Resisting war and militarism

Week 19 GRM

Seminar



• Homework task:

- Investigate an anti-war/anti-militarist group and reflect on the below questions:
- • Who are they and when did they form?
- · In what ways do they resist war and/or militarism?
- In what ways do they make use of gender/race/sexuality in their campaigning?
- • Are their campaigns feminist and/or anti-racist?



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GET UPDATES

WHAT IS BDS? GET INVOLVED CAMPAIGNS



 How do anti-war/anti-militarist groups challenge the gendered, racialised and sexualised norms of war/militarism? In what ways do they rely on and (re)produce them? In summary: Resisting militarism = resisting patriarchy/white supremacy/homophobia...

But this is not always the case in anti-militarist spaces

• There's something I notice and wonder about. It's the fact that, on the left, generally speaking, there's an acute awareness of racism and the need to counter it, actively, openly. And I mean on the white left. People don't let being phenotypically white, or ethnically of the dominant group, stop them being actively, committédly anti-racist. Indeed, there's real shame felt in being otherwise. Likewise, some of the people most engaged in the left, for whom 'class' exploitation is an analysis they deploy, a language they speak, that defines a struggle they commit to, are in fact middle-class, property-owning people. But they don't let that stand in the way of their working-class activism. Why is it, then, that when it comes to sex/gender, being a man is so very often sufficient to inhibit anti-patriarchal thinking and pro-feminist activism?

(Cockburn and Enloe 2012)

• Masculinity and <u>conscientious objectors</u>

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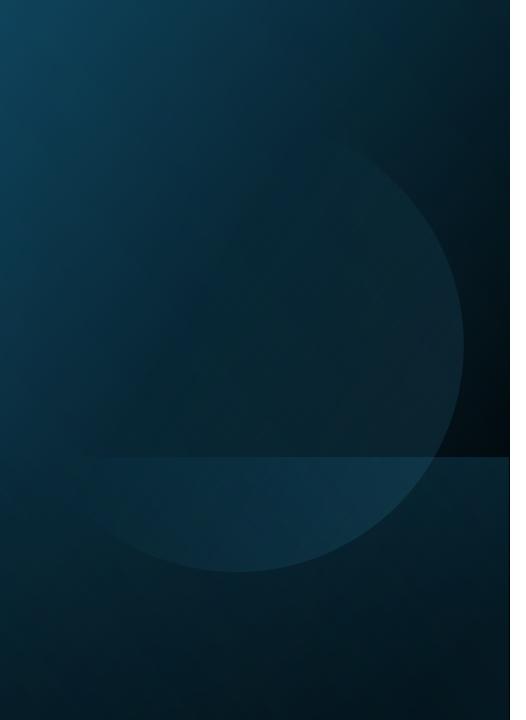
Alternative Service: Conscientious Objectors and Civilian Public Service in World War II

During World War II, a new program gave young men who refused to wear a uniform other ways to serve their country.

October 16, 2020







 Is it possible to be anti-militarist without being feminist and antiracist?