Culture and Global Violence

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This unit aims to develop an overall understanding of culture and violence – how culture informs violence and how cultures of violence are created, nurtured and sustained. The unit analyses the interconnectedness of structural (Johan Galtung, Scheper-Hughes Paul Farmer, Philippe Bourgois), symbolic (Pierre Bourdieu) cultural (Veena Das) and interpersonal violence (Liz Kelly, Elizabeth Stanko) in relation to Sub Saharan Africa, South Asia, Middle East and Latin America. The unit analyses the role of men, women and children as actors and victims of violence. The construction of ‘vulnerable’ masculinity and femininity in relation to national and ethnic conflicts is critically explored. The role of global war and gendered violence in exacerbating and creating hunger and famine will be assessed. The ways in which international aid perpetuates violence will be explored through case studies, which highlight the ‘ambivalent’ role of international aid? Throughout the unit, structural violence embedded in systems of stratification, their cultural manifestations, and their impact on interpersonal relations will be examined.

Unit Objectives:

- To develop a conceptual and theoretical understanding of culture and gendered violence.
- To engage with an interdisciplinary understanding of violence and the mediation of violence through socio-economic and political contexts.
- To develop an understanding of the pluralities of violence and their interconnectedness.
- To understand how men, women, children and other vulnerable groups in culturally specific contexts, are affected by violence.

Learning Outcomes:

By the end of the unit, students should be able to:

- Demonstrate critical understanding of different conceptual frameworks of culture and gendered violence.
- Use conceptual frameworks to understand empirical case studies in a range of different contexts.
- Identify the role of social groups other than men (such as women and children) in perpetuating violence.
- Able to understand the interconnectedness of culture, politics and gendered violence.
Week 1: Culture and Violence: Engagements and Dis-engagements

We will analyze different conceptual approaches for understanding violence. We will analyze the interconnectedness and gendered dynamics of structural, cultural, symbolic and interpersonal forms of violence.

Key Readings

- Suruchi Thapar-Björkert, Karen Morgan and Nira Yuval- Davis, (2006), Special Issue: Framing gendered identities: Local conflicts/global violence, Women’s Studies International Forum, Vol. 29 No 5, pp.433-440
- Karen Morgan and Suruchi Thapar-Björkert, (2006), I’d rather you’d lay me on the floor and start kicking me: Understanding Symbolic Violence in Everyday Life in Special Issue Women’s Studies International Forum Vol. 29 No 5
- Frances Cleaver, ed. (2002), Masculinities Matter: Men, Gender and Development, Zed: London (L)

Additional Reading


Week 2- Culture and Gendered Violence

What constitutes culture and cultural identity? What relationship does violence have to culture?
Key Readings

- Brumman, C (1999), ‘Writing for Culture: Why a Successful Concept should not be Discarded’, *Current Anthropology*, 40(February): S1-27
- Parekh, Bhikhu (2000) Rethinking Multiculturalism: Cultural Diversity and Political Theory, Macmillan:Basingstoke (chp 5)
- Narayan, Uma (1997), *Dislocating Cultures: Identities, Traditions and Third World Feminism*, New York, Routledge (intro in BOX)

Additional Reading


Week 3- Global Politics, War and Violence

Civil wars are linked to domestic politics and though internal, indigenous factors play an important role in conflicts, international presence can adopt an ambiguous role in deliberations and negotiations. The political regimes may vary- to include ‘hard’ one party authoritarianism (China, North Korea, Vietnam and Lao), soft one party authoritarianism (Taiwan, South Korea), military guided democracies (Indonesia, Thailand and Pakistan). We will draw on case studies such as the Korean ‘comfort women’, the Rwanda Genocide, the conflict in Sierra Leone, Sudan and former Yugoslavia.

Key Readings

- David Turton (1997) *War and ethnicity global connections and local violence* Rochester, NY University of Rochester Press (L)
  • (1993), ‘War and Underdevelopment: can economic analysis help reduce the costs? *Journal of International Development*, 5, 357-380 (online)
• Howard Adelman & Astri Suhrke edited (1999) *The path of a genocide the Rwandan crisis from Uganda to Zaire* New Brunswick: Transaction (L)

**Additional Reading**


**Week 4: Gender and War**

We will analyze the construction of gendered subjectivities in relation to war and violence. Does violence involve only male actors or are women and children equally implicated in these processes? How are femininities re-negotiated when women take up violence?

**Key Readings**

• Lentin, Ronit ed.(1997), *Gender and Catastrophe*, London: Zed Books (L)
• Cynthia Enloe, 1993, *The Morning After: Sexual politics at the End of Cold war*, Berkeley (L)
• Joshua Goldstein (2001) *War and gender: how gender shapes the war and vice versa, Cambridge: Cambridge University Press*

**Additional Readings**


**Week 5: International AID and Violence**

International Aid, offered to alleviate the ‘effects’ of war, often prolong conflicts. Media is an important cultural institution that defines and constructs individual and collective identities in relation to violence. Do we construct categories of ‘deserving’ and ‘undeserving’ recipients of aid through media representations?

**Key Readings**

**Additional Readings**

**Week 6: Nationalism, Religion and Violence**

Religion often serves as a vehicle for political propaganda and mobilization. If religion is the predominant organizing principle in society, do cultural practices legitimate violence? Does religion and construction of ‘imagined communities’ facilitate and legitimate the perpetuation of violence.
Key Readings

- Veena Das (1990), Mirrors of Violence: Communities, Riots and Survivors in South Asia, OUP: London
- Cynthia Enloe, The Morning after: Sexual politics at the End of Cold war (Berkeley, 1993), SLC.
- Bracewell, Wendy (2000), Rape in Kosova: Masculinity and Serbian Nationalism, Nations and Nationalism, 6 (4), 563-90

Additional Readings

- Kamla Bhasin, Ritu Menon and Nighat Said Khan (eds) Against All Odds: Essays on Women, Religion and Development from India and Pakistan, Kali/Sawf/Isis, Delhi (Chp by Paola Bacchetta )
- Veena Das (ed.), (1990), Mirrors of Violence: Communities, Riots and Survivors in South Asia, OUP, London
- Maalouf Amin (2001) In the name of identity: violence and the need to belong, New York : Arcade

Feminism and Islamic Identity

Websites

- Fox, Ted article: *Honour Killings – Human Beams*, www.humanbeams.com
**Week 7: Caste and Gendered Violence**

We will analyse how the institution of caste becomes the organizing principle for legitimating violence. Drawing specifically on examples from the Indian sub-continent, we will explore the intersections of gender, class and caste.

**Key Readings**

- Fuller, Chris (1996) *Caste Today*, Delhi: OUP

**Additional Readings**


**Week 8: Interpersonal Violence**

Interpersonal forms of violence can be varied as domestic violence, non-consensual sex within marriage to rape and female genital mutilation. Women are often responsible for creating, maintaining and sustaining some of these forms of violence. We need to think beyond women’s experiences as ‘victims’ of violence to men’s experiences of violence and draw on the interconnections between construction of ‘masculinities’ and violent acts.

**Key Reading**
• Wilkinson, Sue ed. (1996), Feminist Social Psychologies: International Perspectives, OUP: Buckingham (chp 2)
• Lees Sue, (1996), Carnal Knowledge, Rape on Trial, Penguin: London
• Elizabeth A. Stanko, ed. (1994), Perspectives on Violence, - London: Quartet (SLC)


**Week 9: Gendered Violence and Multiculturalism**

Often public discourses, which are also gendered, perpetuate violence in private domains. Women are often marginalised in discussions on multiculturalism even though the overall goal of integration work is often defined as equality within a multicultural society. Women’s individual rights and ethnic/group rights are sometimes regarded as separate, non-relational issues or as opposed to each other? Do multicultural policies promote interpersonal violence?

**Key Readings**

- Spinner –Halev (2001), Feminism, Multiculturalism and Oppression, *Ethics* 112 (84-113) (online)
Week 10: Memory and Forgiveness

Revenge is destructive, both politically and emotionally. Forgiveness is powerful, but more difficult to achieve.

Key Readings


Additional Readings

• Alex Boraine, Janet levy and Ronel Schefer (eds.), 1994, Dealing with The Past: Truth and Reconciliation in South Africa, South Africa:IDASA

University Links and Organisations

- Department of Peace Studies (GENCON unit), University of Bradford
- CODEP (Conflict, Development and Peace Network)
- INTERNATIONAL ALERT: www.international-alert.org/women
- INCORE: Initiative on Conflict resolution and ethnicity (http://www.incore.ulst.ac.uk/cds/) or lyn@incore.ulst.ac.uk
- ODI :Overseas Development Institute: (www.oneworld.org/odi/), contact c.marshall@odi.org.uk for information on programmes in London. Simon Maxwell is director of ODI.
- WOMEN AID International: http://www.womenaid.org
**WRITTEN WORK**

1. *Formative essay*: 1500 words (Week 5)

*Question:*
‘The conceptual categories of culture and violence frame individual gendered identities and collective group identities in a complex way’. Analyze, drawing on theoretically informed empirical evidence.

*Essay Titles*: Subject to approval by the external examiner

- How are gendered identities constructed through discourses of religion and nationalism?

- Is war necessarily ‘senseless’ and irrational’?

- Is the impact of war gendered?

- Identify the ways through which masculinities and femininities are reconstructed and negotiated in interpersonal violence.

- Can forgiveness heal violence-torn societies?

- In what ways is International Aid implicated in sustaining violence?

- How successful are feminist theoretical models in re-conceptualising violence?

- Is multiculturalism the way forward to a violence-free nation?
Preventing violent extremism. Revive the spirit of Mosul. Health Education & well-being. UNESCO is concerned by the rise of racism, xenophobia and intolerance, and considers that education is essential to strengthening the foundations of tolerance, reducing discrimination and violence. Launched on 18 January 2012, the UNESCO-USA-Brazil project “Teaching Respect for All” aims to design a curricular framework to fight racism and promote tolerance, which countries can adapt to their respective contexts and needs. Violence has probably always been part of the human experience. Its impact can be seen, in various forms, in all parts of the world. Each year, more than a million people lose their lives, and many more suffer non-fatal injuries, as a result of self-inflicted, interpersonal or collective violence. Overall, violence is among the leading causes of death worldwide for people aged 15–44 years. Estimated global violence-related deaths, 2000. Type of violence. Numbera. In certain cultures, the preservation of family honour is a traditional motive for killing women who have been raped (so-called “honour killings”). The costs of violence. Culture. Music. TV. The global demonstrations were held to mark the International Day for the Elimination of Violence against Women on Monday. Some 87,000 women and girls were murdered around the world in 2017, according to the United Nations. The UN says violence against women and girls is one of the “most widespread, persistent and devastating human rights violations in our world today” and remains largely unreported because of issues including impunity and stigma. In Mexico City, demonstrators marched through the streets calling on authorities to do more to combat the high rates of femicide - the mur