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Reimagining Peacekeeping: Gender, 'Race' and Militarisation in the Global Order

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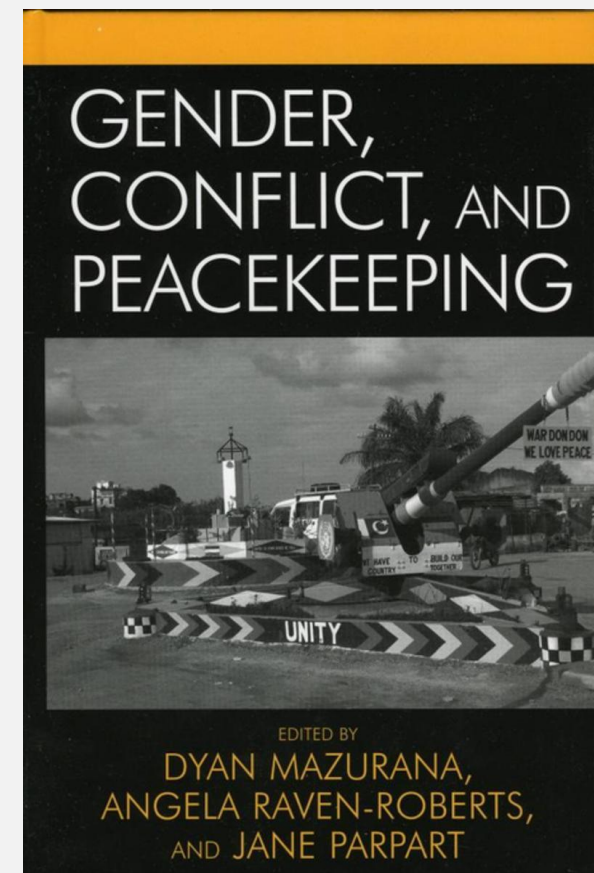
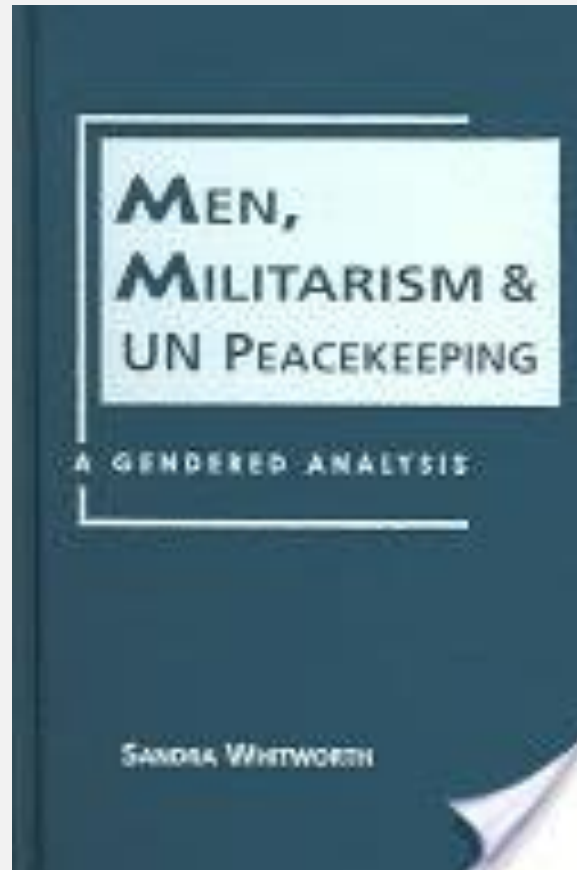
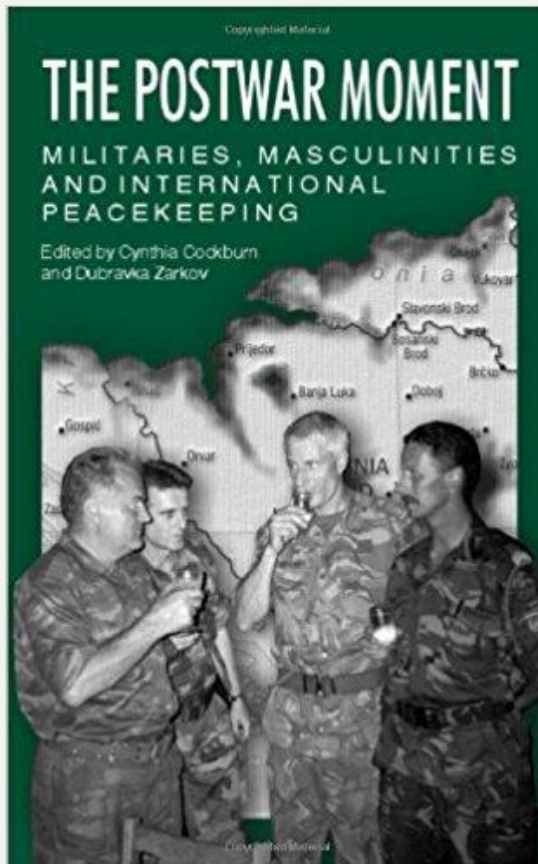
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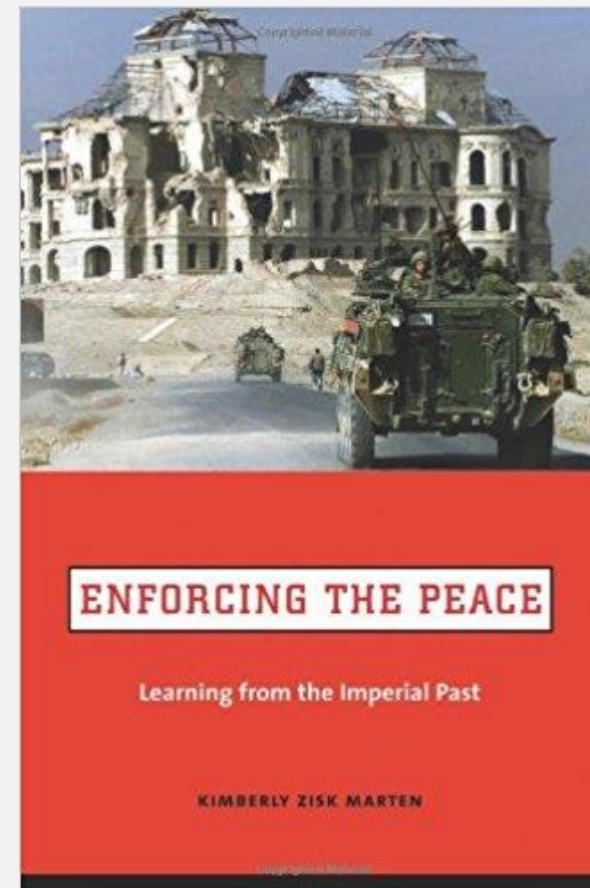
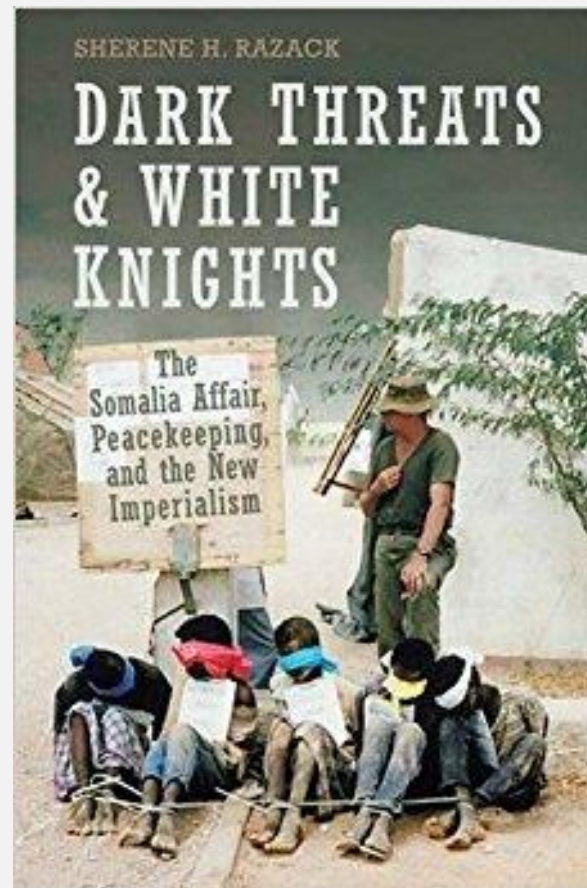


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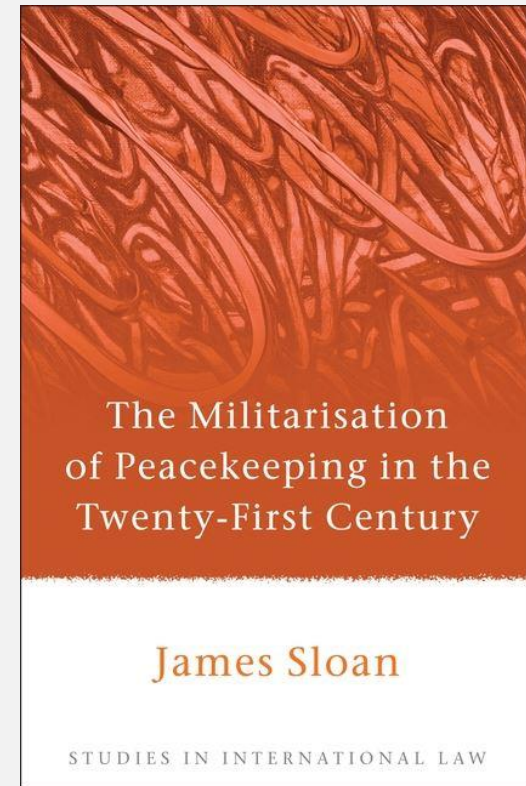
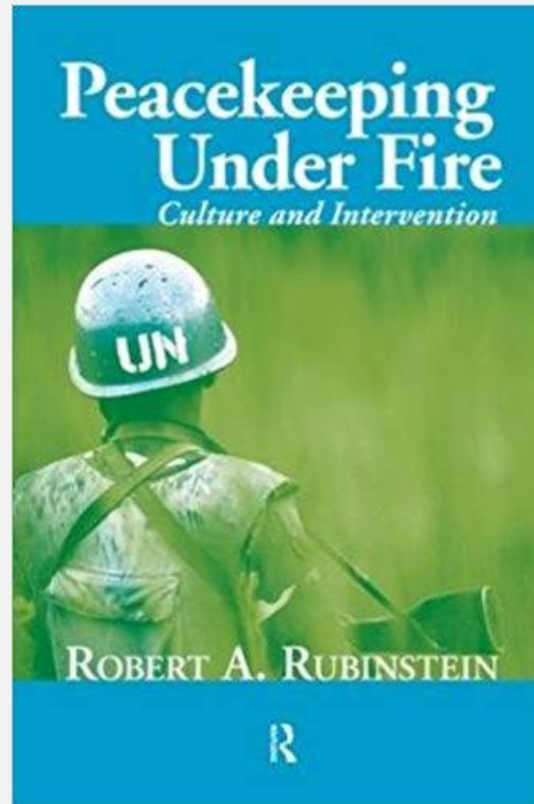
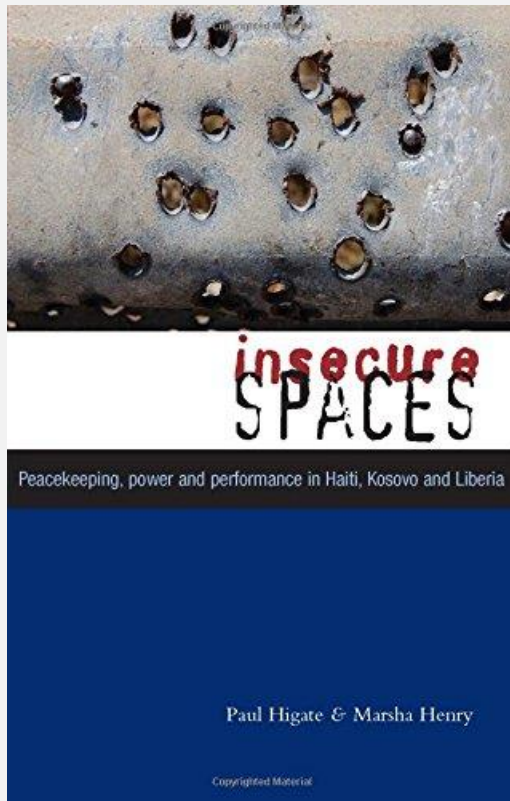
KEY TEXTS ON GENDER & PEACEKEEPING



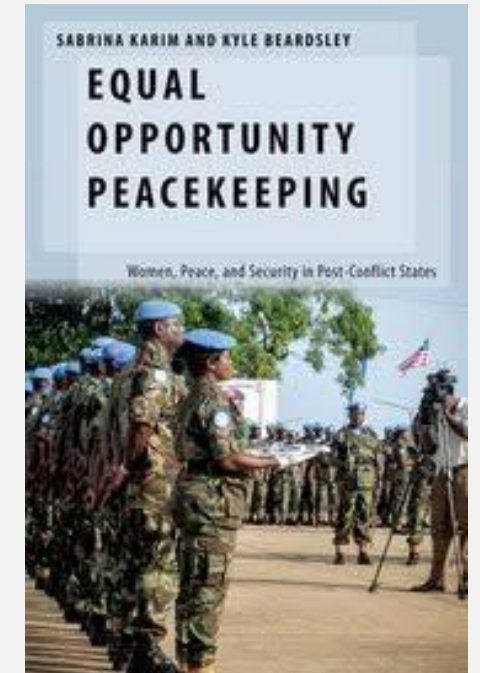
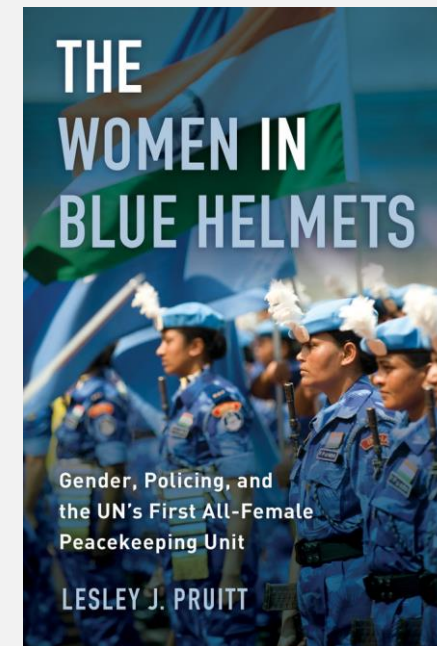
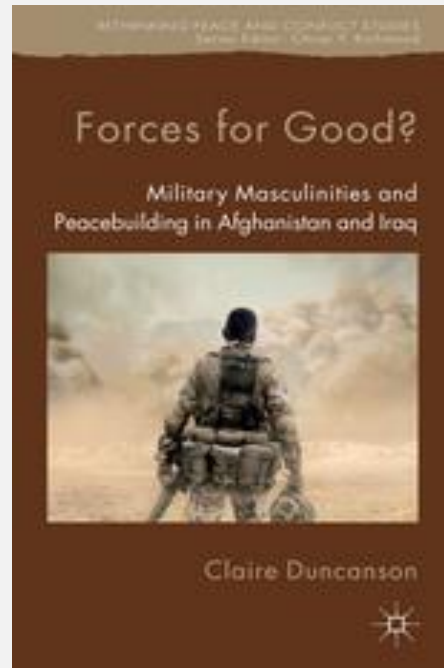
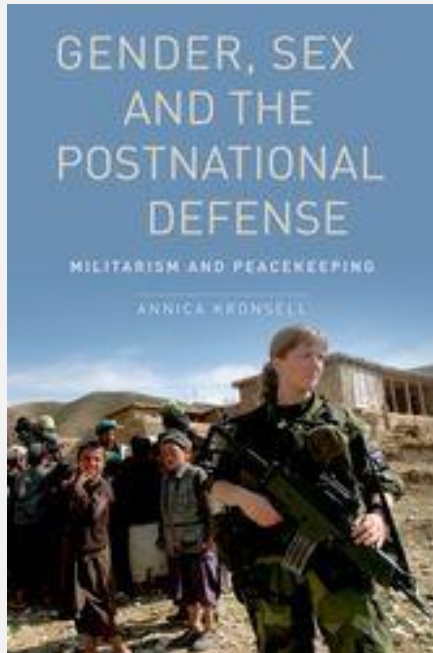
KEY TEXTS ON COLONIALISM & PEACEKEEPING



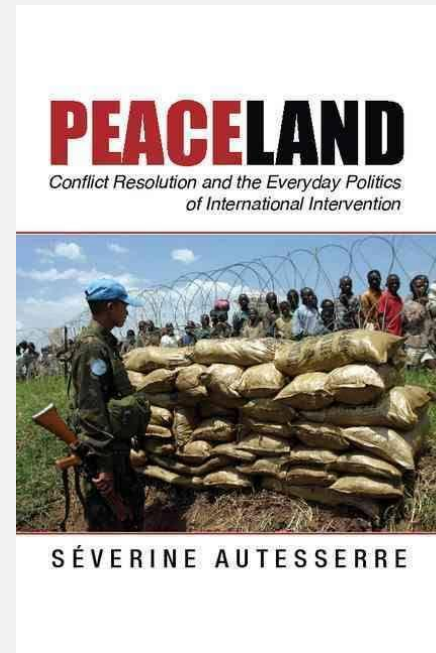
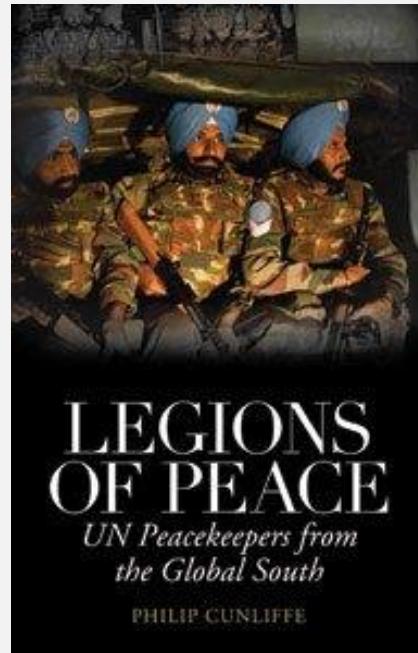
KEY TEXTS ON CULTURE, SPACE AND MILITARISATION & PEACEKEEPING



NEWER TEXTS



NEWER TEXTS



POWER GEOMETRIES AND SPACE-TIME CONTINUUM

- 'Now I want to make one simple point here, and that is about what one might call the power geometry of it all; the power geometry of time-space compression. For different social groups, and different individuals, are placed in very distinct ways in relation to these flows and interconnections. This point concerns not merely the issue of who moves and who doesn't, although that is an important element of it; it is also about power in relation to the flows and the movement. Different social groups have distinct relationships to this anyway differentiated mobility: some people are more in charge of it than others; some initiate flows and movement, others don't; some are more on the receiving-end of it than others; some are effectively imprisoned by it.' (Massey 2012)
- Space-time Continuum 'repoliticises' space, moves away from space as stasis and towards an understanding of space as intersecting with temporality rather than as opposed
 - Stories of Haitian women's increased insecurity as a result of peacekeeping spatial practices
 - Stories of domestic and socially reproductive labour amongst my peacekeepers

THE GLOBAL COLOUR LINE

‘The problem of the twentieth century is the problem of the color line,---the relation of the darker to the lighter of races of men in Asia and Africa, in America and the islands of the sea’ (W.E.B. Du Bois 1903:23)

In Razack’s study of peacekeeping violence she argues that Canadians come to know themselves in intimate ways through the colour line (Razack 2004: 9)

My research: Global South peacekeepers are positioned in both powerful and precarious ways vis a vis the peacekept and within the peacekeeping economy



MILITARISED FEMININITIES

- Militarized femininity is militarism that relies on control of femininity generally and women specifically (Enloe 1993: 174).



FEMINIST STANDPOINT

- Dorothy Smith, Sandra Harding, Nancy Hartsock, **Patricia Hill Collins**
- Make black women's lives the starting point of departure
 - Outsider within
- Studies of the peacekeeping missions have almost exclusively focussed on female peacekeepers, with very little account of local women's everyday life
- The 'peacekept' as subjects in their own right feature marginally in the new era of peacekeeping studies
 - Peacekept women feature as instrumental to larger pk questions about effectiveness, operations and logistics as well as in relation to participation in postconflict reconstruction

INTERSECTIONALITY

The scholarship on militarized masculinities thus combines intersectionality theory, by examining different groups of men (immigrants, Mizrachim, Ashkenazim, homosexuals), with the inequality regime approach, which looks at various military locations (blue-collar, white-collar, combat). By deconstructing the monolithic conception of militarized masculinity, this research enables us to explore how the military relies on distinct constructions of military masculinity and their interdependence. (Sasson-Levy 2011, 85)



FEMINIST CURIOSITY AND IMAGINARY

- Enloe argues for maintaining a feminist curiosity in regard to militarisation which continually asks:
- where are the women?
- what are the relations of power? what are the politics?
- I think the answer does not lie in more training and more military discipline, but in dwelling on what a feminist, postcolonial and anti-militarist imaginary can produce as knowledge and as resistance