

**Introductory Sociology**  
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**Lecture - 4**  
**Cooperation and Conflict**

So, friends now we talk about cooperation and conflict again an introduction. We will take a more of these things later and this is, anyway the last lecture in the series of discussion of individual and society. After that we will take a conflict talk, it is like family, religion, socially satisfaction and so on. Any way this lecture is redundant as a student of engineering, you always want to introduce some redundants in the system. So, this this discussion is redundant in the sense that this is meant only for clarifying the subject not our sociology more and especially with regard to theories of society. Society has individual, society has groups, society itself is a group and society is part of work society.

I was telling you that, may be at one time world was not seen as a society, but today we will see world as a society and that is why often time people talk about global village. Village is a community, how can globe be a village a community? Yes, increasingly globe has not become a community, but globe is in the process of becoming a community. The the day you start identifying with the global village in the same sense in which you identify or people identified with their village community 500 years ago. The world will become a global village. It does not become global village only just because some intellectuals, professors, business man, executives, politicians move from one country to another.

World will become a global society and a global village when you will start identifying with the interest of the whole globe or the whole community or mankind community a mankind, you just see all men and women of the world as your brothers and sisters. As in village you see other men and women as your brothers and sisters. A time may come when and several people have been trying in this direction, in our country some political leaders like (( )), they were trying to champion the class of world citizenship international order, peaceful order. Toward the end of his life, his he kept on talking more about the internationalism when taking up national issues, so the moment people

started identifying with the world and the world becomes labouredly economic sense, there is a pre flow or pre mobility of people and capital from one country to another.

The moment people of one country interact frequently with people belonging to other countries, more people to people interaction poets going to other countries artist going to other countries intellectuals, professors, business executives, artists going from one country to another country interacting with people. The moment interaction between people of different world increases. The world will become a global community also more our behavior is regulated by norms institutions. Norms, folkways, taboos, moos related in the context of internationalism for everyone, the humans, the moment we start talking of norms in favor of the whole society. We are moving towards the concept of world society.

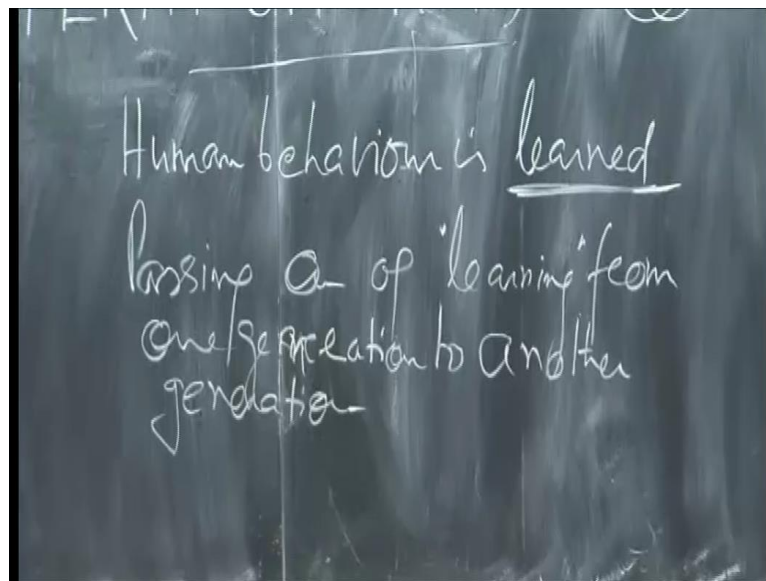
There are indicator, they are indication and indicator that we are moving in that direction. Every country is talking about millennium development goals that were 2000. This infant mortality in our country should be half by year this and years are specified, degree by which indicators must change is also identified. Different countries are a different labels of poverty infant mortality, maternal mortality, literacy or illiteracy employment, malnutrition, anemia, but millennium development goals gives us a framework in which we can see that in our country by this year next 5 years next 10 years next 20 years. These indicators must change by this much amount, so if there are rules like this which the whole world follows, then the world has become a community.

Then United Nation, Security Council, UNICEF, international organizations like population council, orison, charity organizations, religious organizations working world wide and even terrorism spread of terrorism to entire world. When terrorism spreads to entire, if terrorism is confined only to one or two countries, it does not help in making the world a community, but the terrorism, the more terrorism spreads to the entire world. Then it becomes a common problem of all the people of the world and so all the people of the world will have to respond in a definite manner to face the challenge of terrorism that will also unify the world community, so the moment we have more interaction identity rules and regulations norms, folkways, moose.

No no matter in which country you go, you find that the quality of pizza's in domino pizza, same behavior of the staff is same, equip mentors are same or similar. They inputs

used are similar and manners and abdicates of people sitting there and eating there also similar they are become a world society. So, not in all aspects, but if you see the trend direction in which we are moving we are moving in the direction in which influence of village community on us a neighborhood on us becomes less and influence of world society or world community becomes more, we are citizens of the world, so world becomes society.

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Now, regarding theories of society although I have mentioned them, but again I will spend some time and I I will explain these now, I taking different examples and slightly different. I will treat the subject slightly differently, one thing I have said is that human behavior is learned that is why we talk of society behavior is learned and this learning takes place in society human behavior is learned. Lots of examples we read different text book of sociology, they give different examples of children race in the bood or race by boos or race by animals. This this suggest read the story suggest that children who were who were race outside human society they did not develop into normal human being.

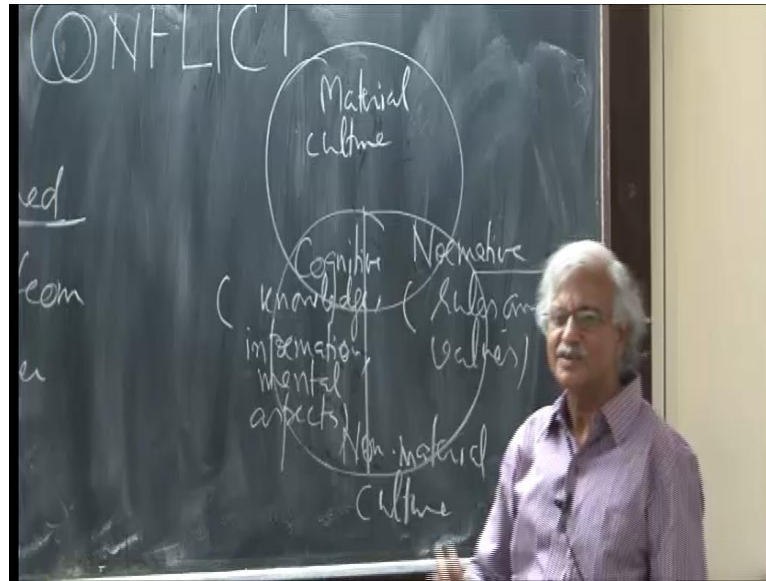
In in one book of (( )) I find one interesting example that Akbar Akbar was confines that a human beings are not corrupted by society, they will speak the language of God. For Akbar the language of God was Hebrew, language of God is Hebrew, as for many of us in India language of god is Sanskrit, gods speaks in Sanskrit. For Akbar the language of God was Hebrew, so he made an experiment in the past also people used to perform

experiment. Akbar made an experiment he selected a group of children and they were read by deaf and dumb people, so they all their mind is not corrupted by influences of human languages. They were not taught Urdu, they were not taught Hindi, they were not taught Arabic and Persian.

They were not taught Sanskrit, no language, they were race by deaf and dumb people. The experiment showed that these people, they neither spoke the language of God nor any other language. This example is also given to suggest that human behavior is learned and what will learn, we learn in the social stating in family, among peers in a school. This this learning means that the older members of society pass on their learning to new members of society. So, this passing on passing on of learning in short learning from one generation to another generation, this is what a mentor society, this is what a mentor culture learning everything all are behavior learn and learning is passed on from one generation to another.

It is in the subway you say that India is the oldest civilization, membership has been completely replenished you do not know the greatest historical research cannot tell us who lived in India in this part of the country, 500 years ago. We do not know, but we know that in many respects values belief social organization attitudes of those people who inhabited this part of India 500 years ago. We are very similar to values beliefs and ideas and behavior of those who are living in this part of the country today. There is similarity it is in this sense that we say that Indian civilization is 5000 years old.

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So, there is passing on of learning learning includes many thing, but this culture to understand this culture. Further the culture can be divided into two parts; there is a material culture and there is a non material culture I am only using different words, but I am not saying anything new. I have already said all these things non material culture. In non material culture again you can make two divisions; cognitive in psychological term, cognitive means mental and another part is normative. These are the things which we learn, cognitive means knowledge, knowledge information, mental aspect, all mental aspects. Normative means rules and values this is what culture means culture has two aspects; material culture and non material culture.

Non material culture can be further divide into two parts; cognitive, mental, brain and a soccer normative. You know that something very simple, you know knowledge, you know the name of wife of Ram was Seeta. Tulsi Das also knew this same knowledge for hundreds of years, same knowledge Valmiki also knew this. Now, you can say for thousands of years the same knowledge... How do we know what Valmiki knew? How do we know what Tulsi Das knew? Because this knowledge has been pass to us from our previous generation from generation to generation. We pass the knowledge information some people takes some religious information to be has to as scientific information for for many believers in India, the beliefs that if you (( )) fast on Monday. Then lord Shiva will be happy and all desires of yours will be fulfilled is as scientific truth as the motions of equation, equation of motions.

As for scientist, equations of three equations of motion are scientifically correct, for you, they are scientific scientific. You have a strong belief that they are correct you cannot prove them wrong, we cannot prove  $v$  equal to  $u$  plus  $a$   $v$  wrong for many people in India who are religious kind. It is a scientific fact that if you keep fast on Monday and pray to lord Shiva, then lord Shiva will be happy and all your desires will be fulfilled. This is for them, scientific lord or you or some people may go to pundit ji, astrologers and (( )) and numerologist.

Some priest may tell them that actually if you pray Hanuman ji, then all your problems will go, eat fast on Tuesday and do not eat salt. They know when you will know this many people know that if you go to Sirdi (( )) Sai Baba or if you go to Thirupati (( )) temple has (( )) of Thirupati (( )) temple. I had a feint and these these beliefs are not confined to poor or illiterate people, the community of IIT IIT Kanpur, also beliefs in those things. I had a Muslim friend who believed that if you goes to Ajmer and offers a sather on the darga of Ajmer sherif, he will get a son and he went there and he actually got a son.

He was very happy, his belief was further strengthen, so several actually when we have such religious belief your desires are either fulfilled or they not fulfilled. How does a religion perpetuate if your desire is fulfilled, then your belief is strengthen, it becomes more scientific. Then your belief that by going to Dharga or Ajmer sheriff, you will get a son and you got a son. Your belief is further strengthen, it becomes more scientific. So, information is passed on from generation to generation.

Sir sir there are many Hindu people, who actually do not know about Muslim religion, but they still go to Ajmer Sherif and they do the same thing what are their believes like? Yes, because in India for historical religions, we have a society in which people belonging to almost all world religions have lived together for hundreds of years. We have learned things from each other, so today you find that in in the country among commoners there is much more inter religious mixing and there is much more inter religious exchange of thoughts. There are also inter religious faith for for example, you cannot say that sufism belongs to Islam only. Today sufi songs are like by everyone sufi belief, many sufi believes are believes to which everyone surprise. If you go to Ajmer serif you find that not only Muslims, but also Hindus go there.

I have gone to Ajmer sherif and there are there are many when I was a child, I remember that whenever I felt sick, my mother would take me to a local graveyard of she has sects of Muslims. Their muharams are buried and she believed that if I, if we go to graveyard of some Muslim, if we go to that graveyard and we offer some sweet, the local variety of sweet to (( )) a local sweet. We offer, if we offer (( )) and we pray there then our desires will be fulfill. So, we were Hindus, but my mother took me to the (( )) to there are in many districts of up, same thing must be true for other parts of the country also.

There are some famous dargas of sufi said we are both Muslims and Hindus go and they have the common belief systems. Similarly, there are many Muslims who celebrate actually Muslim should celebrate all Hindu festival 80 percent or more of Muslims are converts from Hindus only. So, it is only in the part of Islamization, after conversion that they are start thinking that they are ancestors came from Persia or Hurrer, but actually 80 percent or more this is written by Muslims caller themselves, but Muslims are only converts from Hindus, so their ancestors were Hindus only.

There are many Muslims who participate in celebration of Deepavali and Holy there are many Sikhs who go to (( )) temple. There are almost all Hindus in Punjab and Haryana who who visit (( )). If we did not have a corrupt political system, perhaps our society would be, our civil society would be much more mature and much more circular and plural. Much more intermixing type if today we have some kind of hatred developing among different types of communities, I would say that is more for political regimes. Otherwise at one time we had much more intermixing of religious and other community.

These two perhaps in some seasons more Hindus go to Ajmer sherif than Muslim and other Dargas also. When I I go to distant relative of mine in Sai Baba I get down at (( )) and take an auto or something. I was told that in between there is a darga I am forgetting name of that sufi and there people believe that their desires are fulfilled, all there is a large congregation of people mostly Hindus my (( )).

I have a brother in law who runs a business in Kenya and every year he comes to India to visit that darga of (( )) only. When Muslim says darga, so in India we are circular plural society and because of because of the fact that we have interacted sociological term, interaction because Hindus and Muslims and Christians, and Sikhs and all interacted together for a long time. Cooperated with each other for a long time, fought to be each

other for a long time and we have the experience good and bad of both cooperation and conflict.

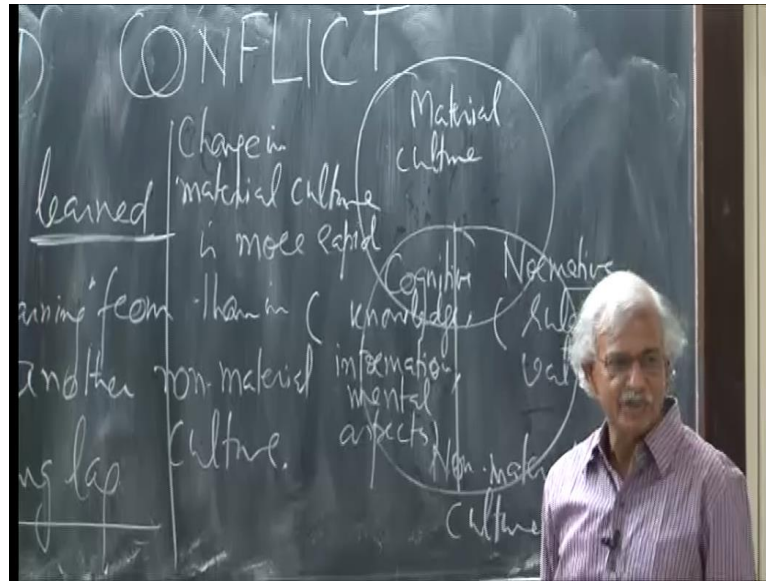
So, civil society of India is quite circular and intermix. The problems have been created more by the political class. So there is a cognitive part information mental and there is a normative part rules means norms, forms and values there are two part of non material culture. This also mean that, if you go to a different culture I wrote this I I brought something to show it to you, there is very small bulb kind of things some holes on that this is made by earth in villages of Africa I have brought this to show I wanted to show that none of you will recognize that, because you have not seen that that that. Earthen flute like glow is part of African culture and that is part of material culture of Africa, that that also interacts with these things.

So, there is a knowledge there is a knowledge part there is a belief part behind everything if I take this thing and go to a remote tribal area of north east, there people are not seen this what will what will they think of this. I have been recognized things, because there part of our culture objects material artifacts manufactures their part of material culture and that interacts with this and this. On the basis of certain knowledge that is produce and that is supposed to be used for certain purposes.

Certain type of knowledge technology knowledge leads the production of certain things that is everything is part of culture. So, culture can be at this stage, I remember that one anthropologist said that this non material culture and this the fact that human behavior is learned and information is passed on from one generation to another, does not mean that culture does not change. Culture also changes, and different aspect of culture can change at different rates.



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One anthropologist says that if you look at your socio cultural problems, then you will find that the root class of those problems is that changes in material culture are faster than the changes in non material culture. Change in material is more rapid than in non material culture this and I gave the concept of cultural lag for this. If culture can be broadly divided into two categories; material and non material it has been observed that material culture changes at a fast rate or faster rate than the rate at which non material culture changes. That is at the root of several problems of socio cultural type.

We given example of this as far as artifacts of modernity concern, some examples say computer, television, and in television again there are so many developments. Modern furniture, modern wood other electronic gadgets air conditioned cars this is a manufacture part of material culture scientific culture, technology culture culture of modern society. There is no objection in any part of the world there is no conflict with religious groups or class or communities or rational group or ethnic group or tribal non tribal North America, South America. There is no conflict in all parts of the world or atom bomb or nuclear bomb, nuclear bomb is part of material culture, everyone wants means nuclear bomb there is no position.

So, material culture can travel at a very fast rate material artifacts get accepted at very fast rate everyone wants them modernity associated with them, but when it comes to non material culture then there are problems so you from time to time you find that on issues

of non material culture there are conflicts. There is complete cooperation as far as the material culture is concern, no Hindu, no Muslim, No Christian, no Sikh, no Jews will oppose development of medicines to to treat cancer or cardio colas diseases or infections scan deceases. Everybody will welcome them, but when it comes to new ideas ideas of humanism civil law civil law, so how is civil law Hindu? When we talk of uniform civil code in India uniform does not mean Hindu actually nothing means Hindu. Hindu's are so diverse, so different from each other and I gave the example of marriage yesterday.

Marriages between blood relatives are very common in south actually they are the preferred form of marriages and marriages between blood relatives are discourage in much of North India. So, what is Hindu about it nothing, similarly food habit in many parts of the country Hindus will eat beef. You may not know about this is a true the if talk to a Keralite, a Kerelite Hindus eat beef because in Kerala Hindus can eat beef. In UP majority of Hindus or at least those who live (( )) would not eat non vegetarian items, but Brahmins Brahmins are Hindus, Brahmins of Bengal, Brahmins of hilly regions, Brahmins of various parts of the country will eat non vegetarian items.

They will sacrifice goats they will eat goats, they will eat chicken, they will eat fish again they are... There is nothing which there is no single rule, I think no single book no single idea nothing can unify all Hindus. The only thing that they they are they are not anything else they are. Hindu is a residual category. So, if in that context we talk of uniform civil code it is not Hindu, but Muslims who have no objection to material culture will have a strong objection to uniform civil code. Why? Because the non material culture does not change at that (( )) a time may come.

As as I said that we are moving in a direction of making society as a world as a world society a community, so a time may come and it maintain servile ensure, but a time will come when the whole world will believe in a same, non material culture rules and these rules and values will be humanistic and only humanistic. The moment you have world society you become only a citizen of the whole world you cannot remain Indian or Pakistani or Hindu or Muslim you you have the rules (( ))

We find evidence of that increasingly we are becoming a human being, we are defining ourselves as a human being. We are becoming a world citizen, it does not matter to us you may get education at IIT Kanpur, but that does not prevent us from working in New

York or Mexico or Mosco or Germany or various... We are becoming world citizen. The moment you become a world citizen, we will we govern our behavior, we governed more by rules and values of world citizen. We will become world citizen. So what is wrong if we talk of uniform civil code in India, but although uniform civil codes will not be codes or they are not codes they cannot be codes in which all Hindus of India belief. Legally speaking Hindus include Buddhist, Sikhs, Jains also, but there is a Muslim opposition to uniform civil code. This shows how non material cultures resist any kind of change. The reasons are, may be again several political suspicion or historical reasons or may be religious reasons or the a greater hold of religious priest on some community.

Hold of religious priest from Hindus has almost gone or new types of priest are emulsion from all class and communities. More and more people understand that these priest are only making us fools, but in case of certain religious community the hold of religious priest is in very strong. That may explain, but anyway the point is that culture can be divided into two parts like this is part of material culture, but what we will do is, what we will do with this what should determine by this what is this and what is to be done by this, how is this produce what is this. This is part of material culture.

How is it produced in factories with what material how are inputs raw material obtained, what science what equations, what mathematics, what chemistry, what physics is required in production of this that is part of cognitive culture. What we will do with this just because it is part of material it has been produced the moment it has been produced it has become part of this and there is a whole science knowledge, mathematics, physics, chemistry, raw material which have gone into production of this. So it is very it is reality now a material reality, but what shall we do with this? We can do many things with this (( )) we can fight with this, it can (( )) it can serve as as a (( )) communicant many thing can be done.

What shall we do with this and how shall we use it how shall we use it, that is the part of normative culture. In this respect I find that one distinction made by Gisbert between attitudes and interests is quite interesting. Since I already already mentioned about organic (( )) conflict I am not spending much time on these concepts. I am only trying to elaborate how they are applied. Organismic was an assumption that a societies like a biological organism as in biological organism, as in case of human body or animal body

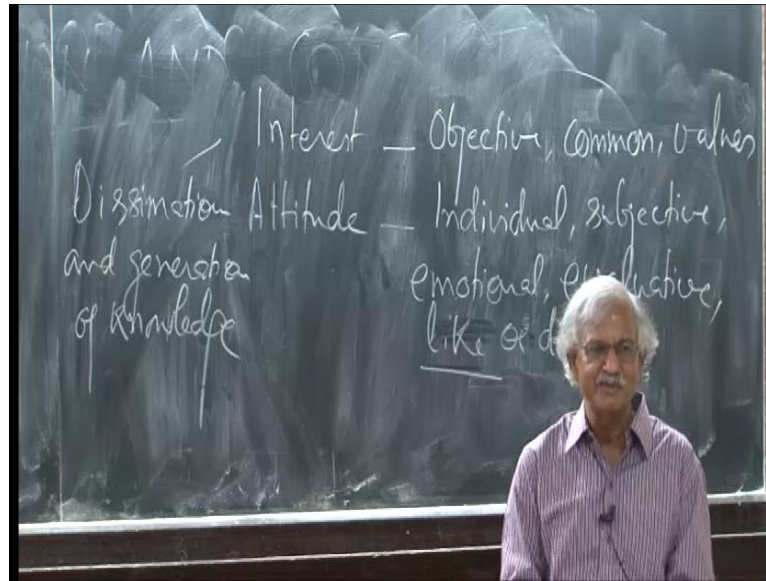
we have eyes, we have stomach, you have ears, you have legs, you have hands, brain likewise in society we have several institutions.

One institution is responsible what production of food item, another institution for safety and security, another institution is dealing with religious or magical or super natural beliefs. Like that, so human society like an organism. If it is like an organism what it is maintained this is how society maintains itself this kind of conceptualization will go more with organismic theory. Evolutionary theory will deal more with how society evolves as a cell, as a small fleeter gets evolved into a complex human body. A simple fleeter in mothers gloom subsequently grows into a complex human body, with a complex brain. Like that society also evolves from a simple, the simple form must have existed in ancient times in the stage of food gathering wandering.

Now we have a pours industrial society very complex society, it has evolved and it has passed through certain definite stage and in society we have both cooperation and conflict. The basis of cooperation and conflict can be attitudes and interests I thought that I must spend few minutes clarifying a concept of attitude and interest as given in your text book of Gisbert. Friends, one simple distinction between them, between interest and attitude and this interests and attitudes are the basis of conflict and cooperation.

Are you (( )) in conflict or cooperation if they a conflict between students and teacher for a cooperation. The Cynthia said that in sociology there is no right or wrong answer. I think it all depends on the perspective, you can say that there is a cooperation you can also say that there is conflict. As for interest are objective I will tell you in what sense, we are cooperating in what sense we are in conflict attitudes are individual, subjective, emotional, evaluative, we evaluate, so our attitude towards something that we favorable or unfavorable.

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Evaluation is involved, attitudes are sentiments, they are individual subjective emotional and evaluative. We are either in favor of something or we are against something. Interest are objective at that means, there may be a common, attitudes can be like or dislike. Your attitude and my attitude towards something may be alike or it may be dislike, but attitudes cannot be common interests are matters of value. One can say that the relationship between teachers and students is cooperative there is a common interest they are cooperative, because there is a common interest, objective common and matter of value. What is that value you are a new enterer to Indian society? You are younger generation.

Culture means passing on something from one generation to another you belong to younger generation (( )) older generation and there is a cooperation, you are not working for yourself, I am not working for myself, all of us are working in the interest of Indian society and a very specific interest that interest what is our interest? Interest is dissemination and generation of knowledge. Our interest lies, interest is common there is a common interest and actually the fact that the interest is common this interest belong to society. It is not your personalized attitude it is an interest the value this is the value of the Indian value of all societies.

Dissemination and generation of knowledge in dissemination and generation of knowledge people of the previous generation and people belonging to new generation

must cooperate, so that the Indian society survives develops grows becomes more powerful that is the interest and in that interest we are cooperative. What does attitude need, attitude attitude is personal individual it is emotional, it is evaluative and like or our wish to acquire knowledge or my wish to acquire knowledge or my wish to read the subject matter of sociology and interpret this members of new generation of Indian society.

My wish that wish subjective individualized and that is a kind of attitude. With that some emotional state is also attest all teachers will not have common attitude it is individual, sentiment or wishes or desires or dreams or evaluation. Some teachers may not like teaching they may come to teaching profession for the reason that teaching profession also permits them to do research. Their attitude, there are no common attitude, attitudes are personal one teacher, similarly students attitudes of a students are emotional states they have in acquiring education we think all the students are like all the students are alike in their attitude sentiments individualize dreams wishes.

They they are react samely towards education? No for some it is an enjoyment, for some it is training, for some it is instrument of getting a good job, for some they are only fulfilling their parents wishes, for some it is a burden unavoidable burden, some some students will study for grades, some because they have they have deep interest in the subject there are all kinds of attitudes. All kinds similarly, as among teacher there are all kinds of attitudes among students also there have all kinds of attitudes. Attitudes can be like or dislike, but they cannot be common, there is no common attitude of students towards education, there is no common attitude of teachers towards education.

Dissemination and generation of knowledge not common some for some it is a joy because they did not find any other job so they have come to teaching profession after all in teaching also they are drawing good salary and they have house on the campus and safe and secure place. We do not feel so much threaten (( )) students of IIT Kanpur as an executive engineer of electricity will feel (( )) it is a very good job. Teaching is a there is no fact to our security nobody in nobody homilies, some people may come because it is a good job.

Different people may have different attitude, how to see the relationship between teachers and students has a relationship of conflict as there is a conflict between males

and females, upper class and lower class, urban and rural areas, rich and poor, north India and South India. One can see that the relationship of teachers and students is also conflict. Teachers are (( )) students are on the receiving end, teachers decide which book to be consolidated what to be read in the course how many quizzes or mid term in exam or reads in exam. We give to students how to evaluate how many age and is to give and students are on the receiving end, students wish is nowhere noted forget about fulfilling the wishes of the students.

It is not even recorded anywhere, you select 2000 best student from the whole country ideally speaking the 2000 students who are the best students of the country after 10 plus 2 must be given choice to decide for themselves what carrier they would like to make. Whether they would go for engineer or arts or fine arts or wrestling painting or what they want to do in life. The from conflict perspective the best use of the country should have been given for the choice, they want to become film acting or they want to become civil engineer or they want to become poet or what, but in the society in which there is a big gap of power between previous generation and new generation and in academics between teachers and students.

Students have absolutely nose and teachers will decide that if you have a j rank of this you go to computer science if you have j rank of this you go to civil engineer. So, it is a relationship of conflict, in conflict relationship there is a powerful group and there is a vulnerable group students constitute the vulnerable group if you have this j rank you have to be treated like Brahmins and you will go to computer science. If you have one rank less then you go to electrical and if your rank is this you are like Sutras or untouchable you go to civil engineering or airhosts power.

So, there is students place students place in society it is not equal it should have been in a society free from conflicts the place of new generation old generation in the interest of this should have been same. Students must actually students must have a greater side they are going to construed the future generation of adults in this country, they should have had better side in deciding what they want to do. But actually the people who were going to construe the adults of tomorrow they are given absolutely no seat, and just make the discussion slightly live the teaching community as powerful a leak or as or exercising their power.

Their teachers of (( )) and students are vulnerable, so from the perspective of conflict there is a relationship of power and students have even student do not even have say in deciding how they should be evaluated. May be some student is good at language we can write a very good sociology assignment, why should we given an mid some exam and mid some exam. Why should we given an objective type paper may be some students are not good at language they can do better at objective type so students should be asked what.

Because society is governed by teachers (( )) are more powerful so students have no seat and what the teacher decide gets decided for the whole population of teachers and students. So, from that point of view it is a relationship of conflict whether groups are cooperating or they are in conflict depends on what sociological perspective we apply to look at the issue (( )) we stop here.