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As the changing pressures of modernization and globalization in a multicultural society grate at traditional religious-cultural identities, ethnic-religious conflicts ignite. The Colors of Violence speaks with eloquence and urgency to anyone concerned with the postmodern clash of religious and cultural identities.

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The U.S. is in the midst of an epidemic of mass killings. In the 215 days so far this year, the U.S. has seen 252 mass shootings – an average of more than once a day. The reasons why this is happening are pretty obvious: too many guns, inadequate gun laws, a culture of militarism that glorifies violence, misogyny, and racism emanating from the White House that is whipping up white supremacists.

' The US culture of violence is reaping what it has sown ...

One way cultural violence works is by changing the moral color of an act from rediwrong to greeniright or at least to yellowiacceptable; an example being 'murder on behalf of the country as right, on behalf of oneself wrong'.

Cultural Violence Johan Galtung Journal of Peace Research ...

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The Colors of Violence speaks with eloquence and urgency to anyone concerned with the postmodern clash of religious and cultural identities. \ /span>\"@ en\ /a> ; \u00A0\u00A0\u00A0\n schema:description \ /a> \" Through riveting case studies, Kakar explores cultural stereotypes, religious antagonisms, ethnocentric histories, and episodic violence to trace the development of both Hindu and Muslim identities. He argues that in early childhood the social identity of every Indian is grounded in ...

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L Reporting youth violence or bullying is unacceptable (the United Kingdom [40]). L Violence is an acceptable way of resolving conflict (the United States of America [41]). Community violence L Cultural intolerance, intense dislike and stereotyping of “ different ” groups within society (e.g.

Changing cultural and social norms that support violence

The culture of violence theory addresses the pervasiveness of specific violent patterns within a societal dimension. The concept of violence being ingrained in Western society and culture has been around for at least the 20th century. Developed from structural violence, as research progressed the notion that a culture can sanction violent acts developed into what we know as culture of violence theory today. Two prominent examples of culture legitimizing violence can be seen in rape myths and vic

Culture of violence theory - Wikipedia

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In addition, the United States has a history of violence and military activity throughout the world. Many researchers and scholars argue that we live in a culture of violence, where weapons are a ...

We Live in a Culture of Violence | Psychology Today

Presenting the fierce and vital writing of organizers, lawyers, scholars, poets, and policy makers, Color of Violence radically repositions the antiviolence movement by putting women of color at its center. The contributors shift the focus from domestic violence and sexual assault and map innovative strategies of movement building and resistance used by women of color around the world.

Color of Violence: The INCITE! Anthology | Books Gateway ...

In Cultural Defenses in the Criminal Legal System (2002), Leti Volpp analyzes the use of cultural defenses in the courts by raising questions about our role in spreading notions of culture and negotiating between sexism and racism. Cultural defenses in domestic violence cases use politically expedient stereotypes of culture, forwarded by attorneys on behalf of defendants, to play into already ...

For decades India has been intermittently tormented by brutal outbursts of religious violence, thrusting thousands of ordinary Hindus and Muslims into bloody conflict. In this provocative work, psychoanalyst Sudhir Kakar exposes the psychological roots of Hindu-Muslim violence and examines with grace and intensity the subjective experience of religious hatred in his native land. With honesty, insight, and unsparing self-reflection, Kakar confronts the profoundly enigmatic relations that link individual egos to cultural moralities and religious violence. His innovative psychological approach offers a framework for understanding the kind of ethnic-religious conflict that has so vexed social scientists in India and throughout the world. Through riveting case studies, Kakar explores cultural stereotypes, religious antagonisms, ethnocentric histories, and episodic violence to trace the development of both Hindu and Muslim psyches. He argues that in early childhood the social identity of every Indian is grounded in traditional religious identifications and communalism. Together these bring about deep-set psychological anxieties and animosities toward the other. For Hindus and Muslims alike, violence becomes morally acceptable when communally and religiously sanctioned. As the changing pressures of modernization and secularism in a multicultural society grate at this entrenched communalism, and as each group vies for power, ethnic-religious conflicts ignite. The Colors of Violence speaks with eloquence and urgency to anyone concerned with the postmodern clash of religious and cultural identities.

Presenting the fierce and vital writing of organizers, lawyers, scholars, poets, and policy makers, "Color of Violence" radically repositions the antiviolence movement by putting women of color at its center, covers violence against women of color in its myriad manifestations, and maps strategies of movement building and resistance.

Since its publication in 1993, *From a Native Daughter*, a provocative, well-reasoned attack against the rampant abuse of Native Hawaiian rights, institutional racism, and gender discrimination, has generated heated debates in Hawai'i and throughout the world. This 1999 revised work includes material that builds on issues and concerns raised in the first edition: Native Hawaiian student organizing at the University of Hawai'i; the master plan of the Native Hawaiian self-governing organization Ka Lahui Hawai'i and its platform on the four political arenas of sovereignty; the 1989 Hawai'i declaration of the Hawai'i ecumenical coalition on tourism; and a typology on racism and imperialism. Brief introductions to each of the previously published essays brings them up to date and situates them in the current Native Hawaiian rights discussion.

Religion and violence are intrinsic to the human story. By tracing their roots in human experience, Meral reveals that it is violence that shapes religion.

In a bold work that cuts across racial, ethnic, cultural, and national boundaries, Sheila Smith McKoy reveals how race colors the idea of violence in the United States and in South Africa—two countries inevitably and inextricably linked by the central role of skin color in personal and national identity. Although race riots are usually seen as black events in both the United States and South Africa, they have played a significant role in shaping the concept of whiteness and white power in both nations. This emerges clearly from Smith McKoy's examination of four riots that demonstrate the relationship between the two nations and the apartheid practices that have historically defined them: North Carolina's Wilmington Race Riot of 1898; the Soweto Uprising of 1976; the Los Angeles Rebellion in 1992; and the pre-election riot in Mmabatho, Bhoputhatswana in 1994. Pursuing these events through narratives, media reports, and film, Smith McKoy shows how white racial violence has been disguised by race riots in the political and power structures of both the United States and South Africa. The first transnational study to probe the abiding inclination to "blacken" riots, *When Whites Riot* unravels the connection between racial violence—both the white and the "raced"—in the United States and South Africa, as well as the social dynamics that this connection sustains.

Unsparing and important. . . . An informative, clearheaded and sobering book.—Jonathan Yardley, *Washington Post* (1999 Critic's Choice) Inner-city black America is often stereotyped as a place of random violence, but in fact, violence in the inner city is regulated through an informal but well-known code of the street. This unwritten set of rules—based largely on an individual's ability to command respect—is a powerful and pervasive form of etiquette, governing the way in which people learn to negotiate public spaces. Elijah Anderson's incisive book delineates the code and examines it as a response to the

lack of jobs that pay a living wage, to the stigma of race, to rampant drug use, to alienation and lack of hope.

Violent Belongings examines transnational South Asian culture from 1947 onwards in order to offer a new, historical account of how gender and ethnicity came to determine who belonged, and how, in the postcolonial Indian nation.

This report analyses all aspects of cultural diversity, which has emerged as a key concern of the international community in recent decades, and maps out new approaches to monitoring and shaping the changes that are taking place. It highlights, in particular, the interrelated challenges of cultural diversity and intercultural dialogue and the way in which strong homogenizing forces are matched by persistent diversifying trends. The report proposes a series of ten policy-oriented recommendations, to the attention of States, intergovernmental and non-governmental organizations, international and regional bodies, national institutions and the private sector on how to invest in cultural diversity. Emphasizing the importance of cultural diversity in different areas (languages, education, communication and new media development, and creativity and the marketplace) based on data and examples collected from around the world, the report is also intended for the general public. It proposes a coherent vision of cultural diversity and clarifies how, far from being a threat, it can become beneficial to the action of the international community.

This American classic has been corrected from the original manuscripts and indexed, featuring historic photographs and an extensive biographical afterword.

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