfying home conditions, lack of parental understanding and inconsistent behaviour of the elders led to behaviour problems. (ii) Dissatisfying environment in school, achievement frustration, poor adjustment in schools, particularly with school programmes, social conditions, teachers and the student community contributed much towards behaviour problems. (iii) Frustration of recognition expectation and feelings of insecurity and inferiority were powerful determinants of behaviour problems. (iv) The gap between aspiration and actualization was also found to be one of the causative factors for behaviour problems.

DEB, S., Social-Psychological Problems of the Rural Students Migrating to Urban Areas for Studies: Pilot Study, University of Calcutta, 1980 (NCETR-financed)

The aims of the study were: (i) to survey the social-psychological background of rural students in urban areas in Class XI and XII who could have continued in the rural areas, and (ii) to study their adjustment with their hostel mates and the problems they faced.

The sample comprised 150 rural students and an equal number of urban students. An information schedule was developed to assess the economic, social, cultural and psychological background of both the groups. The opinion in urban/rural life opportunities as well as the attitude of both the groups regarding each other was also sought through the items. The thirty items were rated on a 5-point scale. The fifty item Self-Reporting Inventory (Rural-Urban Hostellers' Adjustment Inventory) was prepared to indicate the social climate of the hostel as well as the problems of rural students.

The findings of the study were: (i) There were significant differences in

the professional, educational and income level of guardians. (ii) There were differences in attitude towards religion. (iii) There was a lack of cultural taste on the part of rural hostellers. (iv) The concept of sociability varied significantly among the urban and the rural families. (v) Though both groups of students were from middle class families, while the rural sample was from lower middle class families. (vi) While the rural sample felt most sources of pleasure were in urban areas, the urban sample felt they were in the rural areas. (vii) The urban sample felt the scope of education was almost entirely in cities while the rural sample did not hold such an extreme view. (viii) The rural sample faced difficulty in adjusting themselves to the fast life of the city, regarding the urban norms of physical appearance and dress, interest in the opposite sex, language, attitude to authority, reading interests, daily routine, socializing among friends and being a minority. (ix) The rural students resented the domination by the majority group resulting in alienation.

DEMOGRAPHIC RESEARCH UNIT, Calcutta Fertility Survey: 1970, ISI Calcutta, 1970 (Ministry of Health and Family Planning-financed)

The main aim of the study was to obtain information on fertility and family building habits of population sub-

D'SOUZA, V.S., Educational Inequalities among Scheduled Castes: a Case Study in the Punjab, Dept. of Soc., Pan U., 1980 (ICSSR-financed)

The major objective of the study was to unfold the structural differentiation of the educational inequalities among the scheduled castes in the Punjab State. Specifically, the investigation attempted to find out the reasons for (i) the slow rate or narrowing the educational gap be-

CHANDRA, D., A Study of Perception of Work Values in Teaching and Certain Non-teaching Occupations, Ph.D. Edu., AMU, 1977

The objectives of the study were: (i) to study differences in the perception of work values of teachers and certain other white-collar workers such as doctors, engineers, lawyers and administrators, (ii) to study and compare the factor structures of the perception of work values in these five occupational groups, and (iii) to construct a Work Value Differential based on Osgood's

technique of Semantic Differential.

Twelve work values (economic return, social service, prestige, intellectual challenge, power or authority, independence of work, chances of progress, material handled, adventure, associates, surroundings and variety) were selected on the basis of judgement of experts and their relevance.

The major findings were: (i) Comparison of the means of work value scores within each of the five occupational groups yielded two or three clusters of work values in all the occupations except that of engineers. Engineers perceived all the work values alike except independence. (ii) Comparison of teachers' perception of work values in teaching with other groups' perception of the same values in their own jobs revealed that teachers and doctors perceived their jobs almost similarly. (iii) Teachers values similarly; there was great incompatibility in teachers' vs. lawyers' and teachers' vs. engineers' perception of work values; teachers' job morale was the highest in all the occupational groups. (iv) The comparison of teachers' perception of work values in their own group and other groups did not reveal any significant difference in the perception of work values among teachers and doctors. Teachers felt that their job offered more independence and opportunities of social service than lawyers' job. Teachers felt that their job offered more opportunities of social service, intellectual work and freedom than the engineers' job and they also found their job provided more intellectual challenge and independence than administrators' job. (v) Comparison of teachers' perception and each of the other groups' perception of work values in teaching revealed a general agreement among all the groups regarding what teaching had to offer in terms of power to its employees. Lawyers differed significantly from teachers in their judgement of teachers' job on most of the work values. (vi) Teachers with favourable attitude towards teaching perceived their job favourably on work values like social service, intellectual challenge, prestige, etc. (vii) Effective teachers differed significantly from ineffective teachers on work values like economic return, social service, etc. (viii) There were differences in the nature, magnitude and order of appearance of factors that emerged in the perception of work values in different occupational groups. The factor, evaluation, was most common to the factor structure of all the five groups. Work morality which was a socially evaluative mode of the general factor of evaluation, when added to it, made this factor most preponderant in

the percept of all the groups.

AHMAD, N., Educational Opportunities and Socio-economic Changes among the Muslim Backward Classes, Non-Muslim Backward Classes and Scheduled Castes of Faizabad District during the Post-Independence Period: a Comparative Study, Ph.D.Edu., AMU, 1980

The objective of the study was to find out the impact of education on attitudes towards certain social institutions, occupations, income, adoption of family planning, children's education, leisure-time activities and friendship patterns among Muslim backward classes, non-Muslim backward classes and scheduled castes.

The major findings of the study were: (i) Education exerted a favourable influence in changing the attitudes of both the rural and the urban respondents of the three communities towards social institutions like family, religion, marriage, caste, education, status of women and family planning. (ii) Muslim backward classes were more conservative than non-Muslim backward classes and scheduled castes. (iii) Rural Muslim backward classes were more conservative than urban Muslim backward classes but there was no significant difference between the attitude of rural and urban non-Muslim backward classes and scheduled castes. (iv) There was a positive correlation between educational status and education and income of the three communities, and was highest for scheduled castes. (v) The average of scheduled castes was significantly higher than that of non-Muslim backward classes and Muslim backward classes of similar educational status. (vi) Urban Muslim backward classes spent more on the education of children than rural non-Muslim backward classes and scheduled castes. (vii) Educational status helped in the development of the bonds of friendship transcending the barriers of caste and colour.

AGARWAL, M., A Study of the Impact of Education on Social and Cultural Modernization of Hindu and Muslim Women, Ph.D.Edu., Kur. U., 1980

The major objective of the study was to analyse the extent to which education had been successful in inducing a change in the attitudes of Hindu and Muslim women towards social institutions, practices and traditions like

marriage, family, women's status, education, religion and caste.

The sample consisted of 300 Hindu and Muslim women belonging to middle income group, from the urban areas of Delhi. There were two age groups, 17 to 25 years and 40 to 60 years. The women belonging to the first age group were all educated while the women belonging to the older age group were both educated and uneducated. In this way there were six groups of women, in each of which there were fifty individuals. To measure the attitude of women regarding the various aspects of social and cultural modernization an attitude scale was developed on the basis of Thurstone's equal appearing interval technique. The attitude scores were analysed through 2*2 analysis of variance technique which was separately computed for each section of the attitude scale. Besides, chi-square analysis was used for each statement of the scale for further probing.

The findings of the study were: (i) Education played a very important role in changing the attitudes of women to various social practices and traditions. (ii) Religion influenced the attitude to a great extent. Muslim women emerged as being more conservative than Hindu women. (iii) Age gap did not make any significant influence on the thinking of the women. (iv) The chi-square analysis indicated that in certain areas the educated women exhibited modern views whereas in others they were as traditional as their uneducated counterparts. (v) Women belonging to nuclear families were more modern than those belonging to joint families in the case of Hindus, whereas no difference was indicated between the two groups in the case of Muslim women. (vi) Educational status of father/husbands did not influence the modernity level of Indian women. However, it was concluded that traditions had a very strong pull among both Hindu and Muslim women.

The findings were: (i) In the case of age, significant patterns of correlation were observed with reference to caste differences in self-disclosure. (ii) to study caste differences in self-concept, (iii) to study caste differences in academic achievement, (iv) to study caste differences in parental acceptance, (v) to study caste differences in parental rejection, (vi) to study the relationship between self-disclosure and self-concept, (vii) to study the relationship between self-disclosure and parental rejection, (viii) to study the relationship between self-disclosure and parental acceptance, (ix) to study self-disclosure

and academic achievement, (x) to study the relationship between self-concept and parental acceptance, (xi) to study the relationship between self-concept and parental rejection, (xii) to study the relationship between self-concept and academic achievement, and (xiii) to study the relationship between parental acceptance and academic achievement.

The study was conducted on a sample of 600 girl students (18 to 24 years) from different castes, namely brahmins, kshatriyas, vaishas and scheduled castes. From each caste 150 girl students were selected. The investigator used the following tools: Sinha's Eighty Item Self-disclosure Inventory, Swatva-Bodh-Parikshan (A test of self-concept, in Hindi version) by Sherry and Verma, marks for high school examination as an index of academic achievement.

The findings of the study were: (i) There were statistically significant caste differences in self-disclosure. Kshatriya, brahmin and vaish girls were higher in self-disclosure than the girls belonging to scheduled castes. Kshatriya girls revealed themselves in a very different manner. Brahmin girls were lower in self-disclosure than vaish girls. (ii) There were statistically significant caste differences in self-concept. It was interesting to note that the girls belonging to scheduled castes had lower self-concept than kshatriya, brahmin and vaish girls. The self-concept of kshatriya girls was found on the top of the hierarchy. Vaish girls had higher self-concept than brahmin girls. (iii) There were no significant caste differences with regard to academic achievement. The girls belonging to scheduled castes were low achievers than kshatriya, brahmin and vaish girls. Kshatriya girls obtained highest marks in this respect and vaish girls were higher achievers than brahmin girls. (iv) There were no significant caste differences with regard to both dimensions of parent-child relationship, viz., parental acceptance and parental rejection. (v) There was a positive relationship between self-disclosure and self-concept. The higher the self-disclosure, the higher the self-concept and vice versa. (vi) There was a positive relationship between self-disclosure and parental acceptance. Accepted children disclosed themselves more freely than rejected children. (vii) There was a negative relationship between self-disclosure and parental rejection. Parental rejection inhibited children to communicate with each other. (viii) There was a positive relationship between self-disclosure and academic achievement. (ix) There was a positive relationship between self-concept and parental acceptance. (x) There was a negative relationship between self-concept and

parental rejection. (xi) There was a positive relationship between self-concept and academic achievement. (xii) There was a positive relationship between academic achievement and parental acceptance and a negative relationship between academic achievement and parental rejection.

AGAREAL, S., Compassion and Compulsion amongst University Youth-a Cross-Cultural Approach, Ph.D.Psy., Luc.U., 1980

The objectives of the study were: (i) to ascertain the degree of compassion amongst university students in India, (ii) to study intra-cultural differences in compassion as related to certain sociological variables such as sex, religion, caste, income, job preferences and party affiliation, (iii) to determine cross-cultural differences in compassion-compulsion, and (iv) to observe the eastern and western variation in compassion. The hypotheses were: (i) The university youth will be more compassionate than compulsive. (ii) Females will be more compassionate than males. (iii) Muslims and Hindus will be equally compassionate. (iv) Inter-active effects of sex and religion will be observed on compassion. (v) Significant differences in compassion-compulsion will be revealed as a function of caste. (vi) Compassion-compulsion will vary as a function of social class. (vii) job preferences will have significant effect on compassion. (viii) Party affiliations will reveal significant differences in compassion. (ix) Cross-cultural variations will be revealed in compassion. (x) Significant differences will exist between the east and the west, with respect to compassion.

From the related studies it is clear social & cultural conflict can be sourced from caste, class, religion, values, educational opportunities & the individual differences.

In different parts of India the reason of the Conflict are different. Sometimes it is caste based, sometimes dominated by religion & class differences. What is the problem, such type of conflicts hinders development.

It is all right we have some individual differences, we have different caste, class, religion but it is also right for the better human development we have to remove such conflicts. Education may be a tool for resolution of such type of conflicts.

CHAPTER III

Cultural Conflict & its Influence on Education

3.1 Diverse Role of Education & Conflict

Diverse role of education in the creation, prevention and resolution of societal crises and its consequences for development cooperation has been expressed by Klaus Seitz in the following way :

The following factors play a key role in the design of conflict-sensitive education systems:

Educational facilities and structures have to be as inclusive and integrative as possible, i.e. allow for equal access for all population groups, and also reflect the social and cultural diversity of society in the curriculum.

Educational facilities should practice a democratic and participatory learning culture so as to allow for a constructive way of dealing with conflicts, and at the same time be embedded in a democratic educational environment which allows all the societal powers to participate in shaping the education system accordingly.

Educational facilities have to take into account the plurality of human societies to a greater degree and allow for the development of multiple and inclusive identity concepts, which appreciate differences and heterogeneity and which are able to encounter foreignness with tolerance and empathy.

Despite the large number of publications on the peace education discussion there is increasing criticism of the theoretical backwardness of peace education. Critics note that the entire field suffers from a conceptional confusion, which is reflected above all in the lack of clarity on the subject matter and objectives in evaluation practice, peace education also has very few empirical findings as to which approaches work and which do not.

In this respect the long tradition of peace education thought and action has certainly brought forth an abundance of proven concepts and action models, which may be utilised within the framework of development cooperation. The available experiences and concepts should be viewed and examined with a specific view to their benefits for crisis-preventive education assistance and adapted for the corresponding regional framework conditions. In this respect it is necessary to observe the, in part, massive criticism of the “western bias” and the lack of situation-adequate differentiation of many of the peace education approaches developed in Europe and in the USA.

Above all, the approach of a “culturological” oriented education anchored in the recognition of difference, heterogeneity and foreignness opens up promising prospects for peace education, especially in the context of ethno-political conflicts. Peace education also has to be integrated into the individual and collective learning process for the evolvement of a democratic culture of conflict and debate, and in the strengthening of societal competence for the sustainable civilisation of conflict management. Furthermore, an education programme which is geared to international understanding and global peace is fundamentally dependent on a cross-border pedagogical discourse. “Internationality” has to be not only a part light and peace” (Comenius, *Pampaedia*, 16). The UNESCO commission for Education for the 21st Century has also placed its faith in the fundamentally positive, civilising power of education. It “regards education as one of the most important means of advancing the development of the human race in an enhanced manner and with greater harmony. With its help poverty, exclusion, ignorance, repression and wars may be reduced” (German UNESCO Commission 1997).

That education fosters social peace, contributes to overcoming social inequality, and is the key to equal societal participation, still ranks as one of the elementary legitimisation formula for all education policies, including international policy. Thus alongside the economically relevant qualification function, the World Bank also stresses the key significance of education and lifelong learning in reinforcing social cohesion: “By improving people’s ability to function as members of their communities, education and training increase social cohesion, reduce crime and improve income distribution” (World Bank 2002b, IX).

Yet in many regions of the world there can currently be no talk of education fostering social equality, as presumed here. An education system which has differentiated school-leaving examinations and qualifications inevitably creates social differentiation and practices social selection. In a generally egalitarian social environment, in which there are very few social hierarchies.

3.2 Cultural Conflict and Education

The two faces of education: Education and the roots of peace and violence and irreversible status allocation. However, the more status, societal participation opportunities, influence, esteem and income are intertwined, the greater the extent to which schools will also reproduce social disparities. Under peripheral conditions the modern school is not a driving force in improving the economic situation of marginalised population groups or advancing social justice (cf. Seitz 2003). In international education research and the discussion on international education assistance there has long since been a focus on this insight, as well as on the regarded as exemplary and comprehensive standards.

I. Access to education

1. The right of access to education, recreation and related activities must be ensured, even in crisis situations.
2. Rapid access to education, recreation and related activities should be followed by steady improvement in education quality and coverage, including access to all levels of education and recognition of studies.
3. Education programmes should be gender-sensitive, accessible to and inclusive of all groups.
4. Education should serve as a tool for child protection and prevention of harm.

II. Resources

1. Education programmes should use a communitybased participatory approach, with emphasis on capacity-building.
2. Education programmes should include a major component of training for

teachers and youth/adult educators, and provide incentives to avoid teacher turnover.

3. Crisis and recovery programmes should develop and document locally appropriate targets for resourcing standards, adequate to meet their educational and psychosocial needs.

III. Activities/Curricula

1. All crisis-affected children and young people should have access to education, recreation and related activities, helping to meet their psychosocial needs in the short and longer term.
2. Curriculum policy should support the long-term development of individual students and of the society and, for refugee populations, should be supportive of a durable solution, normally repatriation.
3. Education programmes should be enriched to include life skills for education for health, safety, and environmental awareness.
4. Education programmes should be enriched to include life skills for education for peace/conflict resolution, tolerance, human rights and citizenship.
5. Vocational training programmes should be linked to opportunities for workplace practices of the skills being learned.

IV. Co-ordination and capacity-building

1. Governments and development cooperation agencies should promote co-ordination between all agencies and stakeholders.
2. External assistance programmes should include capacity building to promote transparent, accountable and inclusive system management by local protagonists.

Of late, in line with Sinclair's advice of linking up with local competences and resources, within the framework of the INEE working Group on Minimum Standards for Education in Emergencies (cf. www.ineesite.org/standards, August 2004) the recommendation of increasingly basing pedagogical crisis prevention and conflict management measures on the traditional forms of conflict management and measures which are applied in this field (see also

Schell-Faucon 2001):

- Structured recreational activities for children and young people,
- development of youth centres,
- formal education,
- vocational training,
- accelerated short-term education programmes,
- bridging programmes,
- life skills education,
- teacher training,
- distance courses.

In this respect there is general consensus in the literature that the various instruments and measures may not be viewed and used in isolation, rather they have to be interlinked within the framework of a coherent concept. Complex emergencies need complex educational responses, sums up Lynn Davies (2004, 164). Thus, for example, it is necessary to link up recreational activities, trauma therapy, the teaching of practical everyday competences and skills, and peace education measures.

Pigozzi (1999, 15) points out that alongside the “classical” target group of children of school age, special attention has to be devoted to a number of population groups, including:

- former child soldiers,
- peacekeeping and intervention troops, 44
- infants (early development).
- adults.

In general, maintains Pigozzi, special significance should be attached to the specific needs of girls and women, as well as to their participation in education. The survey by the Women’s Commission (2004) has shown that girls are clearly under-represented in education offerings under complex emergency conditions as a rule, whereby the education participation of girls decreases dramatically in the secondary stage, above all. The Women’s Commission recommends, among other things, that more female teaching staff be deployed, as in refugee schools they generally only make up about one quarter, and in some cases less than one tenth, of the teaching personnel (ibid., 20).

With regard to the development of curricula, prominent significance is attached to the teaching of “life skills”. The important elements of the necessary everyday competences in conflict-driven complex emergencies as listed by Pigozzi (1999, 14 et seq.) are:

skills for civil and constructive conflict management,
addressing grief, traumata and mental stress,
mine awareness,
health and healthy lifestyles,
decision making and assertiveness skills,
safe learning environment.

Only in recent years has any attention been paid to the negative impact which education can have on the genesis and dynamics of violent conflict situations. One of the key texts in this respect is the study by Kenneth D. Bush and Diana Saltarelli “The Two Faces of Education in Ethnic Conflict” (2000), published by the UNICEF Innocenti Research Centre in Florence. The key idea that education programmes in conflict regions fundamentally have to retain an eye not only for the possibly constructive impact, but also the destructive impact, is also taken up and continued by the DFID study from Smith/Vaux (2003).

Seen in precise terms the perspective here is more than merely the application of the “do no harm” concept for education cooperation, something which has already been widely discussed in a development cooperation context (cf. Anderson 1999). The observation of the unintended societal consequences of the institutional structure of education systems, of the “hidden conflict curriculum” in organised teaching, of the latent violence socialisation in a nonpeaceful environment, as well as the conscious instrumentalisation of education for war-mongering purposes, place a tremendous challenge on educational sciences, education assistance and education planning. For, given the stated dominance of the paradigm of the intended and planned personal and moral education, there are very few pedagogical theory approaches and analytical instruments for the observation and classification of latent, functional education and learning process (cf. also Trembl 1982). A comprehensive peace education concept based on a “theory of structural education” (Trembl 1982), which is consequently able to focus on functional and latent learning proc-

esses which do not come about through indoctrination and instruction but through experience, is to all intents and purposes a desideratum.

Education and the roots of violent conflicts

Conflicts are the driving force behind every modernisation process in society. Societies exposed to modernisation processes are ultimately in a permanent state of conflict with themselves (cf. Senghaas 1998, 21). If a conflict is described very generally as a state of tension which comes into being “as there are irreconcilable differences between two or more parties with respect to a certain commodity” (Pfetsch 1994), it is obvious that social change and societal development cannot result from the avoidance or suppression of conflicts. Given the advancing pluralisation of values and the democratisation of all options, development is fundamentally a source of conflict - and the resulting challenge for the peaceful coexistence of man in a modern society is that of succeeding in civilising the forms of conflict resolution and using conflicts constructively in the form of conflict transformation (Senghass 1988): “Development is inevitably conflictual, destabilizing and subversive because it challenges the established power structures that prevent individuals and groups from reaching their full potential” (Bush/Saltarelli 2000, X).

That education is capable of unleashing and multiplying conflicts, and also political conflicts, is, seen against this background, an inevitable effect of successful education processes, which to a certain extent is also desirable. Conflicts can only be productive for society and the individual, however, if they are conducted peacefully. If in the following there is talk of the negative effects of education on the dynamics of a conflict, it is not the conflict potential of education processes which is the subject of critical discussion, but rather the contribution made by education to exacerbating and channelling societal tension so that it is more probable that it will see a violent escalation.

In contrast to the above assumption and the pedagogical myth that education per se fosters societal peace and reinforces the potential for constructive conflict transformation, a look at history often also confirms the destructive effect of education. The renowned peace educationalist Lennart Vriens arrives at a sobering conclusion on education since the genesis of the nation

state: "Together with the army it was the most successful instrument for the propagation of a national identity and for the dissemination of militarism (...) From this point of view we must be suspicious when people claim that education is a necessary instrument for peace. Until now we have little historical evidence for this statement, and in fact history points more to the contrary" (Vriens 2003, 71 et seq.).

In view of the genocide in Rwanda in 1994 Aguilar/Richmond question the education received by the protagonists and the main perpetrators in the massacre: "The role of well-educated persons in the conception, planning and execution of the genocide requires explanation, any attempt at explanation must consider how it was possible that their education did not render genocide unthinkable. The active involvement of children and young people in carrying out acts of violence, sometimes against their teachers and fellow pupils, raises further questions about the kind of education they had received" (Aguilar/Richmond 1998, 122 et seq.). The fact that well-educated persons have also been responsible for the worst atrocities in recent history is also referred to by the educational scientist Lynn Davies (2004, 3). Evidently it is not simply the failure of education to make people immune to any possible susceptibility to rallying cries of violence and hatred, omnipresent are rather the examples in which education has conveyed hate and violence: "Many who conduct modern wars are expert at using educational settings to indoctrinate and control children" (Sommers 2002,8).

The destructive potential of education is not only seen when education is abused for the purposes of war propaganda or when there is baiting and agitation of other ethnic groups and ethnic minorities in schools and classrooms. Educational institutions themselves are, something which is true not least by omitting to educate students in an appropriate manner on the possibilities for preventing HIV infection. School education could be the most important factor in stemming the AIDS pandemic - yet very often the school has proved to be a place which has contributed directly to the further spread of the pandemic (cf. also Grohs/Tietze 2003), and which through the fatal culture of remaining silent has abetted the further spread of HIV, and thus also the otherwise avoidable loss of millions of lives. 51

3.3 Forms of Violence in the Context of Education - Reference : Salmi 2000

1. Direct violence

effects of violent conflicts, violence in the school, corporal punishment, sexual abuse, suicide of students due to failure

2. Indirect violence

illiteracy, inequality of access to education, inequality of education opportunities, insufficient educational infrastructure, lack of hygiene etc.

3. Repressive violence

absence of democracy and co-determination opportunities in schools

4. Alienating violence

culturally biased curricula (dominance culture), suppression of: subjective/views/language of ethnic minorities, no teaching in mother tongue

Corporal punishment is expressly forbidden under Article 19 of the Convention on the Rights of the Child. Nevertheless the World Health Organisation (WHO 2002) states that corporal punishment of children is still permitted in schools in at least 65 countries. Highly dramatic is the sexual violence to which schoolgirls in particular are exposed. According to a report by Human Rights Watch (2001), around one third of the rapes in South Africa are perpetrated by teaching staff.

Lynn Davies sees the culture of fear induced by examinations and the competition concept of school as being responsible for enhancing the violent potential of education - and has no scruples about assigning the prevailing grades system, alongside the militarization of schools, the presence of direct violence in schools, corporal punishment, and the hatred of other ethnic groups conveyed in classrooms and textbooks, to the general heading of "war education" (Davies 2004, 109 et seq.). She points out three correlations between an excessive examination system and the generation of the potential for violence: firstly, failure in school can lead to a violent reaction; secondly, excessive competition promotes corruption; and, thirdly, the competitive conduct thus created undermines any attempt at cooperation and the development of the corresponding social competences (ibid., 122).

In the opinion of Davies (2004) the formal education system in its current prevailing form worldwide contributes greatly to exacerbating societal conflicts. In line with her analysis, schools are interlinked with the causes of violent conflicts through at least three factors:

- the reproduction or production of socio-economic disparities and the aggravation of social exclusion;
- the conveying of an authoritarian, “hegemonic” concept of masculinity,
- the development of “essentialist” identity and nationalistic citizenship concepts, which deny the cultural plurality of society and promote intolerance towards “the other”.

In their study on the two faces of education Bush/Saltarelli concentrate on the genesis and management of ethno-political conflicts. In this respect they assume that ethnic differences themselves are not per se a source of potential conflict or even violence but that ethnicity and collective identity are increasingly being mobilised and politicised in the current violent conflicts. And education is, as Smith/Vaux (2003) also state, a key medium, with which ethnicity may be mobilised to incite conflicts.

Bush/Saltarelli cite, among others, the following factors with which we can see the destructive effects of education which exacerbate ethno-political conflicts, be it through the institutional structure of educational facilities, be it through the content and attitudes conveyed :

1. The uneven distribution of education and educational opportunities.

Thus, for instance, restricted access to education for Albanian children, young of an underground Albanian education system had a decisive impact on the escalation of the war in Kosovo. Under the colonial education system in Burundi and Rwanda, Hutu and Tutsi were given greater and restricted access, respectively, to education, leading to educational disparities which exacerbated the violent ethnic conflicts and massacres during the 1990s.

2. Education as weapon in cultural repression.

Examples cited by Bush/Saltarelli include the Arabisation of schools in Sudan and the exclusion of the Kurdish language and Kurdish culture in schools in Turkey.

3. Denial of education .

Examples are the specific destruction of schools in the civil war in Mozambique and the closure of schools in Palestine by Israeli troops.

4. The manipulation of history for political purposes.

“Under conditions of inter-ethnic tension, national elites often force teachers to follow curricula or use textbooks that either homogenize diversity and difference or worse, present it as a threat to be feared and eliminated” (ibid. 13). Bush/Saltarelli refer here, for example, to the manipulation of history by the Nazis in Germany.

5. The manipulation of textbooks

An analysis of history textbooks submitted by UNSECO in 1998 concluded that the tendency of history textbooks to exalt nationalism and address territorial disputes correlates with the xenophobia and violence found in many countries today. Textbooks in Sri Lanka in the 1970s and 1980s declared that the Tamils were the historical enemy of the Sinhalese and stylised the Buddhist Sinhalese, in denial of the historical facts, as the only legitimate heirs of the history of Sri Lanka.

6. The conveying of images which assert the superiority of the dominant culture or another group's inferiority and which incite hatred for other ethnic groups.

South Africa's education system during the apartheid era was a key example of an education system which conveyed to the black majority an image of being inferior and a feeling of superiority to the white elite.

7. Ethnically segregated education to ensure inequality and prejudices.

Here too we can take the example of the apartheid system; the societal tension which ethnically or religiously segregated education systems produce may also be studied using examples from Rwanda and Northern Ireland.

Nation state education systems are still responsible on a very fundamental level, not described here in detail, for the constitution of a society's image of itself, which hinders to a considerable degree any adequate way of dealing with the ethnic, religious, cultural and linguistic diversity of a state-based society, and thus lays the foundation for the explosive power of ethnopolitical conflicts. Modern education systems, whose histories are closely interrelated to the genesis of the nation state, played a key role in the construction of a national identity, a national fiction, which assumes the homogeneity of the respective ethnic groups and which denies the actual diversity or attempts to level out this diversity on behalf of a culture of dominance (cf. Bush/Saltarelli 2000; 6, Seitz 2002).

A further important aspect, which should supplement Bush/Saltarelli's exemplary categories, arises from the question of whether the (non-) provision of education and educational qualifications can at all exacerbate violent conflicts under certain societal conditions, regardless of the curricula and the social selection function. Thus the argument is often put forward that a lack of education favours the escalation of societal conflicts or creates the breeding ground for terrorism. In this respect it is often overlooked that the opening up of education careers for which society offers no employment opportunities after the conclusion of education and training, and cannot therefore offer young school-leavers any employment options, can create a degree of frustration. This situation can be more explosive for society than an inadequate level of education.

Boyden and Ryder (1996) also pointed out that education which does not offer the prospect of employment opportunities arouses the wrong expectations in the younger generation, whose disappointment can lead to violent conflicts. A FAKT study, which focuses above all on the promotion of employment opportunities for young people in post-conflict situations, states: "The level of education can be a further proximate cause of conflict. Conflicts tend to break out in countries where a majority is denied access to appropriate education. Collier points out, in Sierra Leone, the pool of marginalized and/or socially excluded young men with a low level of education was a significant driving force behind the conflict. Vice versa, education may fuel conflict if it does not lead to economic opportunity. Unemployed secondary school and university gradu-53 ates roaming streets in search for employment

are by many societies considered as ‘ticking time bombs’ (a quote from Kenya)” (Lange 2003, 9). Taking the example of Sri Lanka, among others, the study looks at how a comparatively high level of education and a deteriorating economic situation lead to a crass disparity between education and the available employment. The comparison of the differing situations in Sri Lanka and Sierra Leone leads to the following conclusion: “The level of education alone is not the driving force behind violent youth conflicts or participation of youth in conflict, it is the lack of desired ‘life chances’, lack of opportunities in the future which makes the youth vulnerable to violent movements and conflicts” (ibid. 17).

A study by Krueger/Maleckova (2002) has also put forward reservations about the thesis that poverty and a lack of education form the breeding ground for terrorism, yet at the same time relativises other economic factors such as a lack of employment opportunities as factors which give rise to terrorism: “Instead of viewing terrorism as a direct response to low market opportunities or ignorance, we suggest it is more accurately viewed as a response to political conditions and long-standing feelings of indignity and frustration that have little to do with economics” (ibid.). On the other hand, there is certainly empirical evidence accompanied by the increasing willingness to use violence in inter-personal conflicts (cf. Obura 2002, 13). A glance at the generally notable education biographies of the assassins from the September 11 terror attacks and the key personalities within Al Qaeda reveals, however, that international terrorism in its current form has certainly not been fuelled by a lack of education.

3.4 Criteria for conflict-sensitive education systems

The factors cited by Salmi, Bush/Saltarelli, Davies, Lange and others which show the conditions under which education can exacerbate violent conflicts may also be approached positively: Under the perspective of the greatest-possible avoidance of the destructive elements and the minimisation of the risks, positive criteria for the (constructive) conflict sensitivity of education systems may be stated.

Salmi cites the following (pedagogical) positive strategies to stem the

respective violence categories; these are listed here in a modified and abridged form (cf.Salmi 2000, 20). 54

Postive Strategies to Stem Violence (According to Salmi 2000)

1. Direct violence “Education for Peace”. weapon-free schools, ban on corporal punishment
2. Indirect violence “Education for All”. equal education opportunities for all, full integration of the disadvantaged, adequate infrastructure

The Centre for Multicultural and International Studies (SEFIA) at Oslo University College (OUC) and Kulturstudier (Culture Studies) offers an international one semester full-time course (30 ECTS credits) in peace and conflict studies in Pondicherry on the east coast of South-India. The course is offered twice per year, starting in August and January.

Welfare education and Conflict Studies is taught through an interdisciplinary social science/humanistic approach incorporating elements of sociology, political science, history, philosophy, psychology, social anthropology, geography, economy and religious studies. It combines a general introduction to peace and conflict studies with a specific focus on the South Asia region and theories and cases of conflict resolution and peacebuilding. The course activities (lectures, discussions, seminars, excursions, assignments, examination) as well as the literature are all in English. The first part of the course is a 5-week web-based self-studies. After this, the students leave for India to attend the regular course based on classroom teaching. During the 10 weeks in India there will be lectures, seminars and group work on weekdays. 30 two-hour lectures will cover the curriculum. A permanent seminar teacher will hold approximately 10 seminars during the ten weeks in India. The seminars are primarily a forum where students take part in discussions of their own work.

Objectives

The overall objective of the program is to give students an interdisciplinary understanding of substantive issues of peace and conflict in general and in the South Asia region in particular. These two dimensions are integrated in

a mutually reinforcing way. It should provide a basis for discussions, critical analysis and reflection on the causes and dynamics of violent conflicts as well as their resolution and prevention.

The students should acquire Knowledge of :

- basic theories of peace and conflict studies, providing a foundation of both concepts and factual material from which the specific issues of the rest of the course can be explored
- the social, economic, political, environmental and cultural conflicts in the Indian subcontinent, historically and today, in order to get a feel for the reality to which the students should apply the general theory of education and conflict
- the foundations and theoretical approaches to conflict resolution
 - different instruments for conflict resolution in civil wars and inter-state wars
 - conceptual understanding of peacebuilding
- insight into the different dimensions of welfare education: the security dimension; the socio-economic dimension; the political dimension and reconciliation
- the role of the UN in conflict resolution and peacebuilding

Target groups

Peace and Conflict Studies directs itself to:

Students who wish to include peace and conflict studies as a part of a bachelor's degree

Professionals (teachers, diplomats, journalists, etc.) and others who seek further education in international and multicultural issues.

Applicants must qualify for university admission.

Contents

The course is organized around three principal themes: Introduction to Peace and Conflict Studies, Peace and Conflict in South Asia, and Conflict Resolution and Peacebuilding.

1. Introduction to Welfare Education and Conflict Studies

The lectures of this part explore four main topics:

The Promise of Peace and the Problem of War

Here we explore the various meanings of peace, investigating whether peace is always desirable, how peace has historically related to philosophies, religion, political ideologies and to militarism, as well as whether war is inevitable. We also examine the role of peace movements, both in history and in current practice, looking into various controversies surrounding peace movements, current debates as to their efficacy and most successful tactics, as well as assessing their successes and failures. Then we provide an overview of war, reviewing historical trends, technological developments and the vexing question of terrorism, before concluding with a summary of the special phenomenon of nuclear war: effects, weaponry, doctrine, and proliferation

The Causes of Conflict

These lectures are concerned with answering the seemingly simple (but actually quite complex) question: Why do wars occur? They do so by considering the reasons for war in a series of ever-increasing levels of complexity and social causation: beginning with the question of individual aggressiveness, we proceed to examine small-group dynamics in nontechnological societies, nationalism and ethnic phenomena, the state level, the role of elite decision-makers and then, finally, the question of causation at the level of ideology, social processes and economic factors.

Building Positive attitude

Having surveyed the causes of wars, we next turn to their prevention. We begin with the traditional perspective of “international security studies,” namely, peace through strength, considering both the benefits and liabilities of this approach. Then we consider the history, theory and current reality of efforts at disarmament and arms control, moving to the question of achieving peace via international organizations (including but not limited to the UN), international law, the theory of world government, concluding with ethical and religious perspectives, which can have both pro-and anti-war components.

Building Positive Peace

Peace and conflict studies differs from the traditional approaches of political science and international relations in several ways, one of which is

that it concerns itself not only with the prevention of war (negative peace), but also with the articulation of desirable outcomes (positive peace) - not just what we are against (war) but also what we are for (positive peace). Accordingly, the concluding lectures in this section will deal, in turn, with human rights, environmental sustainability and ecological justice, as well as a general review of worldwide economics, including the fraught question of human demographics. We conclude with a concluding discussion of nonviolence, as a strategic and tactical tool, but also as a way of life. 2

The readings for this part serve as the basis for the self-study before going to India.

2. Welfare and Conflict in South Asia

The lectures of this part start with an overview of South Asian history and the impact of British colonialism. Theories of social and cultural conflict in India are elaborated. Mahatma Gandhi as father of non-violence in India and the West is discussed with reference to the cultural roots of his insights. Discussions relating to recent Hindu nationalism as well as Hindu-Muslim riots are presented.

A view back to the 19th century puts Islamic fundamentalism into historical perspective. Contemporary tensions between nuclear India and nuclear Pakistan are described. Religious terror is probed globally through anthropological analysis. Peacebuilding in post-conflict Afghanistan is evaluated, while the ongoing conflicts in Bangladesh and NE-India are presented in their regional setting. Sri Lanka's troubled history is assessed and the role of globalization discussed with reference to the Sri Lanka Tamil diaspora.

The readings include texts relating to the entire region. A few texts have a direct bearing on Pondicherry and its environs.

The South Asia region represents a wide range of topics of relevance to peace and conflict studies, all of which cannot be covered by the lectures and readings of this part. The students should therefore complement the readings with their own material on themes of specific interest. The 200 pages of the student's own choice can very well be used for this purpose. Among the topics mentioned in the course that can be further investigated are:

the relationship between human rights, development and peace in South Asia ‘.

- international war and the atomic threat in Kashmir
- civil war and peace processes in Sri Lanka and Nepal civil war, international intervention, peacebuilding, insurgency and terrorism in Afghanistan
- South Asian history of war and peace
- conflicts of caste, class, ethnicity, religion and politics in contemporary India and Pakistan Gandhi and Indian post-colonial philosophy of peace and war
- ethics of war and peace in Hinduism, Islam, Buddhism and Christianity nationalism

3. Conflict Resolution and Welfare Education

This part gives the students an understanding of the foundations for - and the conceptual differences between - conflict resolution and peacebuilding, the different instruments at work in processes of conflict resolution and peacebuilding, and the various contexts in which these processes operate.

Conflict Resolution

The course begins with a focus on conflict resolution, its definitions, foundations and theoretical approaches. Different instruments for conflict resolution are next introduced, such as track I,II and III negotiations, involving respectively the main conflicting parties; NGOs and individuals from civil society; the grassroots, and local communities. An

Culture is an essential part of conflict and conflict resolution. Cultures are giving us messages that shape our perceptions, attributions, judgments, and ideas of self and other. Though cultures are powerful, they are often unconscious, influencing conflict and attempts to resolve conflict in imperceptible ways.

Cultures are more than language, dress, and food customs. Cultural groups may share race, ethnicity, or nationality, but they also from cleavages of generation, socioeconomic class, sexual orientation, ability and disability, political and religious affiliation, language, and gender — to name only a

few.

Two things are essential to remember about cultures: they are always changing, and they relate to the symbolic dimension of life.

Cultural messages shape our understandings of relationships, and of how to deal with the conflict and harmony that are always present whenever two or more people come together. Writing about or working across cultures is complicated, but not impossible. Here are some complications in working with cultural dimensions of conflict, and the implications that flow from them:

Culture is pluralistic — what you see on the surface may mask differences below the surface.

Therefore, cultural generalizations are not the whole story, and there is no substitute for building relationships and sharing experiences, coming to know others more deeply over time.

Culture is constantly — as conditions of change, cultural groups adapt in dynamic and sometimes unpredictable ways.

Therefore, no comprehensive description can ever be formulated about a particular group. Any attempt to understand a group must take the dimensions of time, context, and individual differences into account.

3.5 Influences of Cultural Conflict on Education

1. Bring together national and international networks for research, data gathering, innovation information and projects on pedagogical innovations in crisis, should be used to a much greater degree. The potential arising from cooperation and exchange of findings between technical cooperation and humanitarian aid on the one hand, and experts and actors in peace education on the other, has to date been left follow; here it would makes sense to establish the corresponding “interfaces”.
2. Reinforce the crisis resistance and adaptability of educational facilities.

Violent conflicts and societal crises are increasingly responsible for the human right to education and, given the present situation, for it being scarcely possible to fully realise this human right by the year 2015. In view of the dramatic extent of the destruction which violent conflicts can wreak overnight, as it were, on existing educational capacities, and the experience that apparently stable societies are not immune to the unexpected outbreak of violent conflicts, greater significance has to be attached to the protection of educational facilities as well as teachers and students.

3. Develop and implement concepts for complex and adapted education intervention in conflict situations and under crisis conditions. It has been widely acknowledged in the meantime that the provision of education capacities in situations of catastrophe, emergency, crisis and war has to be an indispensable element in humanitarian aid and development oriented emergency relief, even though this is not always given the corresponding priority in practice. It is peace education offerings which are, and strategic planning in the field of “Education And Conflict Transformation”. In order to systematically record and describe the complex interplay between “education” and “conflict” in practice, as well as be able to utilise the corresponding insights for practical development and education cooperation, the available scientific instruments would seem to be inadequate :

- * the precise extent to which violent conflicts impair education opportunities and are thus a barrier to the realisation of the universal education goals, and the conditions under which education can continue to be upheld in a societal environment shaped by violence;
- * the manner in which education can aggravate conflicts and intensify the risk of violent conflict escalation;
- * which peace education measures are effective and why, and why which measures fail?
- * the development of suitable methods and curricular approaches for conflict-related education programmes, teaching units and teacher training courses

under crisis conditions;

* of considerable significance is the creation of education and training offerings accompanied by and linked to the establishment of employment opportunities for young school-leavers, as frustrated and unemployed young people in particular represent an enormous risk potential. Here it makes sense to take up the approaches put forward by vocational assistance for young people in postconflict societies. The discussion and transfer of the corresponding pilot programmes could also counter the apparent school-centred nature of the debate outlined here.

4. “Mainstreaming conflict”: Develop criteria for conflict-sensitive education systems and apply these in education reform processes. The insights on the “two faces of education” in societal conflicts, examined above all demonstrate, on the one hand, that mistaken education structures themselves can contribute to the escalation of societal conflicts, and, on the other, that peace-building through education cannot simply take place through the implementation of peace education measures in the narrower sense, but, on the whole, presupposes a conflict-sensitive structure of the educational infrastructure in which the corresponding measures are embedded. The diversity of aspects which can play a role in this respect has not by any means been examined in full. In accordance with the latest research, however, it is to be assumed that the following factors in particular play a key role in the design of conflict-sensitive education systems, and that they should be further operationalised for education assistance within the framework of the sector project.

“The integrative school”. Educational facilities and structures have to be as inclusive and integrative as possible, i.e. allow for equal access for all population groups, and also reflect the social and cultural diversity of society in the syllabi.

“The democratic school”. Educational facilities should practice a democratic and participatory learning culture so as to allow for a constructive way of dealing with conflict and also be embedded in a democratic educational environment which allows all the societal powers to participate in shaping the education system accordingly.

“The pluralistic school”. Educational facilities have to take into account the plurality of human societies to a greater degree and allow for the development of “multiple” and “inclusive” identities, which appreciate differences and heterogeneity and which are able to encounter foreignness with tolerance and empathy. The peace-building identity work to be performed through education is to be further specified in each case with a view to the 80 cultural, political and gender-specific identity concepts - from a cultural stance it is a question of respecting and acknowledging diversity and the development of multiple or “hybrid” cultural identities, - from a political stance it is a question of developing a pluralistic, “cosmopolitan” and non-exclusive understanding of citizenship, - from a gender-specific stance it is a question of dismantling a culture of authoritarian male dominance and violence-conducive models for maleness, and bringing about the equality of the sexes.

5. Utilise education concepts for crisis preventive education assistance. The long tradition of peace education thought and action has brought forth an abundance of proven concepts and action models, which to date have not been utilised within the framework of development cooperation.

An element to be regarded critically is the fact that in welfare education practice it is, evidently, above all activities of only a short and medium duration which predominate. Greater attention should be devoted to long-term measures and to spiral-curricular approaches in curricular development which develop in the course of the school career. Against the background of the criticism that peace education predominantly deals with people who need such education least of all, with welfare education. From a cultural stance it is a question of respecting and acknowledging diversity and the development of multiple or “hybrid” cultural identities, - from a political stance it is a question of developing a pluralistic, “cosmopolitan” and non-exclusive understanding of citizenship, - from a gender-specific stance it is a question of dismantling a culture of authoritarian male dominance and violence-conducive models for maleness, and bringing about the equality of the sexes.

A current starting point for the debate on the “democratic school”, which could also be availed of for development cooperation with a view to the issue of the cultural identity concepts it is recommended that the guidelines for a multicultural policy in a world of diversity as developed in the latest Human

Development Report (HDR 2004) be specified in educational terms.

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An element to be regarded critically is the fact that in peace education practice it, evidently, above all activities of only a short and medium duration which predominate. Greater attention should be devoted to long-term measures and to spiral-curricular approaches in curricular development which develop in the course of the school career. Against the background of the criticism that peace education predominantly deals with people who need such education least of all, with peace education measures in conflict and postconflict intervention, arms exports etc. should also be considered and supported to a greater degree.

6. Develop and implement instruments and processes for conflict analysis of culture and conflict impact analysis for the education sector. Regardless of intensive efforts to develop a comprehensive set of instruments for conflict impact assessment, there is still a need for the elaboration of the relevant analysis and observation instruments, which may be used, in particular, in the field of education assistance. Given the growing insight that it is not least of all the latent effects of education structures and intervention in education assistance which can impact on the dynamism of conflicts, and also in view of the regular criticism of the complete and utter inadequacy of evaluation practice in the field of education measures, the development of the corresponding observation instruments and their implementation has to be given high priority. In this respect, as explained, differentiated indicators and processes have to be developed.

Standards and processes for the evaluation of educational measures.

At first glance many of the proposals cited here appear to go beyond direct education assistance with a conflict-preventive objective, and encompass, in particular with regard to considerations on conflict sensitive educational structures, a very wide range of educational reform issues. The com-

paratively broad approach recommended here has, however, shown itself to be warranted by the facts when seen against the background of the international debate also outlined here. It is also based on the intuition that which is good for the personal development of children is also able to foster welfare within a society:

- introduction of the international dimension and global perspectives on all educational levels and in all forms of education;

- understanding and respect for all people, their cultures, civilisations, values and ways of life; i.e. both the cultures of peoples in their own countries as well as in other nations of the world;

- consciousness for the growing mutual dependence between the peoples and nations of the world;

- ability to communicate with others;

- mediation of a consciousness not only for the rights but also the obligations of individuals, societal groups and nations towards one another,

- furtherance of the understanding for the necessity for international solidarity and cooperation;

- promotion of the readiness of the individual to help overcome societal problems in his more immediate environment, within his country and in a global framework

The coordinates which define the tasks of international education and welfare education have shifted considerably since the adoption of the UNSECO recommendation on education for international understanding. In view of the global political changes it was often suggested within UNESCO that the recommendation from 1974 be revised. Instead of a new draft of the recommendation, at the 44th International Education Conference in Geneva in 1994 a Declaration and an Integrated Framework Action Plan for Education for Peace, Human Rights and Democracy were presented. These documents now address additional aspects not taken into account or left largely undaddressed in the

1977 recommendation: among these are primarily

- * the emphasis on democracy,
- * greater emphasis on intercultural learning and environmental education,
- * the consideration of the gender dimension and the postulate of equality between the sexes,
- * the revaluation of extra-curricular education and the advocacy of improved collaboration between formal education and extra-curricular education,
- * the debate on the positive definition of peace, which, when regarded as a “culture of peace”, goes beyond for welfare of the society.

CHAPTER – IV

METHODOLOGY

4.1 Nature of the Study

The study is basically survey type of Research. Different variables are used for collection of data regarding cultural conflict for interpreting the nature of different variables and its relation with education.

4.2 Sampling for the study

Various techniques have been devised for obtaining a sampling which will be representative of its population. The adequacy of a sample. (i.e. its lack of bias) will depend upon our knowledge of the population or supply as well as upon the method used in drawing the sample (Chatterjee 1976). Here the nature of sampling is purposive type.

4.3 Population

The population of this study is on the students of class XI of North 24 Parganas & Hooghly district in West Bengal.

4.4 Objectives :

1. To study the different aspects of cultural conflict.
2. To study the different components of cultural conflict.
3. To resolve the mechanism of cultural conflict.
4. To elaborate influence of cultural conflict on education.
5. To find out the relationship among different dimensions of cultural conflict and academic achievement.
6. To find out the variation of cultural conflict on the basis of sex and locality.

4.5 Hypotheses :

1. There is no difference on cultural conflict on the basis of caste between boys and girls.
2. There is no difference on cultural conflict on urban & rural on the basis of caste.
3. There is no difference on cultural conflict on the basis of class between boys & girls.
4. There is no difference on cultural conflict on the basis of urban & rural classes.
5. There is no difference on cultural conflict on the basis of religion between boys & girls.
6. There is no difference on cultural conflict on the basis of religion on urban & rural population.
7. There is no difference on cultural conflict on the basis of values between boys and girls.
8. There is no difference on cultural conflict on the basis of values between urban & rural populations.
9. There is no difference on cultural conflict on the basis of Educational management between boys & girls.
10. There is no difference on cultural conflict on the basis of E.M. between urban & rural areas.
11. There is no difference on cultural conflict on the basis of individual difference between boys & girls.
12. There is no difference on cultural conflict on the basis of individual difference between urban & rural population.
13. There is no relation on the basis of cultural conflict between caste and academic achievement.

14. There is no relation on the basis of cultural conflict between class conflict and academic achievement.
15. There is no relation on the basis of cultural conflict between religion and academic achievement.
16. There is no relation on the basis of cultural conflict between values and academic achievement.
17. There is no relation on culture conflict on the basis of cultural conflict between educational management and academic achievement.
18. There is no relation on the basis of cultural conflict between individual difference & academic achievement.
19. There is no relation between overall culture conflict and academic achievement.

4.6 Description of Population

Sl. No.	Name of the school	Boys	Girls	Total
1.	Halishahar Kona High School	65	38	—
2.	Garifa Boys High School	90	—	—
3.	Garifa Girls High School	—	100	—
4.	Adisaptagram High School	38	46	—
5.	Yeasin Mondal Siksha Niketan	41	37	—
6.	Habra Model High School	31	34	—
7.	Uttar Garifa Pallimangal High School	53	23	—
	Total =	318	278	596

4.7 Administration of the Test

The test has been administration under normal conditions in familiar classrooms of the students during school hours. Written directions has been given in Questionnaire in Bengali language. They are specifically assured that their answer will be kept confidential.

In each Question there are 5 options of which one to be selected.

Strongly Agree	Agree	Undecided	Disagree	Strongly disagree
5	4	3	2	1

Likert's five point scale been used for data collection and other measurement.

After administration of the test different cultural conflict Variables are arranged in order for further calculation —

Caste :

Related questions	Maximum Score
1	5 in each question
2	
3	
11	
16	
Total =	25

Class :

Related questions	Maximum Score
4	
5	
6	
7	
8	
Total =	25

Religion :

Related questions	Maximum Score
9	
10	
13	
15	
18	
22	
Total =	30

Values :

Related questions	Maximum Score
23	
14	
29	
20	
21	
Total =	25

Educational Management :

Related questions	Maximum Score
17	
19	
25	
26	
27	
28	
Total =	30

Individual Difference :

Related questions	Maximum Score
12	
24	
32	
30	
31	
Total =	25

4.8 Reliability co-efficient of Cultural Conflict :

Reliability Co-efficient	r
1) Caste	.652
2) Class	.584
3) Religion	.48
4) Values	.81
5) educational Management	.72
6) Social awareness	.67

Therefore, by administrating test-and re-test method it is evident that the score is highly reliable & significant.

4.9 Validity of the test :

Validity is that Quality of a data gathering instrument or procedure that enables it to determine what is was designed to determine.

Out of different types of validity, contest validity is estimated by evaluating the releavance of the test items, individually and as a whole. Each item should be sampling of the knowledge a performance which the test purpose to measure.

A highly reliable test must be valid. In the present study different validity index of iron Academic Variables are given below :

C. C. Variables	Validity Index
1) Caste	.80
2) Class	.76
3) Religion	.69
4) Values	.90
5) Educational Management	.84
6) Individual difference	.81

Therefore, the test is valid.

Assessment of Cultural Conflict :

The Questionnaire presented for data collection has been standardized in the usual way and finally 32 items has been selected out of 76 items.

For standardization of each item 't' test has been administered by making two groups consisting of high and low group.

The 't' test for item analysis has been presented below :

Cultural conflict Variables

4.3 Item Analysis :

Item No.	High Group (N = 200)		Low Group (N = 200)		t-test
	M	SD	M	SD	
1.	3.25	.62	2.12	.54	19.48
2.	2.11	.64	1.98	9.6	2.16
3.	2.98	.58	2.10	.62	14.66
4.	3.01	.62	2.98	.51	.53
5.	3.44	.72	3.24	.65	2.94
6.	4.02	.58	3.12	.42	18
7.	3.56	.68	2.25	.71	21.83
8.	3.58	.55	2.48	.65	18.33
9.	4.45	.66	3.25	.70	20
10.	3.78	.72	2.98	.52	5
11.	3.28	.61	3.18	.50	1.81
12.	3.65	.48	2.70	.62	19
13.	3.45	.61	2.56	.58	15.08
14.	3.89	.64	3.021	.66	7.25
15.	4.12	.67	3.25	.56	2.42
16.	2.06	.71	1.98	.65	1.33
17.	3.65	.62	2.12	.22	32.25
18.	3.48	.63	2.46	.54	20.40
19.	3.89	.62	2.98	.52	15.96
20.	3.56	.72	3.48	.68	1.14
21.	2.95	.59	2.88	.54	1.4
22.	3.28	.56	2.85	.62	7.28
23.	3.88	.63	3.22	.71	9.8
24.	3.40	.54	2.20	.53	24

Item No.	High Group (N = 200)		Low Group (N = 200)		t-test
	M	SD	M	SD	
25.	2.46	.62	1.80	.58	11
26.	3.36	.65	2.25	.56	18.5
27.	2.42	.56	2.32	.62	2
28.	3.45	.66	2.60	.51	17
29.	3.65	.67	2.92	.58	12.16
30.	3.48	.52	3.41	.48	1.4
31.	3.86	.56	3.21	.48	13
32.	3.84	.63	3.78	.46	1.2
33.	3.65	.61	3.61	.52	.71
34.	3.89	.45	3.79	.62	2
35.	3.45	.66	3.40	.58	0.83
36.	3.88	.56	3.78	.66	1.66
37.	3.79	.59	3.01	.48	15.60
38.	3.60	.69	2.81	.61	13.1
39.	3.55	.72	3.42	.61	2.16
40.	3.85	.66	3.22	.61	10.50
41.	3.79	.70	3.69	.62	1.51
42.	3.86	.56	2.71	.42	28.75
43.	3.46	.81	3.32	.67	2
44.	3.48	.58	3.42	.56	1.2
45.	3.50	.66	3.11	.52	7.8
46.	3.48	.59	2.87	.48	10.16
47.	3.62	.62	2.92	.58	11.66
48.	3.88	.59	3.14	.46	14.08
49.	3.25	.59	3.18	.48	1.4
50.	3.11	.66	3.10	.61	0.6
51.	3.62	.62	2.81	.60	13.5

Item No.	High Group (N = 200)		Low Group (N = 200)		t-test
	M	SD	M	SD	
52.	3.89	.58	3.30	.46	11.8
53.	3.65	.62	3.61	.54	0.8
54.	3.82	.58	3.71	.52	2
55.	3.22	.61	3.32	.56	1.72
56.	3.42	.72	3.25	.59	2.83
57.	4.44	.59	3.10	.52	26.8
58.	3.66	.62	3.52	.52	2.45
59.	3.68	.60	3.66	.56	0.4
60.	3.87	.58	2.91	.55	19.2

After items analysis selected items are confirmed, which are significant in t-test.

The reliability of the test was confirmed by reliability co-efficient of Test-Retest method shows in the previous table. Content validity was determined by some experts' opinion. The norm of the test is given below :

4.11 Norm of Cultural Conflict

	Caste	Class	Religion	Values	E.M.	I.D.
M	11.75	17.09	23.05	13.72	21.85	20.05
Mean	12.36	18.42	25.86	13.76	28.24	25.69
SD	2.77	3.742	3.76	4.29	2.7	3.08

After fixation of norm and standardization of the test items descriptive as well as inferential statistic is to be applied for analysis and interpretation of data.

4.12 Data Analysis :

a) Descriptive Statistics

Means and standard deviation of various groups have been presented in the following tables.

Mean and standard deviation of Cultural Conflicts for total sample (N = 596).

	Caste	Class	Religion	Values	E.M.	I.D.
M	11.75	17.09	23.05	13.72	21.85	20.05
S.D.	2.77	3.74	3.76	4.29	2.7	3.08
N	235	235	235	235	235	235

Mean and standard deviation of Cultural Conflicts for Urban and Rural Populations :

Cultural Conflict	Urban (N=200)		Rural (N=200)		t level
	M	S.D.	M	S.D.	
Caste	10.87	2.75	13.24	3.05	8.18
Class	21.85	3.48	18.3	3.72	9.88
Religion	21.12	2.66	24.25	4.06	9.125
Values	14.52	3.20	15.52	3.44	3.012
Educational Management	22.8	4.02	21.62	3.66	3.072
Individual difference	20.52	2.31	19.25	1.91	6.018

Significance mean differences in the measures of Cultural Conflicts between boys and girls

Cultural Conflicts	Boys (N = 200)		Girls (N = 200)		“t”
	M	S.D.	M	S.D.	
Caste	13.24	2.75	10.875	3.05	3.69*
Class	16.50	3.48	18.3	3.72	2.25
Religion	24.25	2.66	21.12	4.06	*4.08
Values	14.52	3.20	15.52	3.44	1.34
Educational Management	23.62	4.02	20.80	3.66	3.28*
Individual difference	20.525	2.31	19.25	1.91	2.69*

From the 't' test it is found that Hypothesis related to caste Religion I.M. and I.D. activity is significant.

Significance of mean difference in Cultural Conflict between high achiever and low achiever.

	High achiever		Low achiever		t
	M	SD	M	SD	
	139.30	12.09	130.7	16.67	2.96

Since the mean difference between high achiever and low achiever is significant, it reveals that Cultural Conflict variables & Academic Achievement is highly correlated. Academic Achievement score is taken from the scores of secondary level.

X² values showing Relationship between Cultural Conflict & Academic Achievement.

Caste :

	Above Mdn	Below Mdn	Total
High Achievers	24	36	60
Low Achiever	32	28	60
<i>Total</i>	56	64	

X² = 1.07, Not significant

Class :

	Above Mdn	Below Mdn	Total
High Achievers	15	45	60
Low Achiever	27	33	60
<i>Total</i>	42	78	

X² = 2.63, Not significant

Religion :

	Above Mdn	Below Mdn	Total
High Achievers	38	22	60
Low Achiever	18	42	60
<i>Total</i>	56	64	

$X^2 = 6.69$, X^2 is significant at .01 level

Values :

	Above Mdn	Below Mdn	Total
High Achievers	22	38	60
Low Achiever	36	24	60
<i>Total</i>	58	62	

$X^2 = 3.27$, Not Significant

Educational Management :

	Above Mdn	Below Mdn	Total
High Achievers	39 (A)	21 (B)	60
Low Achiever	20 (C)	40 (D)	60
<i>Total</i>	59	41	

$X^2 = 3.27$, Not Significant

Individual difference :

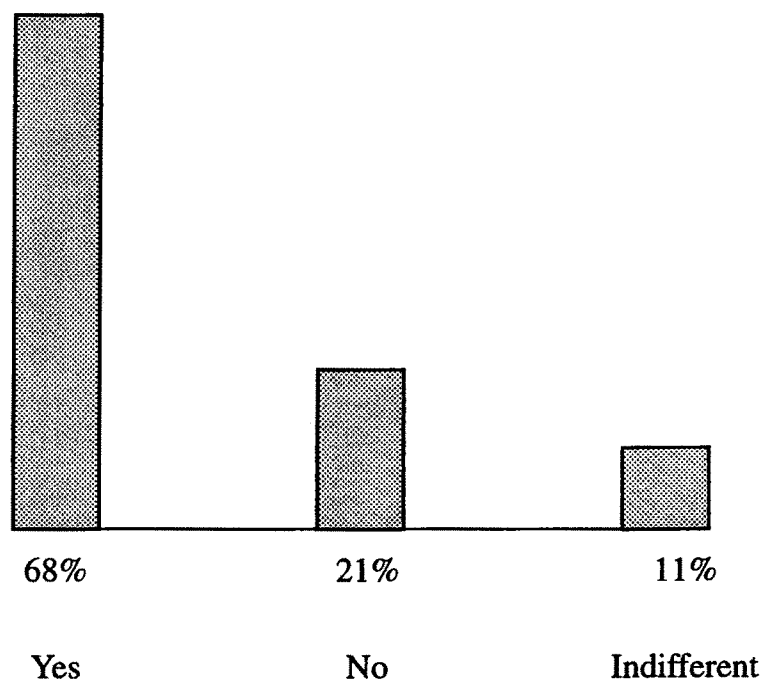
	Above Mdn	Below Mdn	Total
High Achievers	48	12	60
Low Achiever	31	29	60
<i>Total</i>	79	41	

$X^2 = 5.35$, Significant at .01 level.

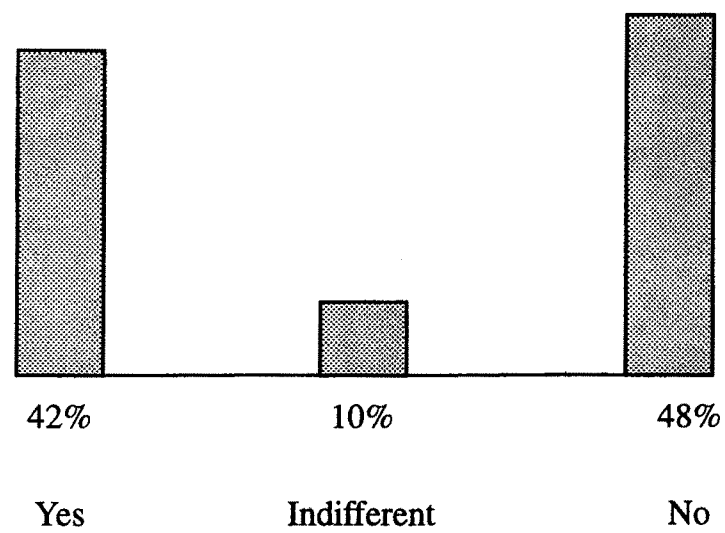
$$X^2 = \frac{N (AD - BC)^2}{(A + B) (C + D) (A + C) (B + D)}$$

4.13 Graphical presentation

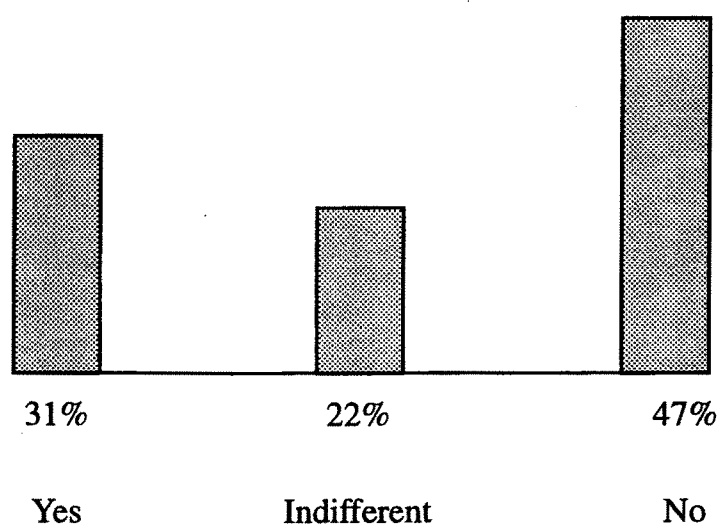
1. Cultural conflicts arise because of the differences in values and norms among different caste



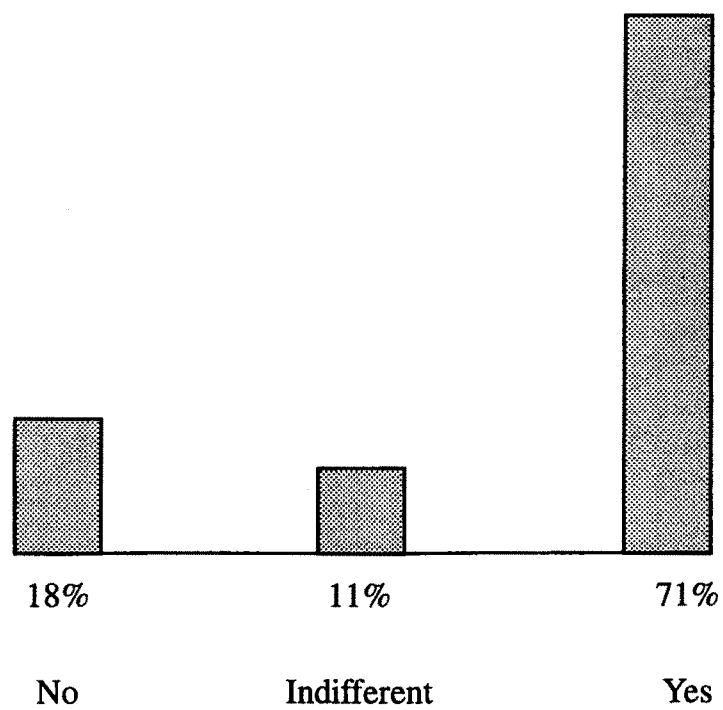
2. Misunderstanding in values and culture lead to conflict among the caste



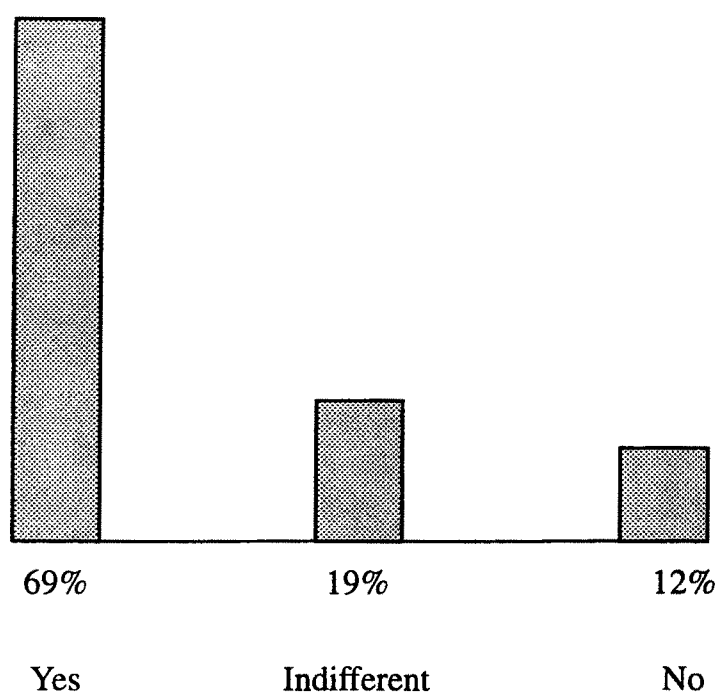
3. Illiteracy is a common problem within lower caste.



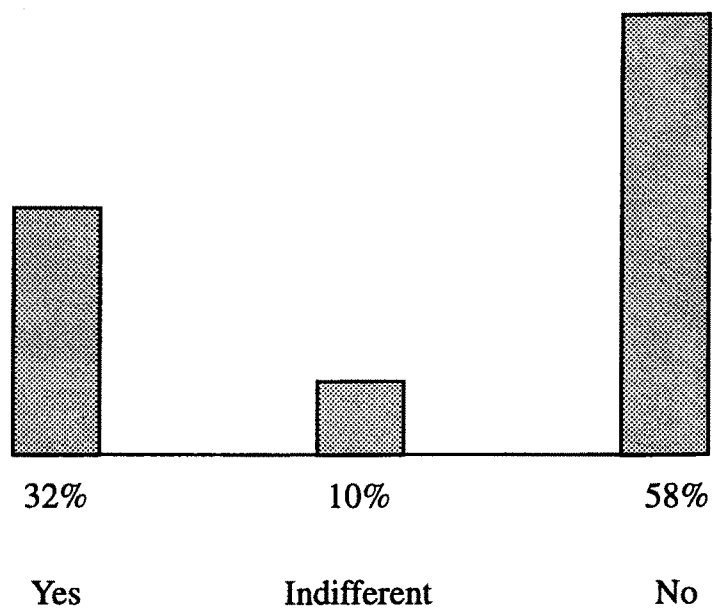
4. Economic class difference is the percent trend in globalized world causing conflict.



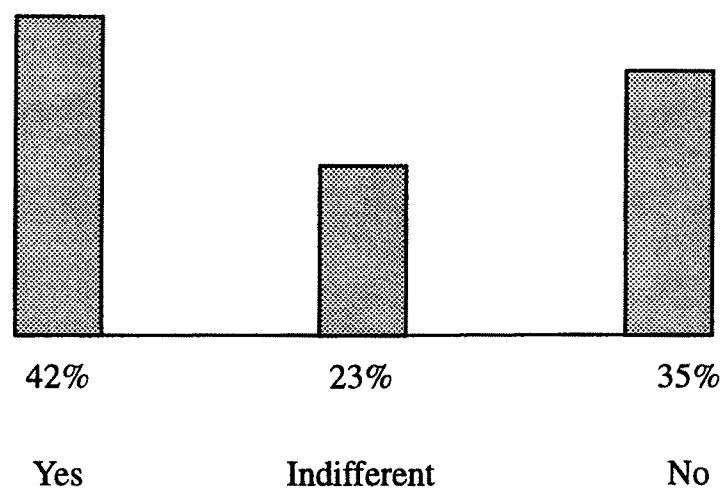
5. Class difference makes inequality in education.



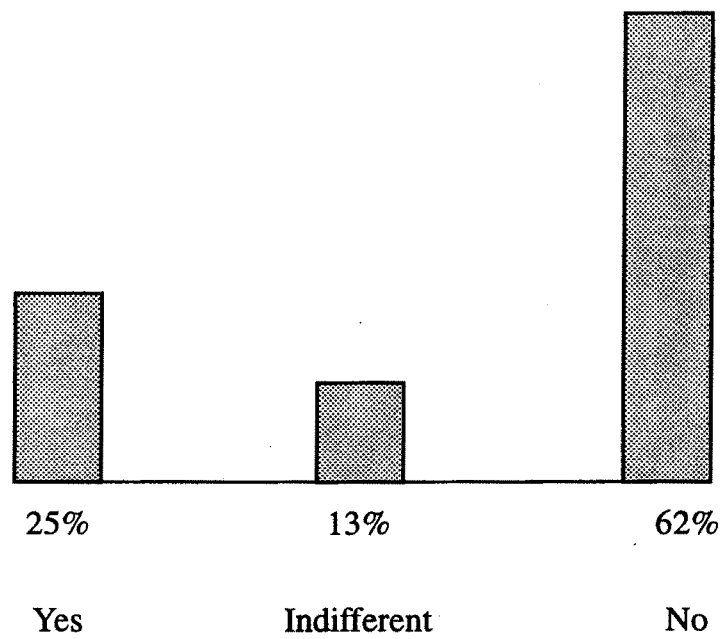
6. Class conflict have had an impact on educational development



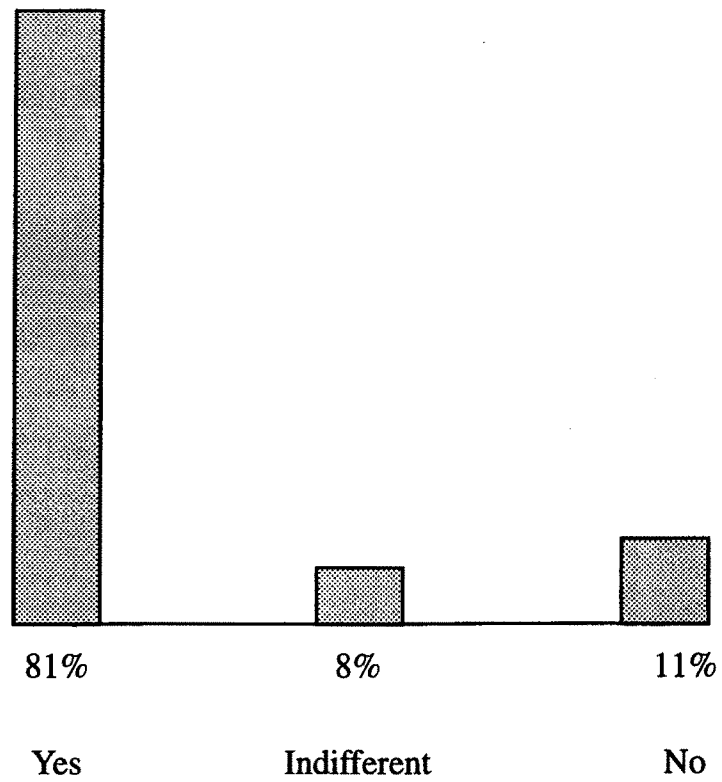
7. Class conflict can create devaluations within a society



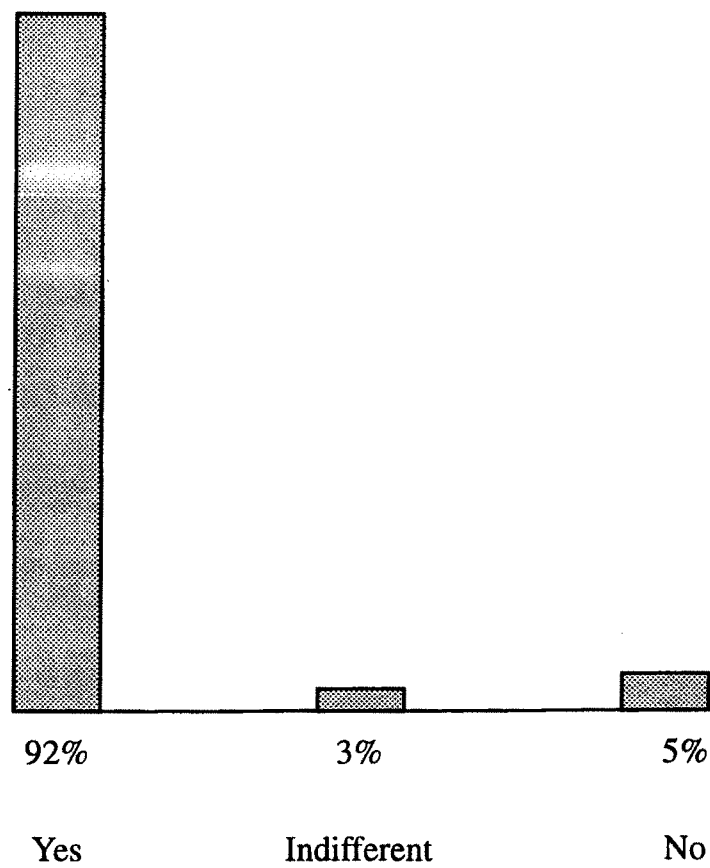
8. Class conflict may generate social crisis.



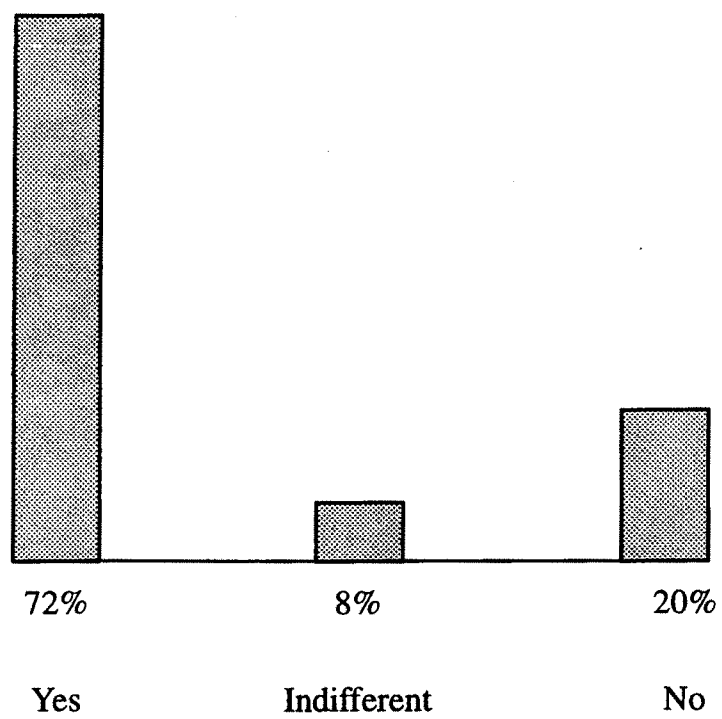
9. Religious conflict generated most prolonged and the most violent conflict.



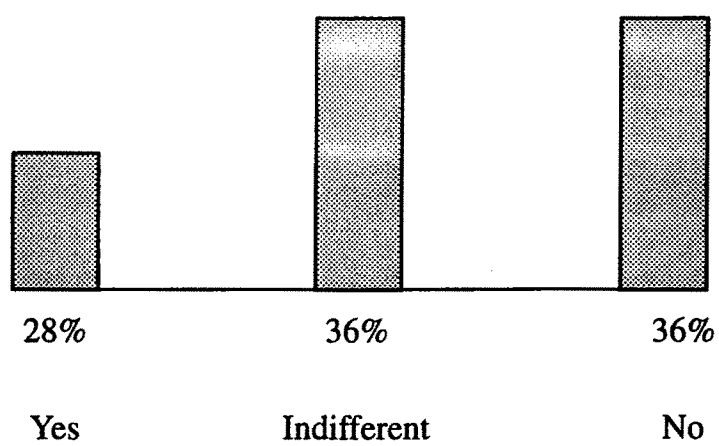
10. Religious conflict is a major threat against the existence of the world.



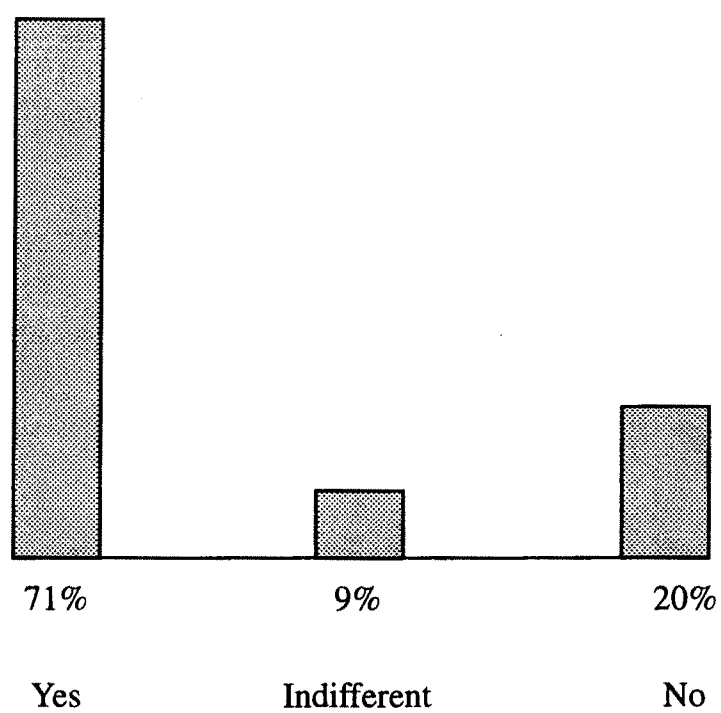
11. Economic insecurity may cause conflict in a caste based society



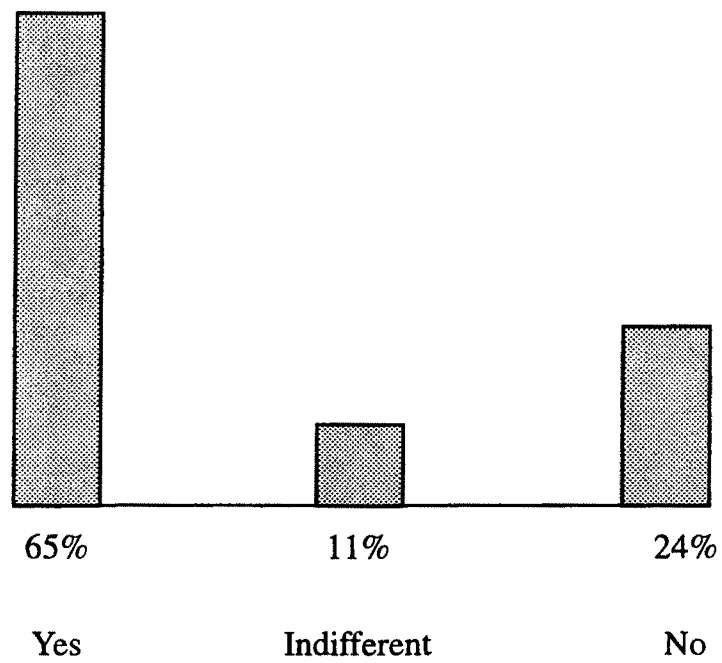
12. Societal traditions provide a set of powerful political precepts and practices.



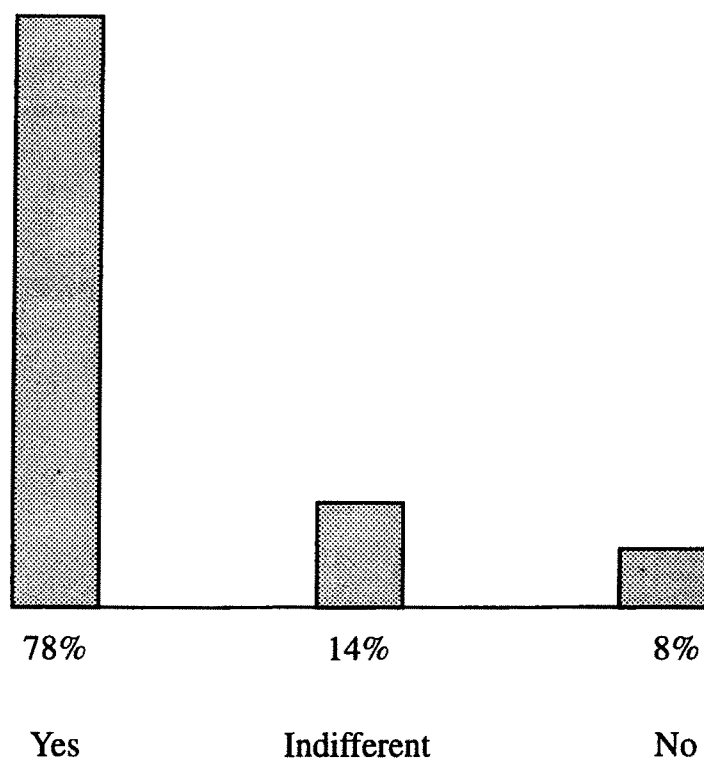
13. Religious organizations are rich sources of welfare services



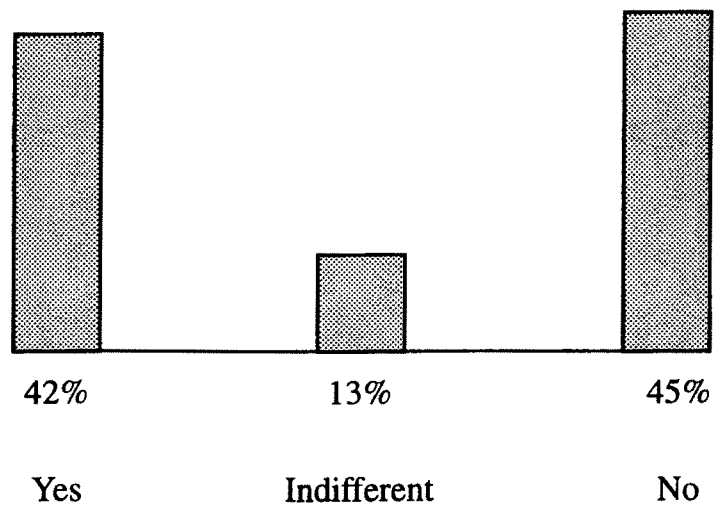
14. Regional values may cause conflict in India



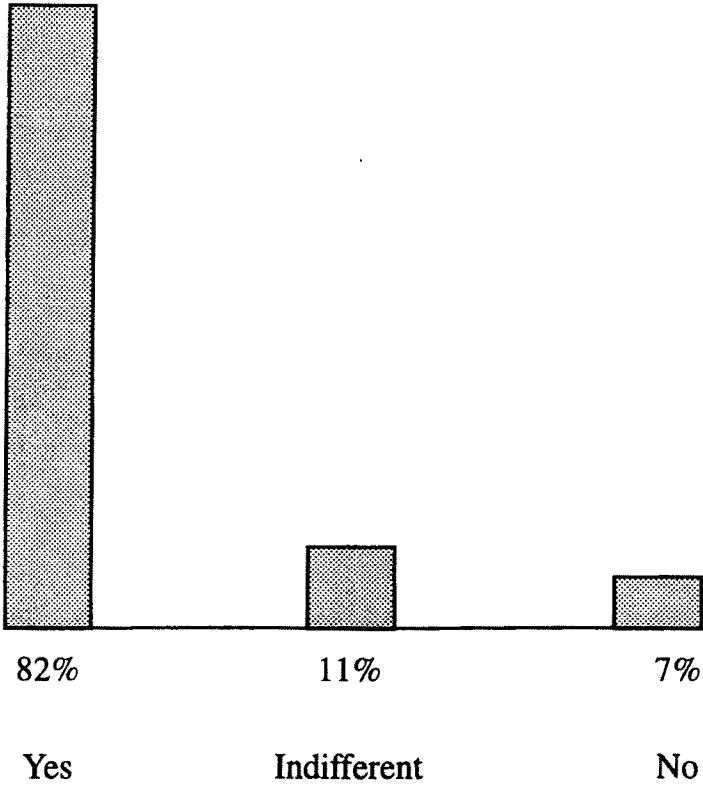
15. Religious conflict may result religious intolerance, sectarianism or antinationalism



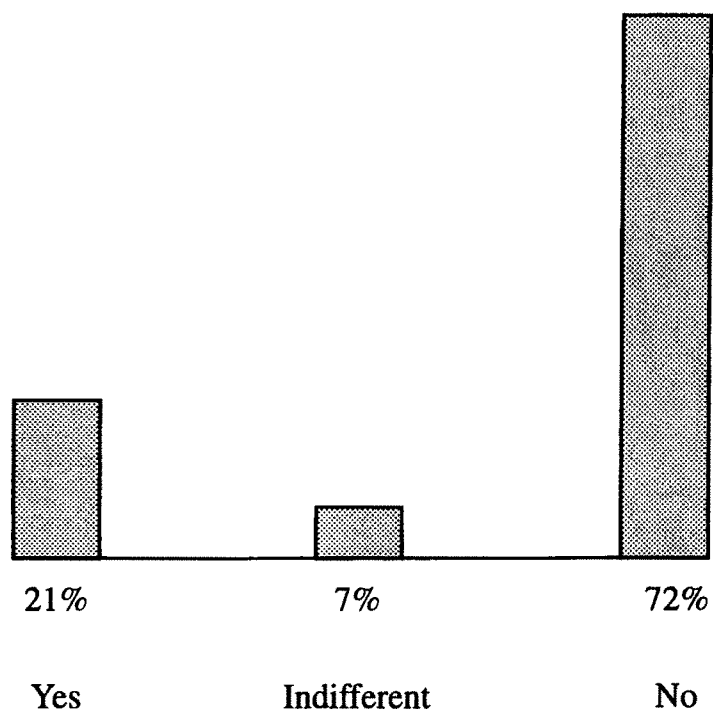
16. Higher caste & lower caste differ in attitude



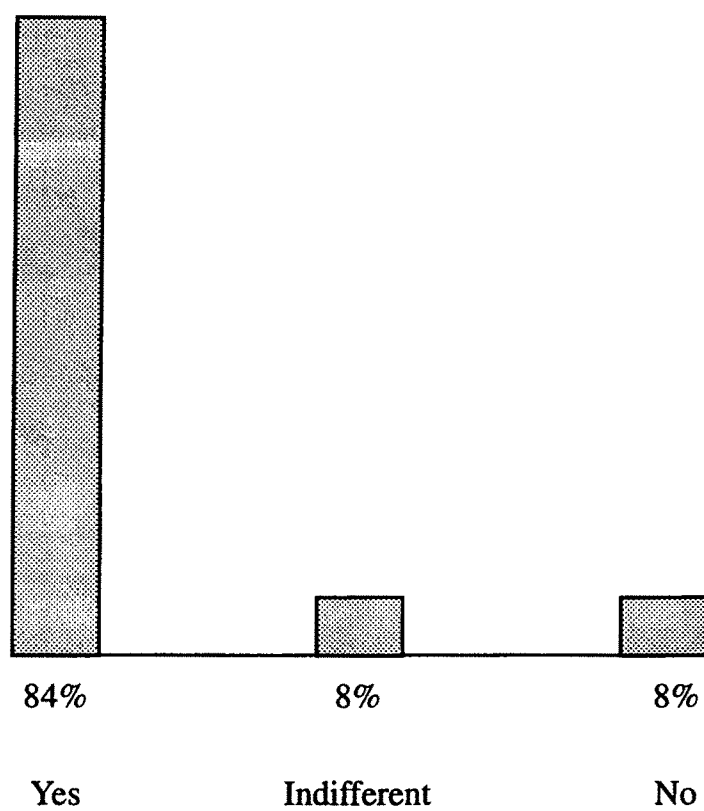
17. For removing conflict Educational facilities to be provided



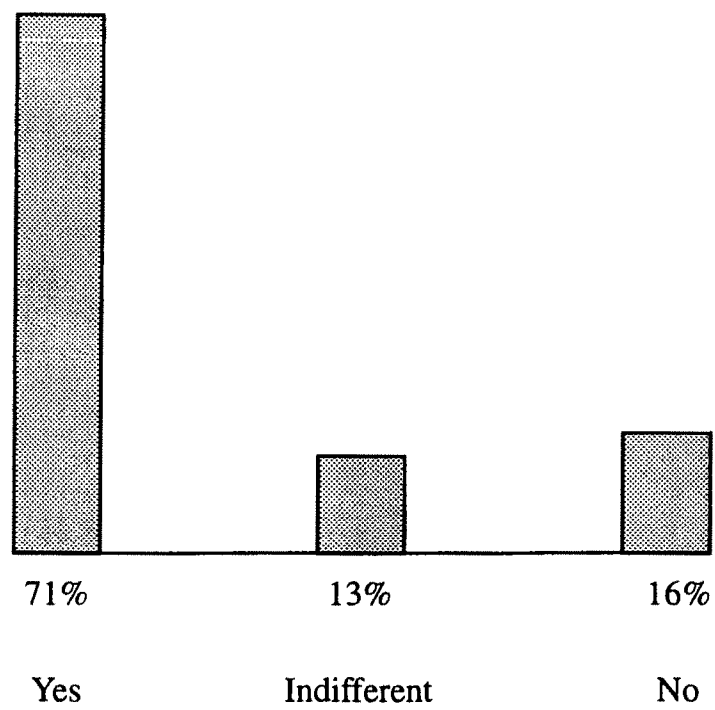
18. Political revolution was preceded by a religious and cultural revolutions



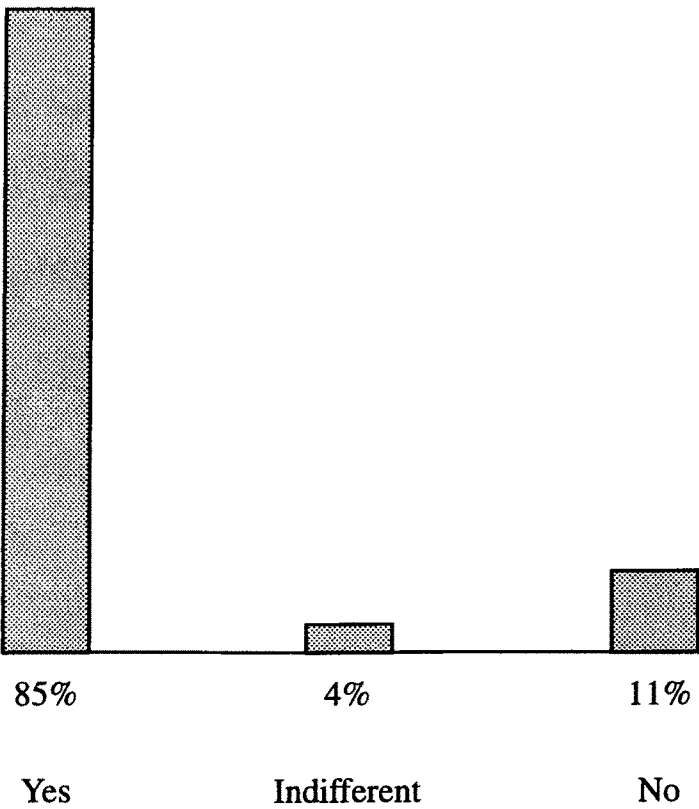
19. Educational programmes should use a community based, participatory approach for capacity building



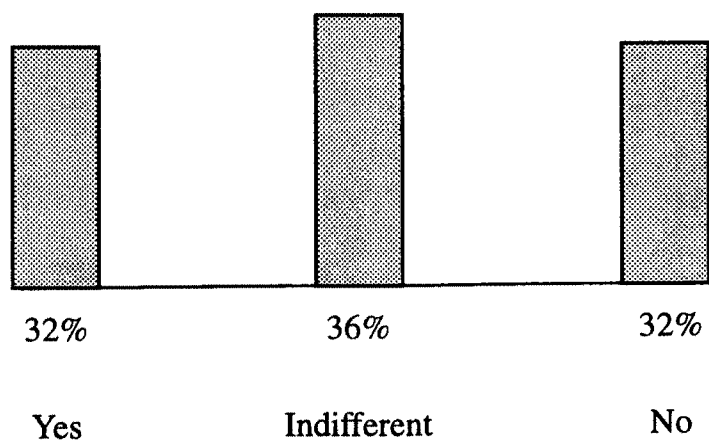
20. Way of life is some what different in many areas and education is not directly involved on life centric values.



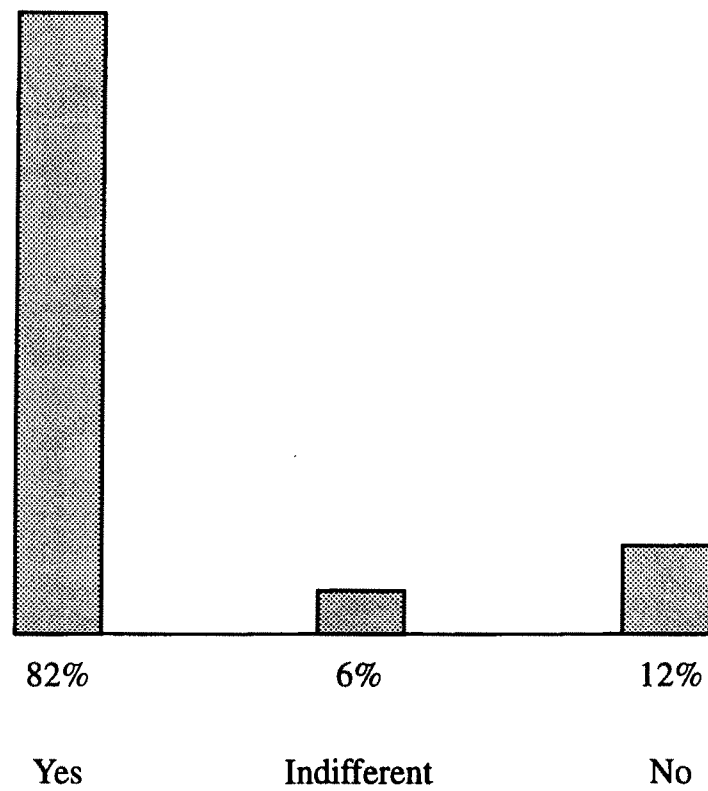
21. Law and order can be helpful for developing values.



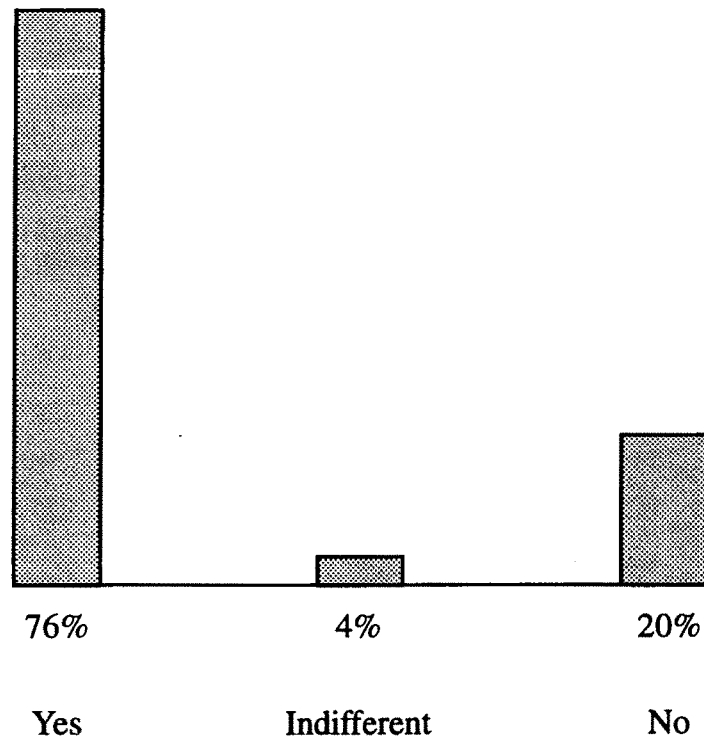
22. Religion has been an important focal point for the development of personal and group identity



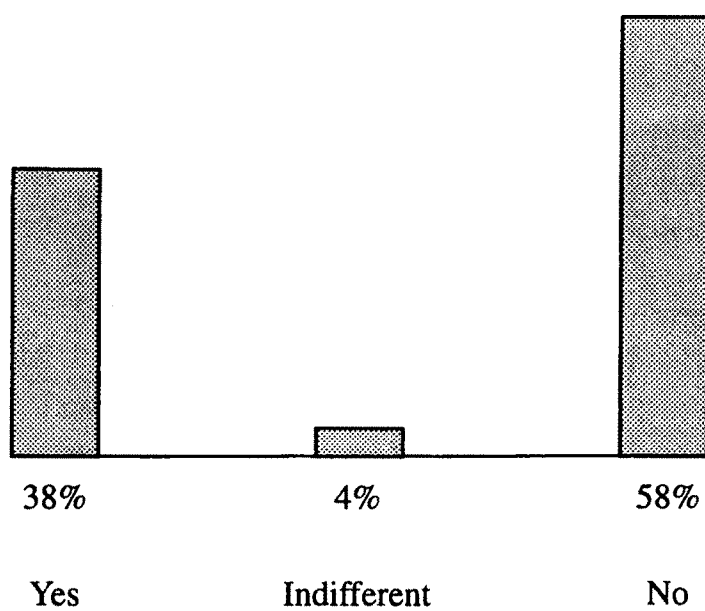
23. Degradation of human values can lead crisis.



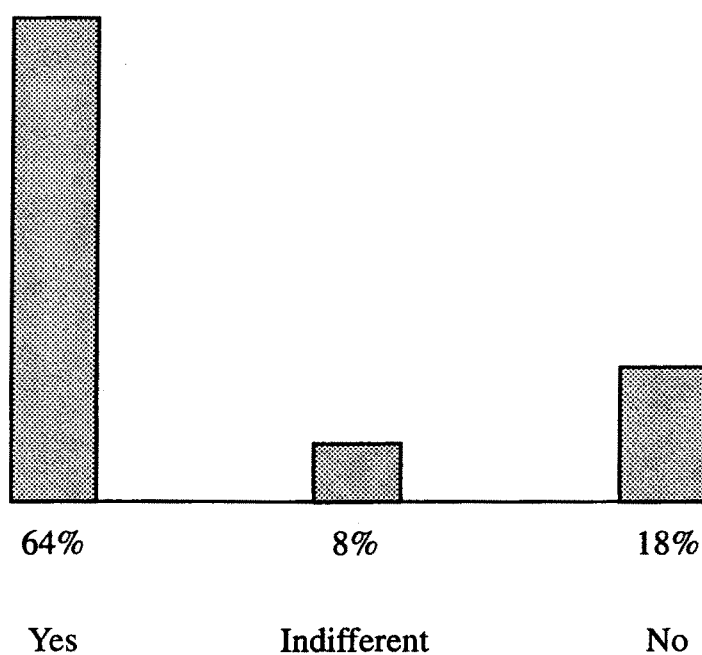
24. Diversity is seen in terms of social coexistence of political systems can lead conflict



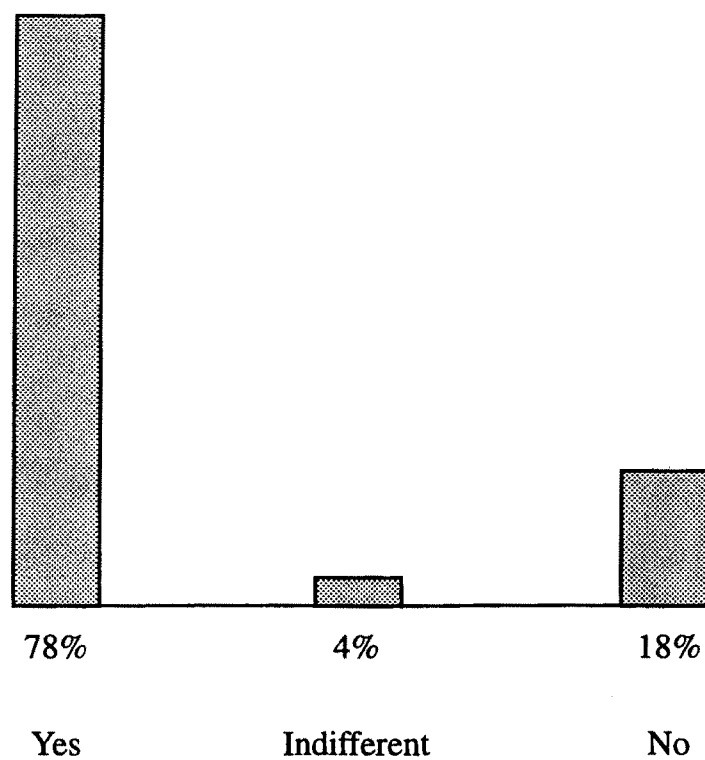
25. Education should be gender sensitized accessible to all he types of Groups
may develop cultural conflict



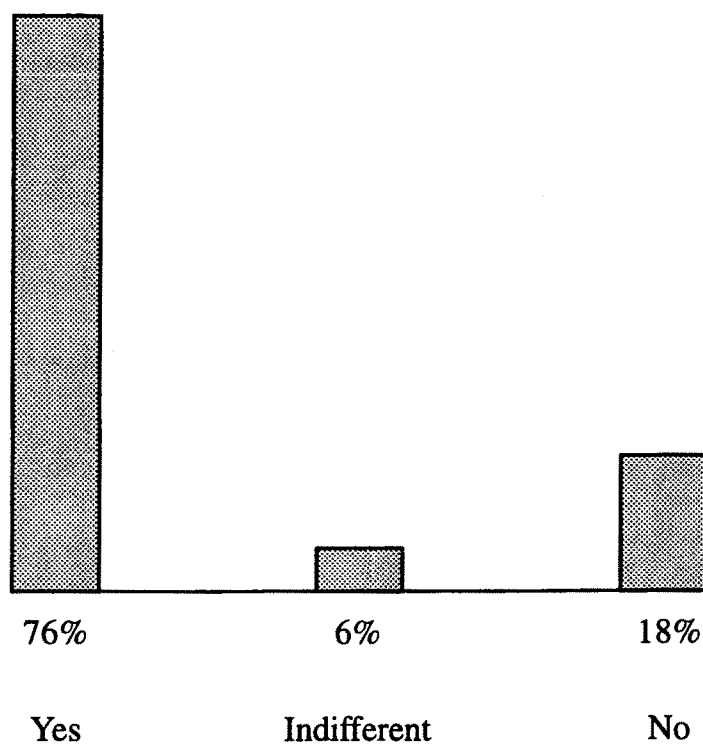
26. Curriculum policy should support the long term development of individual studies and influencing welfare education against cultural conflict.



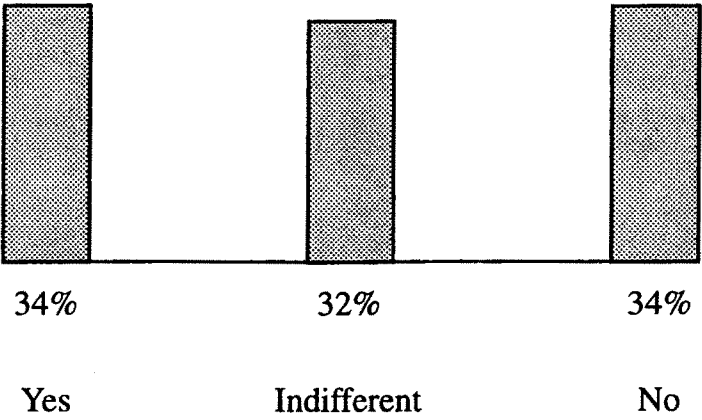
27. Education fosters social peace, contributes overcoming social inequality against cultural conflict



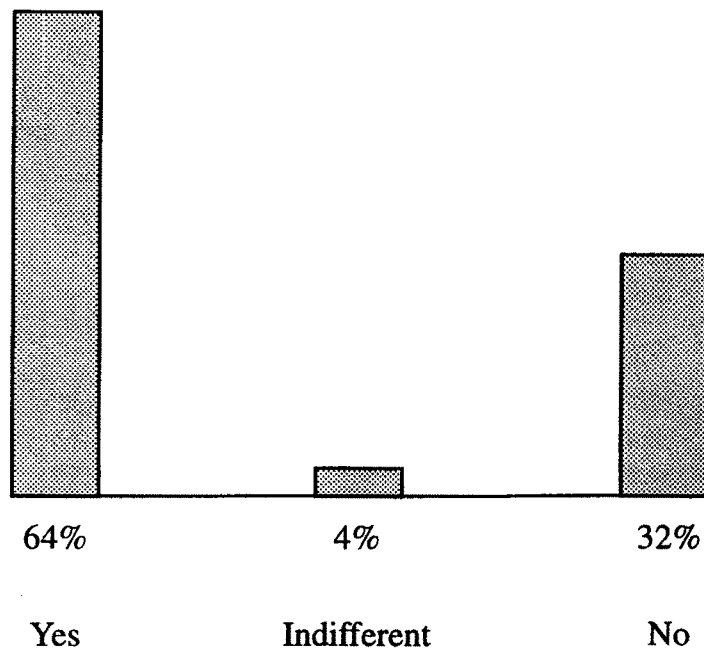
28. Education Programmes should be enriched to include life skills of overcoming cultural conflict.



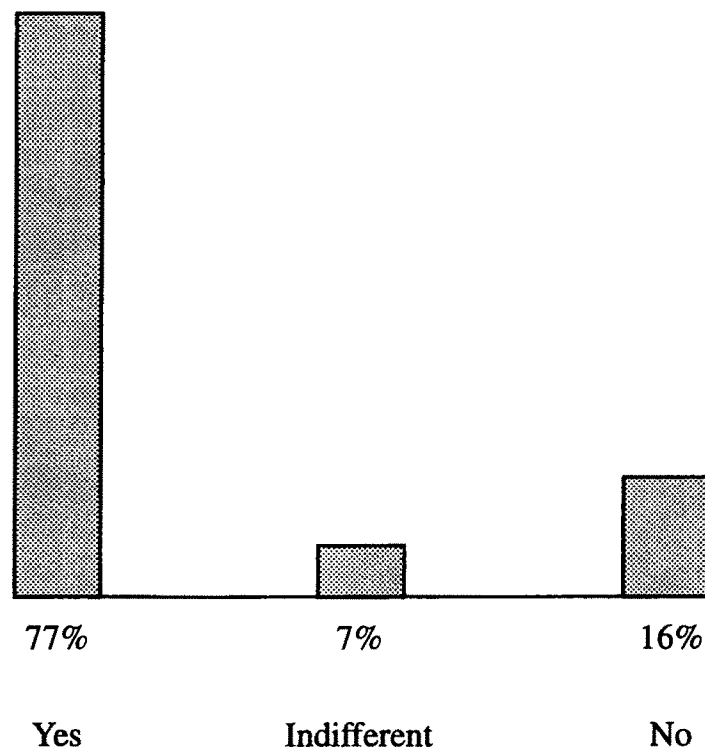
29. Social values are rooted from cultural conflict.



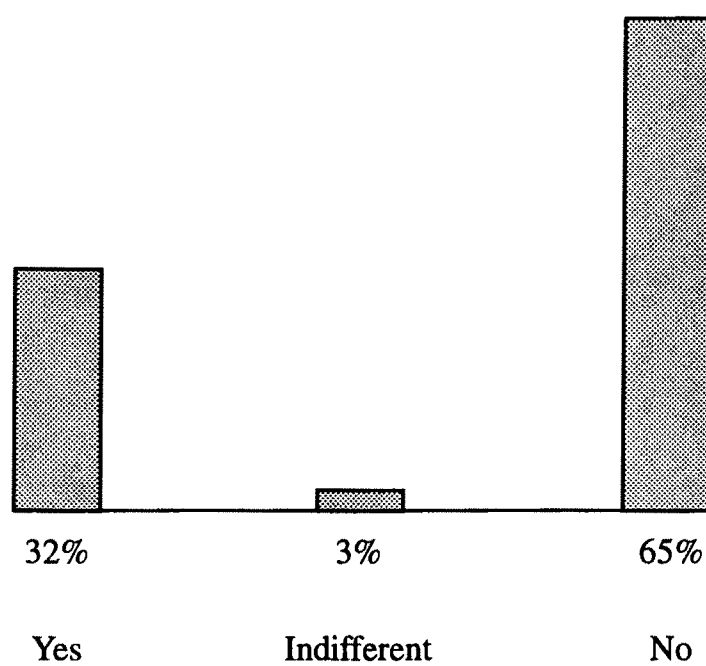
30. Cultural distinctiveness of a society makes cultural conflict causing individual difference.



31. Cultural conflict is a deeply felt expression of cultural identity of a society and individual too.



32. Cultural conflict develops due to clash of individual differences



CHAPTER V

CHAPTER V

SUMMARY AND CONCLUSION

Introduction :

Culture is an integral part of conflict and conflict resolution. Cultures are giving us information that shape our perceptions, attributions, judgments, and ideas of self and other. Though cultures are powerful, they are often unconscious, influencing conflict and attempts to resolve conflict in imperceptible ways.

Cultures are more than language, dress, and food customs. Cultural groups may share race, ethnicity, or nationality, but they also form cleavages of generation, socioeconomic class, sexual orientation, ability and disability, political and religious affiliation, language, and gender.

Two things are essential to remember about cultures: they are always changing, and they relate to the symbolic dimension of life.

Cultural components shape our understandings of relationships, and of how to deal with the conflict and harmony that are always present whenever two or more people come together. Writing about or working across cultures is complicated, but not impossible.

Some essential features :

- * Culture is multifaceted which guides our unity in diversity.
- * Culture is constantly as conditions of change, cultural groups adapt in dynamic and sometimes unpredictable ways.

Therefore, no comprehensive description can ever be formulated about a particular group. Any attempt to understand a group must take the dimensions

of time, context, and individual differences into account.

Culture is knowing the cultural norms of a given group does not predict the flexible behavior of a member of that group, who may not conform to norms for individual or contextual reasons.

Cultures are embedded in every conflict because conflicts arise in human relationships. Cultures affect the ways we name, frame, blame, and attempt to tame conflicts. Whether a conflict exists at all is a cultural question. In an interview a man indicated he had experienced no conflict at all for the previous 40 years. Among the possible reasons for his denial was a cultural preference to see the world through lenses of harmony rather than conflict, as encouraged by his philosophical upbringing.

Culture is always a factor in conflict, whether it plays a central role or influences it subtly. For any conflict that touches us where it matters, where we make meaning and hold our identities, there is always a cultural component.

Conflicts between teenagers and parents are shaped by generational culture, and conflicts between spouses or partners are influenced by gender culture. In organizations, conflicts arising from different disciplinary cultures escalate tensions between co-workers, creating strained or inaccurate communication and stressed relationship. Culture permeates conflict no matter what sometimes pushing forth with intensity, other times quietly snaking along, hardly announcing its presence until surprised people nearly stumble on it.

Culture is inextricable from conflict, though it does not cause it. When differences surface in families, organizations, or communities, culture is always present, shaping perceptions, attitudes, behaviours, and outcomes.

When the cultural groups we belong to are a large majority in our community or nation, we are less likely to be aware of the content of the messages they send us. Cultures shared by dominant groups often seem to be “natural,” “normal” — the way things are done.” We only notice the effect of cultures that are different from our own, attending to behaviors that we label exotic or strange.

Cultures may act like temperamental children: complicated, elusive, and difficult to predict. Unless we develop comfort with culture as an integral part of conflict, we may find ourselves tangled in its net of complexity, limited by our own cultural lenses. Cultural fluency is a key tool for managing multilayered, cultural conflicts.

Cultural fluency means familiarity with cultures: their natures, how they work, and ways they intertwine with our relationships in times of conflict and harmony. Cultural fluency means awareness of several dimensions of culture, including

- * Communication,
- * Ways,
- * Approaches,
- * Identities and roles.

These are just some of the ways that taming conflict varies across cultures. Third parties may use different strategies with quite different goals, depending on their cultural sense of what is needed. In multicultural contexts, parties' expectations of how conflict should be addressed may vary, further escalating an existing conflict.

Approaches to meaning-making also vary across cultures. Hampden-Turner and Trompenaars suggest that people have a range of starting points for making sense of their lives, including:

- * universalist (favoring rules, laws, and generalizations) and particularist (favoring exceptions, relations, and contextual evaluation)
- * specificity (preferring explicit definitions, breaking down wholes into component parts, and measurable results) and diffuseness (focusing on patterns, the big picture, and process over outcome)
- * inner direction (sees virtue in individuals who strive to realize their conscious purpose) and outer direction (where virtue is outside each of us in natural rhythms, nature, beauty, and relationships)
- * synchronous time (cyclical and spiralling) and sequential time (linear and

unidirectional).

In collectivist settings, the following values tend to be privileged :

- * cooperation
- * Respect
- * participation in shared progress
- * reputation of the group
- * interdependence

In individualist settings, the following values tend to be privileged :

- * competition
- * independence
- * individual achievement
- * personal growth and fulfillment
- * self-reliance

When individualist and communitarian starting points influence those on either side of a conflict, escalation may result. Individualists may see no problem with “no holds barred” confrontation, while communitarian counterparts shrink from bringing dishonor or face-loss to their group by behaving in unseemly ways. Individualists may expect to make agreements with communitarians, and may feel betrayed when the latter indicate that they have to take their understandings back to a larger public or group before they can come to closure. In the end, one should remember that, as with other patterns described, most people are not purely individualist or communitarian. Rather, people tend to have individualist or communitarian starting points, depending on one’s upbringing, experience, and the context of the situation.

Cultural Conflict and Education

1. Complex organizations require complex but easy to use systems that can allow for effective functioning through out the organization in education. The integrated conflict management systme is a series of tools, methodologies and processes that an organization puts in place to address dis-

putes and conflicts. Working in close collaboration with senior managers and the management these will be designed to serve the unique needs of individual.

2. Systems will include mechanisms for dispute reporting, consensus building, and the design of systems in education. Recommendations for desirable and appropriate conduct in working groups and cross-functioning teams will be made and communicated across the organization. This in turn helps to keep the costs of conflict low, challenges the organization to use conflicts as learning opportunities to engender creativity and innovation and encourages openness and honesty in addressing difficult issues.
3. The costs of conflict are economic, social and psychological. For education, unmanaged conflicts can have a negative impact on output, result in greater achievement, increased stress, health related disorders and high absenteeism. Unmanaged conflict can also seriously jeopardize an organizations integrity and even survival.
4. By enjoining a broad repertoire of models or precedents of desirable behavior in conflicted circumstances while specifically admonishing others, social implicitness influences the desirability and likelihood of certain courses of action over others. When utilized constructively, education can affect individual and social responses to triggering events through.
5. It is essential to recognize that the experience of conflict evokes a deepseated need for affirmation of identity and restoration of meaning. Conflict resolution does more than address material clashes of interest; it speaks to social reintegration, restoration and redemption, existential security, personal transcendence and transformation. These concepts are drawn from the societal confusion, which may be defined as any process that explicitly connects us to the largest possible context to which we belongs (said, lerche and lerche 1995). The affirmation of individual and group identity achieved through redemptive transformation is essential in giving meaning to a conflict and its resolution in education. Attempts to conflict resolution practices deny an essential component of healing and social restoration that permits conflicts to be experienced as resolved

for educational improvement & social progress.

6. A code of conduct should be implemented.
7. Appropriate measures should be taken to improve the living standard of the poverty stricken population. More job opportunities should be created and technical training should be provided to the workers so that they may also qualify for higher paid jobs.
8. Regular meetings should be convened between the cultural societies can play a very important role. NGOS may be encouraged to work in this direction.
9. School curriculum should be revised. This will help the younger generation to know and understand better its neighbors. Revision of the school curriculum and that the recommendations are necessarily incorporated.

METHODOLOGY

Nature of the Study

The study is basically survey type of Research. Different variables are used for collection of data regarding cultural conflict for interpreting the nature of different variables and its relation with education.

Sampling for the study

Various techniques have been devised for obtaining a sampling which will be representative of its population. The adequacy of a sample. (i.e. its lack of bias) will depend upon our knowledge of the population or supply as well as upon the method used in drawing the sample (Chatterjee 1976). Here the nature of sampling is purposive type.

Population

The population of this study is on the students of class XI of North 24 Parganas & Hooghly district in West Bengal.

Objectives :

1. To study the different aspects of cultural conflict.
2. To study the different components of cultural conflict.
3. To resolve the mechanism of cultural conflict.
4. To elaborate influence of cultural conflict on education.
5. To find out the relationship among different demensions of cultural conflict and academic achievement.
6. To find out the variation of cultural conflict on the basis of sex and locality.

Hypotheses :

1. There is no difference on cultural conflict on the basis of caste between boys and girls.
2. There is no difference on cultural conflict on urban & rural on the basis of caste.
3. There is no difference on cultural conflict on the basis of class between boys & girls.
4. There is no difference on cultural conflict on the basis of urban & rural classes.
5. There is no difference on cultural conflict on the basis of religion between boys & girls.
6. There is no difference on cultural conflict on the basis of religion on urban & rural population.
7. There is no difference on cultural conflict on the basis of values between boys and girls.
8. There is no difference on cultural conflict on the basis of values between urban & rural populations.
9. There is no difference on cultural conflict on the basis of Educational management between boys & girls.

10. There is no difference on cultural conflict on the basis of E.M. between urban & rural areas.
11. There is no difference on cultural conflict on the basis of individual difference between boys & girls.
12. There is no difference on cultural conflict on the basis of individual difference between urban & rural population.
13. There is no relation on the basis of cultural conflict between caste and academic achievement.
14. There is no relation on the basis of cultural conflict between class conflict and academic achievement.
15. There is no relation on the basis of cultural conflict between religion and academic achievement.
16. There is no relation on the basis of cultural conflict between values and academic achievement.
17. There is no relation on culture conflict on the basis of cultural conflict between educational management and academic achievement.
18. There is no relation on the basis of cultural conflict between individual difference & academic achievement.
19. There is no relation between overall culture conflict and academic achievement.

FINDINGS :

From Hypotheses testing :

OH1: Null hypothesis OH1 is rejected. It proves there is a difference on cultural conflicts on the basis of caste between boys & girls.

In our country we cannot think about our society without caste. Though it interrupts the development of society by the sectarian concept.

Politically caste stratification is to be encouraged in the name of equality do almost nothing since independence.

- OH2: Null hypothesis No-2 has been rejected which proves caste difference exists between urban and rural areas.
- OH3: Null hypothesis OH3 is accepted. Therefore class difference does not exist on the basis of boys & girls in relation to cultural conflict.
- OH4: Null hypothesis is rejected. It shows there is a cultural conflict on the basis of cultural differences between urban & rural classes.
- OH5: Null hypothesis is rejected. It means on the basis of sex cultural conflict can vary.
- OH6: Null hypothesis OH6 is rejected. It suggests urban and rural population can differ on the basis of religion for making cultural conflict.
- OH7: Null hypothesis OH7 is accepted that proves there is no difference of values between boys and girls.
- OH8: Null hypothesis OH8 is rejected. Therefore it can be concluded that there is a difference of values between urban and rural areas.
- OH9: Null hypothesis is rejected suggesting that there is a difference of conflict between boys and girls on Educational management.
- OH10: Null hypothesis OH10 is rejected. It proves that Institutional leadership varies between urban & rural areas.
- OH11: Null hypothesis is rejected from the 't' significant value suggesting cultural conflict can vary due to individual difference.
- OH12: Null hypothesis OH12 is rejected focusing the individual difference between urban and rural population indicating cultural conflict may arise also on the basis of individuals irrespective of group differences.

leading to cultural conflict.

OH13: Null hypothesis OH13 is accepted showing there is no relationship between caste & academic achievement.

OH14: Null hypothesis OH14 is accepted reflecting there is no relationship between class and academic achievement.

OH15: Null hypothesis OH15 is not accepted therefore there is a relationship between Religion and academic achievement.

OH16: Null hypothesis OH16 is accepted showing no relationship between values & academic achievement.

OH17: Null hypothesis OH17 is accepted showing no relationship between academic achievement and educational management.

OH18: Null hypothesis OH18 is accepted showing the relationship between Individual differences and academic achievement.

OH19: Null hypothesis OH19 is accepted showing the overall relationship between cultural conflict & academic achievements.

FINDINGS :

From Graphical presentation :

1) Cultural conflict can develop because of the differences in values among different castes. Statistics shows that 68% of the total population agreed caste is the source through which cultural differences may arise.

2) Caste based Conflict may be outlined as follows :

Different castes → Different ways of life → Can develop misunderstanding → Cultural conflict → Inequality in education.

3) What is the present dominating components of the today's globalizing

society is the class based society, almost 71% of the sample are having the opinion in favour of economic classes causing stratification leading to conflict.

- 4) Class based Conflict may be outlined as follows:

Economic Classes → Economic Differences → Economic Conflict → Devaluation → Cultural Conflict

- 5) Educational development in future will be largely effected by class conflict. Though only 32% of the population considers class conflict have had an impact on educational development mostly because the 50% population has been selected from rural areas.
- 6) Cultural conflict is mostly generated by religious based conflicts through over the world. Sometimes it is localized and sometimes it is globalized causing most prolonged & violent conflict supported by the 81% of the sample (Graphical presentation No. 9, 10, 13)
- 7) Religion shapes the individual and influenced the greater society too. Intolerance, sectarianism or antinationalism are resulted from religious conflicts supported by the 78% of the sample in graphical presentation No. 15.
- 8) Religion based conflict may be outlined as follows :
- Religion → misguided by ethnocentric religious concepts → In equilibrium of society & individuals too → cultural conflict.
- 9) Value is the fundamental component of cultural conflict. In our country way of life, pattern of values & culture are so diversified that sometimes the difference of values & culture are not belended together rather is going to be ethnocentric causing different regional disputes and even separate states have been created to pay respect their social & cultural identity supported by the documents reflected through different graphical presentation.
- 10) In education conflict arises from management sections. Educational

management is not potential enough to provide the actual leadership causing conflict in educational sector supported by the graphical presentations.

- 11) Cultural conflict may be sourced from two dimensions. One dimension is the group approach, societal activity, national & International perspectives. Another dimension is individualistic. Here Cultural conflict develops due to individual difference supported by the graphical presentations.

Conclusion :

In our study it has been extracted that cultural conflict can be sourced from 6 dimensions supported by the background studies and related survey literature, they are as follows :

(1) Caste, (2) Class, (3) Religion, (4) Educational Management, (5) Values, and (6) Individual differences.

Culture is a positive flow of life sometimes disrupted by the stratification caused by the above dimensions which ultimately disturbs the social development. In India democratic rights and responsibilities are dependent on caste system, class division and religious community. We cannot go beyond those stratification causing cultural conflict to encourage differently for sustaining true source of conflicts resulting a middle class standard of way of life, attitude and others social abilities.

In education conflicts are coming from management section. Mostly academic leadership is not potential enough to guide the academic development rather to create conflict in educational institutions.

Besides group approach individual difference may cause cultural conflict. Cultural belongingness are not equally absorbed by the individuals, creating cultural conflicts for differences existing among individuals.

Therefore the relation between cultural conflicts & education may be concluded as follows :

Cultural conflicts → Greater the difference & misunderstanding → greater the conflicts → resolution of cultural conflict through education by minimising differences created in cultural conflict.

CHAPTER VI

CHAPTER VI

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APPENDICES

**A STUDY ON
CULTURAL CONFLICT AND
ITS INFLUENCE ON EDUCATION**

QUESTIONNAIRE

BY

PRODIP DAS

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1. Cultural conflicts arise because of the differences in values and norms among different caste.

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree

2. Misunderstanding in values and culture lead to conflict among the caste

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree

3. Illiteracy is a common problem within lower caste.

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree

4. Economic class difference is the present trend in globalized world causing conflict.

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree

5. Class difference makes inequality in education.

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree

6. Class conflict have had an impact on educational development

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Strongly Agree	Agree	Indifferent	Disagree	Strongly Disagree

7. Class conflict can create devaluations within a society

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Strongly Agree	Agree	Indifferent	Disagree	Strongly Disagree

8. Class conflict may generate social crisis.

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Strongly Agree	Agree	Indifferent	Disagree	Strongly Disagree

9. Religious conflict generated most prolonged and the most violent conflict.

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Strongly Agree	Agree	Indifferent	Disagree	Strongly Disagree

10. Religious conflict is a mazor threat against the existence of the world.

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Strongly Agree	Agree	Indifferent	Disagree	Strongly Disagree

11. Economic insecurity may cause conflict in a caste based society.

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree

12. Societal traditions provide a set of powerful political percepts and practices.

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree

13. Religious organizations are rich sources of welfare services

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree

14. Regional values may cause conflict in India

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree

15. Religious conflict may result religious intolerance, sectarianism or antinationalism

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree

16. Higher caste & lower caste differ in attitude

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree

17. For removing conflict Educational facilities to be provided

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree

18. Political revolution was preceded by a religious and cultural revolutions

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree

19. Education programmes should use a community based, participatory approach for capacity building

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree

20. Way of life is some what different in many areas and education is not directly involved on life centric values.

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree

21. Law and order can be helpful for developing values.

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree

22. Religion has been an important focal point for the development of personal and group identity

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree

23. Degradation of human values can lead crisis.

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree

24. Diversity is seen in terms of social coexistence of political systems can lead conflict

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree

25. Education should be gender sensitized accessible to all types of Groups may develop cultural conflict

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree

26. Curriculum policy should support the long term development of individual studies and influencing welfare education against cultural conflict.

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree

27. Education fosters social peace, contributes overcoming social inequality against cultural conflict

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree

28. Education Programmes should be enriched to include life skills of overcoming cultural conflict.

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree

29. Social values are rooted from cultural conflict

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree

30. Cultural distinctiveness of a society makes cultural conflict causing individual difference.

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree

31. Cultural conflict is a deeply felt expression of cultural identity of a society and individual too.

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree

32. Cultural conflict develops due to clash of individual differences

☐

Strongly
Agree

☐

Agree

☐

Indifferent

☐

Disagree

☐

Strongly
Disagree