

culture.

Violent non-state actors (VNSA) often serve a destabilizing role in nearly every humanitarian and political crisis faced by the international community. As non-state armed groups gain greater access to resources and networks through global interconnectivity, they have come to dominate the terrain of illegal trade in drugs, guns, and humans. Warlords Rising arms those confronting the mounting challenge by delivering an innovative, interdisciplinary framework of analysis designed to improve understanding of non-state adversaries in order to affect their development and performance. Examining the utility of traditional theories of deterrence and warfighting in light of the insight gained through this interdisciplinary approach, the authors elevate the powerful role of environmental shaping in group development, recast deterrence in ecological terms, and lay out a strategy to defeat non-state adversaries if necessary. Whether the goal is preventing, coercing, or conquering, the framework of analysis presented here is designed to be universal, allowing for structured analysis across regions, types, and functions of non-state actors and providing the decision maker and policy maker with a variety of modes and methods of intervention.

"In the age of globalization we are no longer home alone. Migration brings other worlds into our own just as the global reach of the media transmits our world into the hearts and minds of others. Often incommensurate values are crammed together in the same public square. Increasingly we all today live in the kind of 'edge cultures' we used to see only on the frontiers of civilizations in places like Hong Kong or Istanbul. The resulting frictions and fusions are shaping the soul of the coming world order. I can think of no other project with the ambitious scope of defining this emergent reality than The Cultures and Globalization project. I can think of no more capable minds than Raj Isar and Helmut Anheier who can pull it off." - Nathan Gardels, Editor-in-Chief, NPQ, Global Services, Los Angeles Times Syndicate/Tribune Media "This series represents an innovative approach to the central issues of globalization, that phenomenon of such undefined contours." - Lupwishi Mbuyumba, Director of the Observatory of Cultural Policies in Africa The world's cultures and their forms of creation, presentation, and preservation are deeply affected by globalization in ways that are inadequately documented and understood. The Cultures and Globalization Series is designed to fill this void in our knowledge. Analyzing the relationship between globalization and cultures is the aim of the Series. In each volume, leading experts as well as young scholars will track cultural trends connected to globalization throughout the world, covering issues ranging from the role of cultural difference in politics and governance to the evolution of the cultural economy and the changing patterns of creativity and artistic expression. Each volume will also include an innovative presentation of newly developed 'indicator suites' on cultures and globalization that will be presented in a user-friendly form with a high graphics content to facilitate accessibility and understanding Like so many phenomena linked to globalization, conflicts over and within the cultural realms crystallize great anxieties and illusions, through misplaced assumptions, inadequate concepts, unwarranted simplifications and instrumental readings. The aim here is to marshal evidence from different disciplines and perspectives about the culture, conflict and globalization relationships in conceptually sensitive ways.

Setting on communalism and violence in India.

Muslim societies are struggling under the need for modernization and the drift towards Islamic fundamentalism. The balance between these two forces is struck differently in the various Muslim societies depending upon the constellation of groups as historical legacies. However, the tension is real. In this work, Jan-Erik Lane and Hamadi Redissi look at the underlying social consequences of religious beliefs to account for the political differences between major civilizations of the world against a background of the rise of modern capitalism. Offering a timely new appraisal of the political and social impact of Islam, this expanded second edition of Religion and Politics has been fully updated in line with new events and will be welcomed by political scientists and historians alike. In a readable and accessible style, this thought-provoking work raises the question of whether the tenets of Islam might be reconciled with the requirements of post-modernity.

Interdisciplinary study of collective violence offering insights into darker side of humanity.

The existing traditions of inquiry into ethnic conflict can be classified into four categories: essentialism, instrumentalism, constructivism, and institutionalism. All four traditions have a distinguished lineage, but none can really account for the worldwide spread of ethnic violence. We need to move from the local to the macro or global. This book, using methodology from sociology, history, and politics, will present the complexities of ethnic conflict in terms of linguistics, religion, territory, and tribes in various regions. These brilliant essays look at some of the most conflicted sites in the world, where ethnic violence has been created and played out: Burma, Indonesia, Rwanda, Burundi, Nigeria, the Sudan, Mexico, and Guyana. Divided into two parts, Perspectives on Contemporary Ethnic Conflict is a rich text for scholars of conflict studies, focusing on the sources and dynamics of ethnic violence and providing descriptions of ethnic conflict across the globe.

Recent years have seen a meteoric rise in the power and importance of organized religion in many parts of the world. At the same time, there has been a significant increase in violence perpetrated in the name of religion. While much has been written on the relationship between violence and religious militancy, history shows that religious people have also played a critical role in peacemaking within numerous cultures. In the new century, will religion bring upon further catastrophes? Or will it provide human civilization with methods of care, healing, and the creation of peaceful and just societies? In this groundbreaking book, Marc Gopin integrates the study of religion with the study of conflict resolution. He argues that religion can play a critical role in constructing a global community of shared moral commitments and vision--a community that can limit conflict to its nonviolent, constructive variety. If we examine religious myths and moral traditions, Gopin argues, we can understand why and when religious people come to violence, and why

and when they become staunch peacemakers. He shows that it is the conservative expression of most religious traditions that presents the largest challenge in terms of peace and conflict. Gopin considers ways to construct traditional paradigms that are committed to peacemaking on a deep level and offers such a paradigm for the case of Judaism. Throughout, Gopin emphasizes that developing the potential of the world's religions for coping with conflict demands a conscious process on the part of peacemakers and theologians. His innovative and carefully argued study also offers a broad set of recommendations for policy planners both inside and outside of government.

Despite recent political movements to establish democratic rule in Latin American countries, much of the region still suffers from pervasive violence. From vigilantism, to human rights violations, to police corruption, violence persists. It is perpetrated by state-sanctioned armies, guerillas, gangs, drug traffickers, and local community groups seeking self-protection. The everyday presence of violence contrasts starkly with governmental efforts to extend civil, political, and legal rights to all citizens, and it is invoked as evidence of the failure of Latin American countries to achieve true democracy. The contributors to this collection take the more nuanced view that violence is not a social aberration or the result of institutional failure; instead, it is intimately linked to the institutions and policies of economic liberalization and democratization. The contributors—anthropologists, political scientists, sociologists, and historians—explore how individuals and institutions in Latin American democracies, from the rural regions of Colombia and the Dominican Republic to the urban centers of Brazil and Mexico, use violence to impose and contest notions of order, rights, citizenship, and justice. They describe the lived realities of citizens and reveal the historical foundations of the violence that Latin America suffers today. One contributor examines the tightly woven relationship between violent individuals and state officials in Colombia, while another contextualizes violence in Rio de Janeiro within the transnational political economy of drug trafficking. By advancing the discussion of democratic Latin American regimes beyond the usual binary of success and failure, this collection suggests more sophisticated ways of understanding the challenges posed by violence, and of developing new frameworks for guaranteeing human rights in Latin America. Contributors: Enrique Desmond Arias, Javier Auyero, Lilian Bobsa, Diane E. Davis, Robert Gay, Daniel M. Goldstein, Mary Roldán, Todd Landman, Ruth Stanley, María Clemencia Ramírez

The violent partitioning of British India along religious lines and ongoing communalist aggression have compelled Indian citizens to contend with the notion that an exclusive, fixed religious identity is fundamental to selfhood. Even so, Muslim saint shrines known as dargahs attract a religiously diverse range of pilgrims. In this accessible and groundbreaking ethnography, Carla Bellamy traces the long-term healing processes of Muslim and Hindu devotees of a complex of dargahs in northwestern India. Drawing on pilgrims' narratives, ritual and everyday practices, archival documents, and popular publications in Hindi and Urdu, Bellamy considers questions about the nature of religion in general and Indian religion in particular. Grounded in stories from individual lives and experiences, *The Powerful Ephemeral* offers not only a humane, highly readable portrait of dargah culture, but also new insight into notions of selfhood and religious difference in contemporary India.

The goal of *Handbook of International Perspectives on Feminism* is to present the histories, status, and contours of feminist research and practice in their respective regional and/or national contexts. The editors have invited researchers who are doing this work to present their perspectives on women, culture, and rights with the objective to illuminate the diverse forms that feminist psychological work takes around the world, and connect these forms with the unique positions and concerns of women in these regions. What does "feminist psychology" look like in Japan? In South Africa? In Sri Lanka? In Canada? In Brazil? How did it come to look this way? How do psychologists in these countries or regions, each with unique political, economic, and cultural histories, engage in feminist work in the societies in which they live? How do they employ the tools of "psychology" – broadly defined – to do this work, and what tensions and challenges have they faced?

A definitive global survey of the interaction of race, ethnicity, nationalism and politics, this handbook blends theoretically grounded, rigorous analysis with empirical illustrations, to provide a state-of-the-art overview of the contemporary debates on one of the most pervasive international security challenges today. The contributors to this volume offer a 360-degree perspective on ethnic conflict: from the theoretical foundations of nationalism and ethnicity, to the causes and consequences of ethnic conflict, and to the various strategies adopted in response to it. Without privileging any specific explanation of why ethnic conflict happens at a specific place and time or why attempts at preventing or settling it might fail or succeed, the *Routledge Handbook of Ethnic Conflict* enables readers to gain better insights into such defining moments in post-Cold War international history as the disintegrations of the Soviet Union and Yugoslavia and their respective consequences and the genocide in Rwanda, as well as the relative success of conflict settlement efforts in Northern Ireland, Macedonia, and Aceh. By contributing to understanding the varied and multiple causes of ethnic conflicts and to learning from the successes and failures of its prevention and settlement, the Handbook makes a powerful case that ethnic conflicts are neither unavoidable nor unresolvable, but rather that they require careful analysis and thoughtful and measured responses.

This volume approaches the study of Muslim societies through an evolutionary lens, challenging Islamic traditions, identities, communities, beliefs, practices and ideologies as static, frozen or unchangeable. It assumes that there is neither a monolithic, essential or authentic Islam, nor a homogeneous Muslim community. Similarly, there are no fixed binary oppositions such as between the ulama and sufi saints or textual and lived Islam. The overarching perspective — that there is no fixity in the meanings of Islamic symbols and that the language of Islam can be used by individuals, organizations, movements and political parties variously in religious and non-religious contexts — underlies the ethnographically rich essays that comprise this volume. Divided in three parts, the volume cumulatively presents an initial framework for the study of Muslim communities in India embedded in different regional and local contexts. The first part focuses on ethnographies of three Muslim communities (Kuchchhi Jatt, Irani Shia and Sidis) and their

relationships with others, with shifting borders and frontiers; part two examines the issue of 'caste' of certain Muslim communities; and the third part, containing chapters on Tamil Nadu, Andhra Pradesh, Mumbai and Gujarat, looks at the varied responses of Muslims as Indian citizens in regional contexts at different historical moments. Although the volume focuses on Muslim communities in India, it is also meant to bridge an important gap in, and contribute to, the 'sociology of India' which has been organized and taught primarily as a sociology of Hindu society. The book will appeal to those in sociology, history, political science, education, modern South Asian Studies, and to the general reader interested in India & South Asia.

A Companion to the Anthropology of India offers a broad overview of the rapidly evolving scholarship on Indian society from the earliest area studies to views of India's globalization in the twenty-first century. Provides readers with an important new introduction to the anthropology of India Explores the larger global issues that have transformed India since the end of colonization, including demographic, economic, social, cultural, political, and religious issues Contributions by leading experts present up-to-date, comprehensive coverage of key topics such as population and life expectancy, civil society, social-moral relationships, caste and communalism, youth and consumerism, the new urban middle class, environment and health, tourism, public and religious cultures, politics and law Represents an authoritative guide for professional social and cultural anthropologists, and South Asian specialists, and an accessible reference work for students engaged in the analysis of India's modern transformation Drawing Connections Between History, Individual Development, Group Psychology And The Cultures Of Specific Communities, The Colours Of Violence Paints Richly Textured Portraits Of A Range Of Subjects Involved In Riots, And Focuses On Not Just The Survivors But Also The Agents Of Violence. With Insight And Unsparing Self-Reflection, Kakar Shows How Hindu And Muslim Identities Are Formed By Rumour, Religion And Bigotry, And How They Are Fuelled By Nostalgic Histories And The Anxieties And Uncertainties Produced By The Process Of Modernization.

From the Middle Ages until World War II, Poland was host to Europe's largest and most vibrant Jewish population. By 1970, the combination of Nazi genocide, postwar pogroms, mass emigration, and communist repression had virtually destroyed Poland's Jewish community. Although the Poles themselves were subjected to enormous cruelties in the twentieth century, questions about the extent of their antisemitism and its role in the fate of Polish Jewry are today hotly disputed. Antisemitism and Its Opponents in Modern Poland serves as an effective guide to some of the most complex and controversial issues of Poland's troubled past. Fourteen original essays by a team of distinguished Polish and American scholars explore the different meanings, forms of expression, content, and social range of antisemitism in modern Poland from the late nineteenth century to the present. The contributors focus on both the variations in antisemitic sentiment and those Poles who opposed such prejudices. Central themes of this significant, balanced, and timely contribution to a contentious and often emotional debate include the deterioration of Polish-Jewish relations in the era of national awakening for both the Poles and the Jews, the meaning of the various forms of violence against the Jews, intellectual movements in opposition to antisemitism, the role of the Catholic Church in promoting antisemitism, and the prospects for the Church to atone for this shameful chapter in its recent history. Contributors: Robert Blobaum, West Virginia University; Steven D. Corrsin, New York Public Research Libraries; William W. Hagen, University of California, Davis; Janine P. Holc, Loyola College in Maryland; Jerzy Jedlicki, Institute of History, Polish Academy of Sciences; Katherine R. Jolluck, Stanford University; Dariusz Libionka, Institute of National Remembrance, Lublin and Institute of History, Polish Academy of Sciences; Antony Polonsky, Brandeis University and United States Holocaust Memorial Museum; Brian Porter, University of Michigan; Szymon Rudnicki, Warsaw University; Konrad Sadkowski, University of Northern Iowa; Keely Stauter-Halsted, Michigan State University; Dariusz Stola, Institute of Political Studies, Polish Academy of Sciences and Collegium Civitas, Warsaw; Bozena Szaynok, Wroclaw University; Theodore R. Weeks, Southern Illinois University

The ethnic riot is studied in great detail, from the terrifying, unpredictability of mob psychology to the calculated political motivations behind some of the worst riots.

Religion and security play an important role in traditional societies. In South and Central Asia, traditional and moderate Islamic beliefs and practices with strong indigenous and Sufi content are diametrically opposed to radical Wahabi and Taliban brands of Islam intolerant of other cultures and groups. The emergence of radical extremist and violent Islamist movements poses serious challenges to the secular and democratic polity, inter-religious harmony, security and territorial integrity of states in the region. As such, religious extremism, terrorism, drug trafficking and arms smuggling are viewed by various countries in South and Central Asia and also in the West as the main threats to their security. Against this backdrop, this book provides local perspectives on religion, security, history and geopolitics in South Asia and Central Asia in an integrated manner. Presenting a holistic and updated view of the developments inside and across South and Central Asia, it offers concise analyses by experts on the region. Contributors discuss topics such as the resurgence of the Taliban in Afghanistan, the politics and practice of Islamist terrorism in India, and the security challenges posed by religious radicalism in Bangladesh. The book makes a significant contribution to South and Central Asian Studies, as well as studies on Regional Security.

Violence and increasing public awareness of violence mark society's contemporary condition. Sept. 11, 2001 made this condition even more indelible. Cultural Shaping of Violence proposes that violence cannot be described, let alone understood or addressed, unless tied to the cultural settings that influence it. The book's 27 chapters, researched and written by 28 scholars of seven nationalities, document violence in 22 distinct cultural settings in 17 nation-states on five continents. Internal to each society, a number of sites of violence may thrive, from the domestic sphere to social institutions and political arenas. In whatever site or guise, violence reverberates throughout the social fabric and beyond.

Ashis Nandy and the Cultural Politics of Selfhood gives the reader an insight into a novel aspect of Nandy. The author insists that Ashis Nandy is not merely a self-described political psychologist; he is also an intellectual street fighter who comes face to face with the psychology of politics and the politics of psychology, thus affirming why this intellectual is one of the most original and confronting Indian thinkers of his generation. The main features of this book are its original reading and the authentic use of the psychoanalytic theory to characterise and demonstrate the importance of psychoanalysis in Nandy's work. This innovative reading of Nandy's psychoanalytic approach is explored through his writings on secularism and the rise of

Hindu fundamentalism, before looking at how this also operates in *The Intimate Enemy: Loss and Recovery of Self Under Colonialism* (1983) Nandy's best-known book, and across his work more broadly. In doing so the author details the way Nandy confronts his own postcolonial identity and the complexities of the cultural politics of selfhood as a feature of his approach, an arresting and confronting task that can have a disarming effect. It affirms Nandy's significance as a contemporary chronicler whose social and political criticism resonates beyond India. Looking at the different ways power has been theorised from Hobbes to Giddens, this book analyzes the ways in which the theories have been applied. By bringing together theory and substantive analysis, this invaluable introductory text provides a clear and imaginative account of power and power relations. Processes and structures of power are analyzed within key areas of sociological concern, including: * the history of power * race * gender * class * sexuality * the spatial and visual. Investigating a wide range of cases from across the globe, including the 'underclass' in Britain, the power of the military in Latin America, the untouchables in India and the politics of new reproductive technologies, Dr Sallie Westwood adopts a popular approach to the subject, looking at the processes of power as well as structure and at how they function in everyday life.

Offering a timely new appraisal of the political and social impact of Islam, *Religion and Politics* will be welcomed by political scientists and historians alike. In this work, Jan-Erik Lane and Hamadi Redissi employ a Weberian approach, underlining the social consequences of religious beliefs, to account for the political differences between the major civilizations of the world against the background of the rise of modern capitalism in the Occidental sphere. Compared with Weber and his emphasis upon economic modernization, the perspective on religion is broadened to encompass post-modernity; particular attention is paid to human rights and the rule of law. This thought-provoking work raises the question of whether the tenets of Islam might be reconciled with the requirements of post-modernity.

Urbanisation is rapidly changing the geographic and social landscape of India, and indeed Asia as a whole. Issues of collective violence, urban poverty and discrimination become crucial factors in the redefinition of citizenship not only in legal terms, but also in a cultural and socio-economic dimension. While Indian cities are becoming the centres of a culture of exclusion against vulnerable social groups, a long-term perspective is essential to understand the patterns that shaped the space, politics, economy and culture of contemporary metropolises. This book takes a critical, longer-term view of India's economic transition. The idea that urban growth goes hand in hand with the modernisation of the country does not account for the fact that increasingly higher portions of the urban population are comprised of lower-income groups, casual labourers and slum dwellers. Using the case study of Ahmedabad, this book investigates the history of city and of its people over the twentieth century. It analyses the contrasting relationship between urban authorities and the inhabitants of Ahmedabad and examines instances of antagonism and negotiation – amongst people, groups and between the people and the public authority – that have continuously shaped, transformed and redefined life in the city. This book offers an important tool for understanding the bigger context of the conflicts, the social and cultural issues that accompanied the broader process of urbanisation in contemporary India. It will be of interest to scholars of Urban History, studies of collective violence and South Asian Studies.

This book is an in-depth reflection and analysis on why and how unsettling empathy is a crucial component in reconciliatory processes. Located at the intersection of memory studies, reconciliation studies, and trauma studies, the book is at its core transdisciplinary, presenting a fresh perspective on how to conceive of concepts and practices when working with groups in conflict. The book *Unsettling Empathy* has come into being during a period of increasing cultural pessimism, where we witness the spread of populism and the rise of illiberal democracies that hark back to nationalist and ethnocentric narratives of the past. Because of this changed landscape, this book makes an important contribution to seeking fresh pathways toward an ethical practice of living together in light of past agonies and current conflicts. Within the specific context of working with groups in conflict, this book urges for an (ethical) posture of unsettling empathy. Empathy, which plays a vital role in these processes, is a complex and complicated phenomenon that is not without its critics who occasionally alert us to its dark side. The term empathy needs a qualifier to distinguish it from related phenomena such as pity, compassion, sympathy, benign paternalism, idealized identification, or voyeuristic appropriation. The word "unsettling" is just this crucial ingredient without which I would hesitate to bring empathy into our conversation.

Packed with current research and examples, bestselling *COMMUNICATION BETWEEN CULTURES*, 9E equips readers with a deep understanding and appreciation of different cultures while helping them develop practical communication skills. Part I introduces the study of communication and culture; Part II focuses on the ability of culture to shape and modify our view of reality; Part III puts the theory of intercultural communication into practice; and Part IV converts knowledge into action. This is the only text to consistently emphasize religion and history as key variables in intercultural communication. Compelling examples help readers examine their own assumptions, perceptions, and cultural biases--so they can understand the subtle and profound ways culture affects communication. The ninth edition offers expanded discussions of the impact of globalization, a new chapter on intercultural communication competence, and more coverage of new technology. Important Notice: Media content referenced within the product description or the product text may not be available in the ebook version.

This volume collects essays under four categories: religious traditions, religious life, emotional states, and historical and theoretical perspectives. They describe the ways in which emotions affect various world religions, and analyse the manner in which certain components of religious represent and shape emotional performance.

Contributors to this volume tackle the question of how to define the contours of current religious fundamentalism, examining the private & public postures of fundamentalist rhetoric, the importance of its regional variants, & the damage it can do to regional & national education systems.

The Colors of Violence: Cultural Identities, Religion, and Conflict University of Chicago Press

Discusses Indian traditions, culture, religion, media, literature, and arts.

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