Typology of Cultural Violence: Analysis of Sensivity Violence Factors

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Abstract. The purpose of this article is to categorize the factors that trigger culture-based violence that are deeply rooted in the lives of global society, including Indonesia. A qualitative research methodology was used to achieve this aim, involving a comprehensive review of the existing literature on violence, aggression, and aggressive behavior. This article begins by providing a brief overview of the cultural context and historical factors that contributed to the development of violence. Then various typologies of violence based on culture are presented, including self-concept and self-control as factors at the personal level; gender inequality, and parenting as factors at the interpersonal level; Finally, factors at the group-intergroup level are kinship, multicultural not intercultural, intercultural assessment bias, and ethnocentricity. Although three levels of culturally based violence factors are known and reports of culturally based violence and aggression are not always viewed as negative aggressive behavior, a more contextual investigation of the cultural mechanisms – ideas and materials – that produce violence or aggression is still needed .

Keywords: Typology, Violence, Cultural Sensitivity

1   Introduction

Violence between individuals or groups must be acknowledged, of course it often happens around us. Evidence found throughout history, such as tools for injuring humans , such as stone axes and spears made of wood, which were developed at least 400,000 years ago, serve as a reminder that contemporary violence is not a new phenomenon (Keeley, 1996; Liddle et al., 2012). The proposed origins of violence This has been a matter of research and debate for centuries; However, before that, we need to understand violence. In this case, the general aim and purpose of writing this article is to group the trigger factors related to cultural violence that is deeply rooted in people's lives.

The definition of violence shifts and changes over time, depending on the conventional culture and politics that develop in society (Dwyer, 2022). The World Health Organization should define violence as the use of force, physical force, or power as a

threat to oneself, another person, group, or community, resulting in injury, death, psychological harm, or the development of a false self. (Krug et al., 2002). The terms "aggression" and "violence" are used widely. Because it refers to individual actions or patterns of behavior, such as violence in a relationship, organization, or public, that maintain a culture over the years for several generations (Sturmey, 2022).

The reason explained above is the interesting fact that culture has its own role in maintaining behavior, so it is possible for someone to become more aggressive or develop a form of behavior that is different from the aggression of people from other cultures (F. van Leeuwen, 2021). Moments, according to Markus & Hamedani (2019), can also be considered as a system or cycle—a recurring series of reflection and reinforcement of interrelated activities. The cycle focuses on how shared patterns of ideas (values, beliefs, meanings, assumptions), institutions, practices (ways of doing, making, and being), and artifacts from a culture shape the behavior and, in turn, the actions of people from culture It will reinforce or disrupt this pattern.

A origins or causes that have been classified using the typology of approaches used by previous researchers. Typology: the reason for the occurrence of murder is a type of violence involving business, jealousy, family and friends, although social conflicts half murder involve trivial quarrels and disputes between men (Wilson & Daly, 1993). Graham-Kevan and Archer (2005) use a typological approach. For the classification of factors related to the intimacy of violent couples and finding the consequences of fear, reciprocity, as well as characteristics of coercive pressure (one party), Finally, a typology of aggression and violence in general order (Sturmey, 2 022) from previous research (Alvarez & Bachman, 2020; Dixon & Wride, 2021; Ward & Carter, 2019), including (1) regulatory agencies (2) aggression (responding with aggression); (3) fear and security(4) disgust (avoidance of material danger; (5) state (competition for high social status)(6) marriage and pair bonding(7) attachment and concern(8) affiliation with members None family of groups (9) reciprocity and benefits (i.e. fair interactions and sources of protection); personal power; (10) gaming the system (i.e., acquiring a variety of Skills in a non-threatening context); and (11) desire to know (i.e. , acquiring knowledge including other people's knowledge).

Typology: violence perpetrated Not only for our understanding of violence or aggression. Grouping violence based on similar types of homicides aims to provide us with opportunities for future prevention (Book et al., 2013; Brazil & Forth, 2020; Volk et al., 2012). Meanwhile, a typology of motivation or driving factors such as aggression and violence will be very useful in guiding the formulation of clinical cases and may predict the maximum effectiveness and accuracy of an intervention (Turmey, 2022).

Based on the results of previous studies related to violence and aggression, in this article we want to explain the results of a violence-based cultural typology. The reason we chose this basis is that culture contributes to violence, aggression, and victimization between men (Galtung, 1996; Meadows, 2010; Newman, 2021). The difference with the typology previously explained is that we will classify violence based on culture. This is based on the driving factors: violence at the personal, interpersonal (including family), group (ingroup) and intergroup levels.

This research uses a qualitative approach to analyze factors such as a culture of violence and a culture of sensitivity. Data collection techniques are used through literature

studies which involve research and data collection from sources available in the library. Apart from that, the process also comes from related articles related to the research theme. In their research, researchers will read, record and process relevant information contained in the literature. To obtain the data needed for research (Melfianora , 2019, p. 2). Literature reviews can use types of secondary data collected through studies. References from various sources such as books, journals, scientific articles, theses, etc. related to cultural sensitivity, classification of violence in Indonesian culture, and factors that influence the culture of violence. Obtain data from various sources, compile, analyze and draw conclusions based on several studies (Iswari et al., 2021). The aim of this research is to answer questions about the culture of reasonable sensitivity and its factors, as well as the classification of cultures of violence.

2   Findings and Discussion

In order to help readers understand the typology we have compiled, this section will begin with an understanding of the relationship between culture and violence. In general, culture itself can be seen in two forms (Markus & Hamedani, 2007, 2019), namely: ideas or meanings together, such as beliefs, attitudes, values and thought patterns, as well as structures or materials, such as product culture. , institutional practices, policies, and norms. Then Markus & Hamedani (2019) explained that humans are shaped by culture, and their past will be shaped, strengthened, or weakened by culture. This cycle also applies in forming violent and aggressive behavior. Because it is considered a mechanism that maintains a source of power that is relevant for the continuity of life and culture (Dawkins, 2006; Godleski, 2018; Haer & Hecker, 2021). because of _ that, can we still understand the reasons for violence? Every day, there is hard work in life, free from cultural factors. Both in form, not objective and not subjective.

Energy Source For its continuity, the culture of life will try to be maintained. Because it is related to the possibility of incentives obtained through violence or aggressive behavior. Pinkers (2011) revealed that there are three incentives for violence: competition, shame (fear or distrust), and glory (honor or credibility). Because it was found that when taking into account sociocultural perspectives (Staub, 1996), family violence (Widom, 1989), poor parenting (Patterson, 1995), and peer group identification (Patterson et al., 1991), each interacts with each other. by producing objective violence or aggression (Huesmann, 1997). Campbell (2005) added that in violence or aggression, men appear and are differentiated based on the identities of victims and perpetrators (for example men and women, husband and wife, and members of the leadership). Therefore, we will explain the factors driving culturally based violence or aggression based on classification factors at the personal or self-inherent level: individual, interpersonal (including husband and wife, family), group, and inter-group.

2.1   Personal Level

2.2   Self concept

Self-concept is defined as a picture or collection of thoughts and beliefs as well as an individual's understanding as a result of a categorization process with an ever-changing frame of reference, giving rise to identity instability and behavioral variations (Luke, 2021; Westfall et al., 2021) . There are three general categories that people naturally use in forming their self-concept. These three categories include the category of self as a human (human identity); self-category as a member of a group (social identity); and categories that define individuals as unique. The process of categorizing into these three categories often creates internal conflict within oneself which leads to violence or aggressive behavior. The influence of competition between categories within an individual causes a shift in identity towards a stronger category or avoiding a category in a weak state (JC Turner & Oakes, 1989). If you prefer a social identity, depersonalization will occur in someone who understands and defines himself as a prototype or representative of a social group (JC Turner et al., 1994; JC Turner & Onorato, 1999) .

Depersonalization distances a person from the ideal self-concept or self-image they dream of (aside from group interests) and harbors personal interests , but will gain greater access to resources and increase feelings of security against threats from opponents (Buss & Kenrick, 1998). Vice versa, when someone prioritizes self-identity, he is still able to maintain an ideal self-concept and personal interests; on the other hand, he may receive aggression such as rejection, exclusion, negative stereotypes, and even discrimination from the people around him (Luke, 2021).

A person's self-scheme can be known through individual behavior that represents their role in daily social life. At the individual level, roles can be considered as patterns of behavior and interaction that are long-lasting and tied between individual positions in certain situations (House, 1995). Meanwhile, social roles are socially determined patterns of behavior that are expected from people who occupy certain social positions or categories (Bosak , 2021). A person's behavior at both individual and collective levels in a social context, duties and responsibilities in a group or organization, as well as participation in social life, will be regulated by social roles (RH Turner, 2001). Thus, roles imply that individuals who have the same position in the social structure or are part of a general category of society will be subject to the same things.

The diversity of a person's social roles can also trigger conflict due to the difficulties and tensions felt in fulfilling the obligations of a role (Bosak , 2021; Goode, 1960). Conditions where role holders must align the expectations and demands associated with the role can be called inter-role conflict (Biddle, 1986). This conflict can still be found, for example when a woman works as a factory worker to accept the cultural demands of the community around her while still acting as a mother who cares for her children and earns a living. live for family. In addition, there is also intra-role conflict, where the actor must reconcile the gap between the expectations and demands associated with the role, such as when employees are asked to perform two or more tasks at the same time.

2.3   Self control

The second factor inherent in a person regarding violence or aggression is control or self-control. This factor is considered inherent in the individual because self-control is a special form of social behavior, but only one person is involved in implementing it (Sturmey , 2022). Skinner (1953) considered self-control as a collection of controlled behaviors. Controlling behavior, such as being calm when meeting or trying to avoid people who are considered annoying, will reduce the likelihood of controlled behavior, such as making negative comments or intimidation. An individual can be said to have high self-control when he can reject other factors that are not in accordance with his goals or violate the individual's normative beliefs (Huesmann , 2017).

In other situations, aggression is considered a problem of self-control when a person tends to choose aggressive behavior because it can produce immediate results (Sturmey , 2022). Violence or aggression in a cultural context will easily produce results, such as the actions of other people, both ingroup and outgroup, which remain or no longer threaten the existence of the cultural resources they have. Dahalu Skinner (1953) has proven that the social environment is the main source that teaches self-control, especially the family as the closest social environment. Ineffective parenting patterns in the family are believed to be the cause of low self-control since childhood, resulting in deviant behavior later in life (Mims, 2021). Meanwhile, the wider social environment—communities, organizations and governments—with their power and influence are trying to restore people's self-control through various social movements, such as the Black Lives Matter movement which aims to fight violence against racism and the black race. people all over the world (White & Geffner, 2022). A more in-depth explanation of the social environment that can encourage violence or aggression will be discussed in the next classification.

2.4   Interpersonal Level

Knowing that violence and aggression can be learned from the social environment, especially the family, it is necessary to identify the factors driving violence at the level of interpersonal relationships. The author identifies the dominant factors that encourage violence at the level of interpersonal relationships from the results of previous studies, namely disparities based on gender and family parenting patterns.

2.5   Family education

Most children need to be socialized that aggressive tendencies are stimulated by the interaction of various social factors, so they need to be taught self-control. However, in reality, violence and aggression develop in children in environments that reinforce aggression by providing models or examples, thereby frustrating them and sometimes making them victims, and teaching them that aggression is acceptable (Huesmann, 2017). Providing role models or role models to children could be the result of violence or aggression based on gender inequality that is felt by adults and then passed on to the next generation through parenting patterns.

2.6   Group and Intergroup Levels

Throughout human history, it has long been known the importance of being part of a social group or organization. This interest arises because the evolution of society is very dependent on whether or not combinations (such as cooperation) and competition within groups and between groups are realized. Thus, individuals tend to allocate resources and make decisions that benefit their group and choose not to cooperate or compete with other group members (Shkurko , 2021).

Intergroup conflict is based on the categorization of relationships into "us" and "them", depending on their identification status as members of the in-group or outgroup. (Lynch, 2021) Identification of parts of an ingroup or outgroup is often applied to various criteria such as kinship, race, ethnicity, age, gender, profession, political attitudes, language, and class, and is ultimately the basis for the identification of parts of an ingroup or outgroup . to trigger asymmetric reactions—closed or unequal to each other. In several previous studies, the terms bias, prejudice, and stereotype are often used in studying asymmetric reactions towards other people as a function of their group membership (Kawakami et al., 2014; Shkurko, 2021).

2.7   Kinship

Kinship can be defined as a network of relationships that are considered close, important, supportive, and permanent, and have an influence on individuals (Faubion , 1996; Westfall et al., 2021). The behavior of each member in a kinship network will be regulated by types of cultural rules and norms, and they will be required to improve their work in a complex social group (Karmakar , 2021; McNamara & Henrich, 2017). By following cultural rules and norms and increasing cooperation within the family or group, they will develop helping behavior. However, whether helping behavior between relatives will be liked and carried out depends on four things: 1) The helper gets the possibility of higher productivity in the future; 2) Costs or burdens that must be borne by the helper when there is a threat of reduced productivity due to providing assistance; 3) Benefits for beneficiaries; 4) The possibility that the recipient has the same characteristics as the helper (Burton- Chellew, 2021; Madsen et al., 2007). Thus, it can be concluded that mutual help behavior in kinship will depend on considerations of burdens, costs and existing benefits.

Competition between relatives will turn into conflict if it is not immediately resolved by individuals or groups in the kinship network. So far, we can understand that with kinship, people will increasingly build social or group identities, work together and help each other, even though in some situations problems also arise within the group. Enke (2017) found that positive kinship and cooperation with ingroup members is realized if it is based on trust, but the opposite was not found with outgroup members. Low trust and familiarity with other cultures as an outgroup will create conditions where individuals from the outgroup become targets of rejection or objectification (Galtung, 1996). In this case, the ingroup negatively prioritizes the outgroup's cultural values to maintain the continuity and recognition of the kinship network.

2.8   Multicultural, not yet intercultural

In geographical areas that have cultural diversity such as Indonesia, there will always be interactions between cultural groups. One of the influences of intercultural interactions is the formation of cultural identity, whether we realize it or not, but unfortunately individuals often only feel like they have one culture or identity within themselves. UNESCO (2013) has stated that no human being has only one culture because every person has many identities and many cultural ties. Ties with extended family, neighbors, co-workers, or those whose parents are from the same geographic location have all developed into subcultures. Subcultures form and develop because all ties have their own way of living in the world, hopes, traditions and goals.

Having multiple identities and sub-cultures makes interculturalism increasingly necessary to accept and synthesize cultural diversity. Interculturalism, which prioritizes dialogue and interaction between cultures, should seek to shape the way societies live together in the future. Bouchard (2011) describes interculturalism as an attempt to seek balance and mediate between competing principles, values and expectations. Through this understanding, interculturalism is an effort to connect majority and minority groups through continuity and diversity, identity and rights, reminders of the past, and visions of the future. Therefore, new ways of coexistence within and beyond differences at all levels of collective life are increasingly demanded.

2.9   Intercultural judgment bias

Individuals who have become part of a cultural group will make comparisons to interpret and appreciate the characteristics of each group. Comparing characteristics is done because there are no objective standards that can be used to assess other groups. Through comparative processes related to perceived social values, social identities can be evaluated and assigned positive value to in-groups when situations involve outgroups (Tajfel, 1978b, 1978c; Tajfel & Turner, 1979). So, according to Tajfel and Turner (1979), it will be possible for a positive ingroup assessment bias to occur (ingroup favoritism) and outgroup identity to be viewed negatively (outgroup derogation) based on cultural factors as group characteristics.

Formed group identities are not the only cause of intercultural conflict in Indonesia. Faturochman and Nurjaman (2018) argue that conflicts in Indonesia are often caused by differences in ethnic and religious identities. The diversity of ethnicities and religions, as well as the strong current of history, are the factors that make Indonesian society today prioritize both or one of these identities rather than national identity. In addition, efforts to avoid anxiety by attacking group cultural symbols, competition, perceptions, context, and different interests between cultural groups make them commit violence or aggression by mutually developing negative stereotypes, prejudice, and even discrimination (Abrams, 2010; Stephan & Stefanus, 2000).

3   Conclusion

In addition to reports of culture-based violence and aggression, which are not necessarily considered aggressive behavior from a particular cultural perspective, as explained above, there are several things that need attention. Starting from the fact that cultural values that shape and shape individuals and groups play an important role in violence (Haer & Hecker, 2021; Markus & Hamedani, 2019), we can classify violence or aggression factors into three levels. First, at the personal level, violence arises as a result of (a) upheaval within the individual when faced with the demand to choose which identity is more dominant as his self-concept; and (b) how capable a person is of controlling himself so that he does not tend to choose aggressive behavior in facing or solving problems. Second, violence in interpersonal relationships is often driven by gaps in roles and evaluation of behavior based on gender, with cultural assumptions as a reference, which is then maintained in the family through parenting patterns until it becomes stereotyped. Third, the occurrence of internal group conflict or violence due to helping behavior but based on calculations of profits and losses that will be obtained from relatives in the group. Meanwhile, the desire to simply passively accept multicultural facts means that individuals tend to have biased judgments. outside groups and interpreting differences with one's own culture as the center of reality, are factors that trigger conflict or violence between cultures. Although all three levels of culture-based violence factors are known, more contextual investigations, such as the relationship between local wisdom or local authenticity of a group and aggressive behavior, are still needed to gain an in-depth understanding of cultural mechanisms. that results in violence or aggression.

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