

November 3, 2004

Continued discussion from November 1, 2004. Readings included Seifert's "War and Rape: A Preliminary Analysis," and Rhonda Copelon's "Surfacing Gender: Reconceptualizing Crimes against Women in Time of War," both in *Mass Rape: The War against Women in Bosnia-Herzegovina*. Also Erica James' " 'Political Cleansing' in Haiti – 1991-1994: Gender, Sexuality, Political Violence and "Truth,"" and Dubravka Zarkov's "The Body of the Other Man: Sexual Violence and the Construction of Masculinity, Sexuality and Ethnicity in Croatian Media," in *Victims, Perpetrators of Actors?: Gender, Armed Conflict and Political Violence*.

Is the person acting as individual or as part of an institution?

There is a symbolic desire fundamental to rape. An understanding of rape cannot disregard 'desire' in the name of sex crimes solely for power.

Everyday 'common' rape is torture just the same.

Zarkov discusses how the representation of violence in the media is used to identify group membership and thus further target that group for increased and legitimized violence.

Rape can be seen as using the female as a means to attack the male (since in a patriarchal setting).

Seifert classifies societies into two categories:

- those with few rapes – they have men in total supremacy
- those with many rapes – male power is unstable and there is no rigid definition of masculine/feminine

In Haiti, there were well defined gender roles. During the country's industrialization, there was a move of many women from the rural to the urban. But there still existed a gendered division labor. The material instability of this time was a reason for targeting women.

Affiliates of the coup apparatus saw Aristide supporters as enemies. They attacked this pro-democracy subsection in order to control the total population, as the subsection was composed of the poor masses. And through rape, they emasculated *everyone* in terror.

Levi-Strauss – theory of alliance

- exchange of females would create alliances between parties
- attack on female would communicate something to the males [who are the real social actors]
- this brings into question the independence of women as legitimate, viable social actors