

Queer International Relations Sovereignty Sexuality

This book brings together leading academics and practitioners working in the area of language, gender, sexuality and education, consolidating recent developments and moving the field forward in a contemporary context. This unique and timely volume captures current themes, debates, theories and methods in the field, and will be of interest to scholars and practitioners working around the world in the areas of Applied Linguistics, Teaching English as a Foreign Language, Education, Sociology and Discourse Studies.

This book explores terrorism and security issues from feminist perspectives, putting gender and androcentrism at the heart of its analysis. It argues against traditional research approaches to political violence, and terrorism in particular, that are dominated by the “male-gaze” and individual stereotypes and perspectives, and that feminist approaches offer a fresh perspective on security research. Our current understanding of political violence is primarily based on the experiences of men, and as such, the challenge in terrorism and radicalization research is to demonstrate that women’s studies on security and terrorism satisfy certain universal criteria. The author shows how a post-positivist approach can be useful in gaining insights into terrorism and violent extremism, and how to address these phenomena. The book presents theoretical foundations based on various feminist assumptions, and exposes the essence of feminism, its conceptual grid, gender variabilities and the developments in feminist thinking and theory. Furthermore, it discusses the trends in feminist epistemology, and explains female radicalization to terrorist activity, the specificity of female terrorism, and the roles of women in deradicalization processes, as well as their impact on counterterrorism policy. The book concludes that gender difference as a constitutive variable of social reality is of key importance in studies on terrorism and counterterrorism.

"This history of UNSCR 1325, and its articulation of the Women, Peace and Security agenda that grew from its adoption, are as familiar to anyone working on the agenda as the alphabet, the rules of grammar and syntax, or the spelling of their own name. In this book, I encounter Women, Peace and Security as a policy agenda that emerges in and through the stories that are told about it, focussing on the world of WPS work at the United Nations Headquarters in New York (noting, of course, that many other equally rich and important stories could be told about the agenda in other contexts). Part of how the WPS agenda is formed as (and simultaneously forming) a knowable reality, is through the narration of its beginnings, its ongoing unfolding, and its plural futures. These stories account for the inception of the agenda, outline its priorities and delimit its possibilities, through the arrangement of discourse into narrative formations that communicate and constitute the agenda's triumphs and disasters. This is a book about the stories of the Women, Peace and Security agenda, and the worlds they contain"--

A story about young women lovers in Taiwan, their love, struggles and life as different group of people in the society.

This book contributes an analysis of UK-based non-governmental organisations engaged in transnational lesbian, gay, bisexual, and trans (LGBT) activism, within a broader recognition of the complexities that British colonial legacies perpetuate in

contemporary international relations. From this analysis, the book suggests that greater engagement with intersectional and decolonial approaches to transnational activism would allow for a more transformative solidarity that challenges the broader impacts of coloniality on LGBT people's lives globally. Case studies are used to explore UK actors' participation in the complexities of contemporary transnational LGBT activism, including activist responses to developments in Brunei between 2014 and 2019, and the use of LGBT aid conditionality by Western governments. Activist engagements with legacies of British colonialism are also explored, including a focus on 'sodomy laws' and the Commonwealth, as well as the challenges faced by LGBT people seeking asylum in the UK.

Scraps of Hope in Banda Aceh examines the rebuilding of the city of Banda Aceh in Indonesia in the aftermath of the celebrated Helsinki-based peace mediation process, thirty years of armed conflict, and the tsunami. Offering a critical contribution to the study of post-conflict politics, the book includes 14 documentary videos reflecting individuals' experiences on rebuilding the city and following the everyday lives of people in Banda Aceh. Marjaana Jauhola mirrors the peace-making process from the perspective of the 'outcast' and invisible, challenging the selective narrative and ideals of the peace as a success story. Jauhola provides alternative ways to reflect the peace dialogue using ethnographic and film documentarist storytelling. Scraps of Hope in Banda Aceh tells a story of layered exiles and displacement, revealing hidden narratives of violence and grief while exposing struggles over gendered expectations of being good and respectable women and men. It brings to light the multiple ways of arranging lives and forming caring relationships outside the normative notions of nuclear family and home, and offers insights into the relations of power and violence that are embedded in the peace.

"This volume offers a feminist critique of counter- and deradicalization programmes, including those collected under the umbrella of 'preventing and countering violent extremism'. Based on insights from five countries, and examples from elsewhere, the book shows how collectively efforts rely on particular narratives of agency, security and human rights. Putting gender at the centre of analysis reveals a series of significant limitations in anti-radicalisation work, in construction, operation, and evaluation. First, these programmes fail to explore or engage with how masculinity and femininity inform the radicalisation process. As a result, they cannot successfully understand the personal drivers or the socio-political environment of these programmes. Second, within the operations of these programmes it becomes clear that male radicalisation is unreflectively linked to an excessive but flawed masculinity, whilst ideas about women's radicalisation depend on orientalist stereotypes about passivity and subjugation. Solutions for male deradicalisation therefore hinge on particular ideals of masculinity that few men can obtain, and deradicalising women is seen as a rescue mission. Third, the impact of these programmes derives from a racialized paternalist logic that justifies intervention in 'ordinary lives' in the name of security, yet fails to deliver. There is a gendered differential in the impact of counter-radicalisation measures. Although the rhetoric of countering terrorism is often couched in a narrative of 'women's rights' and 'liberal values', the book demonstrates the consequences are often detrimental to these precepts. The book concludes by offering an alternative way of thinking about and implementing anti-radicalisation efforts, rooted in a feminist peace"--

"This book puts International Relations scholarship and Queer Studies scholarship in conversation to tell a story about how sovereignty and sexuality are entangled in international relations theory and policy through numerous figurations of 'the homosexual' - as 'the underdeveloped', 'the un-developable', 'the unwanted im/migrant', 'the terrorist', 'the gay rights holder', 'the gay patriot' and Eurovision-winner Conchita Wurst's 'bearded lady'"--

Sovereign Attachments rethinks sovereignty by moving it out of the exclusive domain of geopolitics and legality and into cultural, religious, and gender studies. Through a close reading of a stunning array of cultural texts produced by the Pakistani state and the Pakistan-based Taliban, Shenila Khoja-Moolji theorizes sovereignty as an ongoing attachment that is negotiated in public culture. Both the state and the Taliban recruit publics into relationships of trust, protection, and fraternity by summoning models of Islamic masculinity, mobilizing kinship metaphors, and marshalling affect. In particular, masculinity and Muslimness emerge as salient performances through which sovereign attachments are harnessed. The book shifts the discussion of sovereignty away from questions about absolute dominance to ones about shared repertoires, entanglements, and co-constitution.

This Handbook brings together leading interdisciplinary scholarship on the gendered nature of the international political economy. Spanning a wide range of theoretical traditions and empirical foci, it explores the multifaceted ways in which gender relations constitute and are shaped by global politico-economic processes. It further interrogates the gendered ideologies and discourses that underpin everyday practices from the local to the global. The chapters in this collection identify, analyse, critique and challenge gender-based inequalities, whilst also highlighting the intersectional nature of gendered oppressions in the contemporary world order.

ÒThis book is an imagining.Ó So begins this collection examining critical, Indigenous-centered approaches to understanding gay, lesbian, bisexual, transgender, queer, and Two-Spirit (GLBTQ2) lives and communities and the creative implications of queer theory in Native studies. This book is not so much a manifesto as it is a dialogueÑa Òwriting in conversationÓÑamong a luminous group of scholar-activists revisiting the history of gay and lesbian studies in Indigenous communities while forging a path for Indigenous-centered theories and methodologies. The bold opening to Queer Indigenous Studies invites new dialogues in Native American and Indigenous studies about the directions and implications of queer Indigenous studies. The collection notably engages Indigenous GLBTQ2 movements as alliances that also call for allies beyond their bounds, which the co-editors and contributors model by crossing their varied identities, including Native, trans, straight, non-Native, feminist, Two-Spirit, mixed blood, and queer, to name just a few. Rooted in the Indigenous Americas and the Pacific, and drawing on disciplines ranging from literature to anthropology, contributors to Queer Indigenous Studies call Indigenous GLBTQ2 movements and allies to center an analysis that critiques the relationship between colonialism and heteropatriarchy. By answering critical turns in Indigenous scholarship that center Indigenous epistemologies and methodologies, contributors join in reshaping Native studies, queer studies, transgender studies, and Indigenous feminisms. Based on the reality that queer Indigenous people Òexperience multilayered oppression that profoundly impacts our safety, health, and survival,Ó this book is at once an imagining and an invitation to the reader to join in the discussion of decolonizing queer Indigenous research and theory and, by doing so, to partake in allied resistance working toward positive change. The United Nations Peacebuilding Commission (UNPBC) was established in December 2005 to develop outlines of best practice in post-conflict reconstruction, and to secure the political and material resources necessary to assist states in transition from conflict to peacetime. Currently, the organization is involved in reconstruction and peacebuilding activities in six countries. Yet, a 2010 review by permanent

representatives to the United Nations found that the hopes of the UN peacebuilding architecture "despite committed and dedicated efforts...ha[d] yet to be realized." Two of these "hopes" deal with gender issues, specifically that peacebuilding efforts integrate a "gender perspective" and that the Commission consult with civil society, NGOs, and women's organizations. This book is the first to offer an extensive and dedicated analysis of the activities of the UN Peacebuilding Commission with regard to both gender politics, broadly conceived, and the gendered dynamics of civil society participation in peacebuilding activities. Laura J. Shepherd draws upon original fieldwork that she conducted with the UNPBC to argue that the spatial politics of peacebuilding are not only gendered - such that they further marginalize and disadvantage indigenous populations in peacebuilding activities - but also perpetuate hierarchies that privilege the international over the domestic realms. Laying bare the logics of gender and space that organize UN peacebuilding discourse, the book asserts that the representations of women, gender, and civil society inform the meaning of UN peacebuilding in contemporary world politics.

"Global health security, focused on a firefighting short-term response efforts fail to consider the differential impacts of outbreaks on women. For example, the policy response to the Zika outbreak centred on limiting the spread of the vector through civic participation and asking women to defer pregnancy. Both actions are inherently gendered and reveal a distinct lack of consideration of the everyday lives of women. These policies placed women in a position whereby were blamed if they had a child born with Congenital Zika Syndrome, and at the same time governments required women to undertake invisible labour for vector control. What does this tell us about the role of women in global health security? This feminist critique of the Zika outbreak, argues that global health security has thus far lacked a substantive feminist engagement, with the result that the very policies created to manage an outbreak of disease disproportionately fail to protect women. Women are both differentially infected and affected by epidemics. Yet, the dominant policy narrative of global health security has created pathways which focus on protecting the international spread of disease to state economies, rather than protecting those who are most at risk. As such, the state-based structure of global health security provides the fault-line for global health security and women. This book highlights the ways in which women are disadvantaged by global health security policy, through engagement with feminist security studies concepts of visibility; social and stratified reproduction; intersectionality; and structural violence. It argues that it was no coincidence that poor, black women living in low quality housing were the most affected by the Zika outbreak and will continue to be so, until global health security is gender mainstreamed. More broadly, I ask what would global health policy look like if it were to take gender seriously, and how would this impact global disease control sustainability?"--

Containing contributions from leading experts in the field, this Handbook explores the many ways gender and violence interact across different contexts and offers a range of disciplinary perspectives. This comprehensive volume connects micro-level interpersonal violence to macro-level structural forms of violence across three discrete but interrelated sections: concepts, representations, and contexts.

D'Anieri's *INTERNATIONAL POLITICS: POWER AND PURPOSE IN GLOBAL AFFAIRS*, 5th Edition, helps you make the connection between analytical theories and real-world issues and events. Its focus on power and purpose involves both the goals that players have in international politics and the ways they have to achieve them. Detailed discussions offer up-to-date insight into populism and trade wars, critical international relations theory, international hierarchy, the impact of social media and bias, Brexit, U.S.-China trade conflict and much more. Thought-provoking case studies and features on history, policy and geography let you see the world from multiple perspectives, while critical-thinking questions ask you to examine what you have learned. Connection to You boxes show how international politics directly affects the lives of individuals -- and how individuals can influence international politics. Important Notice: Media content referenced within the

product description or the product text may not be available in the ebook version.

Indigenous women continue to be imagined as passive subjects at the margins of political decision-making, but they are in fact dynamic actors who shape state sovereignty and domestic and international politics. Manuela Lavinás Picq uses the case of Kichwa women successfully advocating for gender parity in the administration of Indigenous justice in Ecuador to show how Indigenous women can influence world politics.

Unrivalled coverage of IR theories from leading experts, featuring a new chapter that reflects on the historic marginalisation of global IR and a wide range of case studies that show readers how theory can be applied to address concrete political problems.

This book contributes to current debates about “queer outsiders” and “queer outsiders” that emerge from tensions in legal reforms aimed at improving the lives of lesbian, gay, bisexual, transgender, intersex, and queer people in the United Kingdom. LGBTIQ people in the UK have moved from being situated as “outlaws” – through prohibitions on homosexuality or cross-dressing – to respectable “in laws” – through the emerging acceptance of same-sex families and self-identified genders. From the partial decriminalisation of homosexuality in the Sexual Offences Act 1967, to the provision of a bureaucratic mechanism to amend legal sex in the Gender Recognition Act 2004, bringing LGBTIQ people “inside” the law has prompted enormous activist and academic commentary on the desirability of inclusion-focused legal and social reforms. Canvassing an array of current socio-legal debates on colonialism, refugee law, legal gender recognition, intersex autonomy and transgender equality, the contributing authors explore “queer outsiders” who remain beyond the law’s reach and outline the ways in which these outsiders might seek to “come within” and/or “stay outside” law. Given its scope, this modern work will appeal to legal scholars, lawyers, and activists with an interest in gender, sex, sexuality, race, migration and human rights law.

This three-volume set is a rich resource for readers in any discipline interested in understanding the global, regional, and domestic experiences of LGB people. This interdisciplinary set makes a vital contribution to understanding how LGB rights are progressing—and in some cases, regressing—around the globe. The three volumes look at the lived experiences of LGB people from varied perspectives and provide comprehensive coverage on a wide variety of topics ranging from LGB youth and LGB aging to the approaches to LGB people of different religions, including Islam, Judaism, and Christianity. Chapters focus on topics including the ongoing criminalization of same-sex sexual conduct and how international human rights law can be used to improve the lives of LGB people. Particular attention is paid to the rights of bisexuals, a group often ignored in works focusing on sexual orientation. Volume 1 focuses on history, politics, and culture relating to LGB people; Volume 2 focuses on the laws—domestic and international—governing LGB people; and Volume 3 provides snapshots of the current state of LGB experience in countries worldwide, presented by geographical region: Europe, the Americas, Africa, the Middle East and the Asia Pacific region. Includes contributions on the experience of LGB people in countries and regions that are extremely hostile to sexual minorities, including Russia, Iran, the Caribbean, Zimbabwe, and Uganda. Considers a multitude of factors that influence LGB people’s quality of life, including, health, education, the economy, technology, religion, and the law. Offers comprehensive domestic, regional, and international accounts, serving as a one-stop source for in-depth, quality global research on LGB people. Addresses the intersectionality of discrimination based on sexuality and race, religion, and age.

This book investigates the imaginative capacities of literature, art and culture as sites for reimagining human rights, addressing deep historical and structural forms of belonging and unbelonging; the rise of xenophobia, neoliberal governance, and securitization that result in the purposeful precaritization of marginalized populations; ecological damage that threatens us all, yet the burdens of which are distributed

unequally; and the possibility of decolonial and posthuman approaches to rights discourses. The book starts from the premise that there are deep-seated limits to the political possibilities of state and individual sovereignty in terms of protecting human rights around the world. The essays explore how different forms, materials, perspectives, and aesthetics can help reveal the limits of normative human rights and contribute to the cultural production of new human rights imaginaries beyond the borders of state and self.

This ground-breaking collection reflects the growing momentum of interest in the international legal community in meshing the insights of queer legal theory with those critical theories that have a much longer genealogy - notably postcolonial and feminist analyses. Beyond the push in the human rights field to ensure respect for the rights of people with diverse sexual orientations and gender identities, queer legal theory provides a means to examine the structural assumptions and conceptual architecture that underpin the normative framework and operation of international law, highlighting bias and blind spots and offering fresh perspectives and practical innovations. The contributors to the book use queer legal theory to critically analyse the basic tenets and operations of international law, with many surprising, thought-provoking and instructive results. The volume will be of interest to many scholars, students and researchers in international law, international relations, cultural studies, gender studies, queer studies and postcolonial studies.

This book traces the fascinating history of the first Polish gay and lesbian magazines to explore the globalization of LGBT identities and politics in Central and Eastern Europe during the twilight years of the Cold War. It details the emergence of homosexual movement and charts cross-border flows of cultural products, identity paradigms and activism models in communist Poland. The work demonstrates that Polish homosexual activists were not locked behind the Iron Curtain, but actively participated in the transnational construction of homosexuality. Their magazines were largely influenced by Western magazines: used similar words, discussed similar topics or simply translated Western texts and reproduced Western images. However, the imported ideas were not just copied but selectively adopted as well as strategically and creatively adapted in the Polish magazines so their authors could construct their own unique identities and build their own original politics.

Struggles for LGBT rights and the security of sexual and gender minorities are ongoing, urgent concerns across the world. For students, scholars, and activists who work on these and related issues, this handbook provides a unique, interdisciplinary resource. In chapters by both emerging and senior scholars, the Oxford Handbook of Global LGBT and Sexual Diversity Politics introduces key concepts in LGBT political studies and queer theory. Additionally, the handbook offers historical, geographic, and topical case studies contextualized within theoretical frameworks from the sociology of sexualities, critical race studies, postcolonialism, indigenous theories, social movement theory, and international relations theory. It provides readers with up-to-date empirical material and critical assessments of the analytical significance, commonalities, and differences of global LGBT politics. The forward-looking analysis of state practice, transnational networks, and historical context presents crucial perspectives and opens new avenues for debate, dialogue, and theory.

When the margin IS the center, perspectives shift

Incorporates a unique diplomatic, insider perspective to explain the unexpected incorporation of LGBTI rights into American and Swedish foreign policies. From Pariah to Priority gives a unique, insider perspective that explains the unexpected incorporation of LGBTI rights into American and Swedish foreign policies. From original data, case study analysis, and interviews with high-level officials within the State Department and across US foreign policy institutions, former diplomat Elise Carlson Rainer explores how normative values influence foreign affairs and provides insights from leaders responsible for shaping emerging LGBTI global policies. The research findings highlight the

advocacy process of reforming American and Swedish foreign policy priorities to include LGBTI rights, with particular attention on Sweden as the first country to implement a feminist foreign policy and commence formal LGBTI diplomacy. Through this lens, Rainer contextualizes the diplomatic precedent of revamping foreign assistance to Uganda when lawmakers proposed a death penalty law for homosexuality.

Scrutinizing effective tactics for advocacy to influence foreign policy, *From Pariah to Priority* explores not only current debates in the area of gender and sexuality in foreign affairs, but also offers pragmatic policy recommendations for civil society organizations, foreign policy leaders, and human rights practitioners. Elise Carlson Rainer is Assistant Professor of International Relations at the University of Washington.

"Between 2009 and 2014, an anti homosexuality law circulating in the Ugandan parliament attracted global attention for the draconian nature of its provisions and for the involvement of US antigay evangelical Christians who were reported to have lobbied for its passage. This book makes three contributions to our understanding of these developments. First, it offers an account of the international relations that anticipated and followed the Anti Homosexuality Act. Journeying through encounters between the kingdom of Buganda and British colonialism, between the Ugandan state and its international donors, and between LGBTI activists in the global South and North, the book illuminates the frictional collaborations across geopolitical divides that produce and contest contemporary queerphobias. Second, it explores the dialectic produced by two opposed statements that mark queer postcolonial disagreements-'homosexuality is Western' and 'homophobia is Western'. Arguing that both statements are true but trivial, the book demonstrates how their opposition produces distinctive forms of temporal politics in the queer postcolony. In this register, the book explores the afterlives of colonialism and the queer futures enabled by it in Uganda, India, and Britain. Third, in shifting the scenes of encounter that it investigates from one chapter to the next, the book reveals how queerness mutates in different configurations of power to become a metonym for other categories such as nationality, religiosity, race, class, and caste. It argues that these mutations reveal the grammars forged in the originary violence of the state and social institutions in which queer difference struggles to find place"--

Sexuality is often understood to be uniquely private and intimate--something that can and should be protected from capitalism's influence.

This book argues, in contrast, that the histories of capitalism and sexuality are closely intertwined. Integral to this story has been the illusion that economic and sexual practices are tied to fundamentally different realms. Focusing on the history of sex work in Britain, the book shows that capitalism has long needed the construction of artificial boundaries around sex and work in order to extract profit from sexual labor, both paid and unpaid.

This book is the first intersectionality-mainstreamed textbook written for introductory political science courses.

If asked about queer work in international relations, most IR scholars would almost certainly answer that queer studies is a non-issue for the subdiscipline -- a topic beyond the scope and understanding of international politics. Yet queer work tackles problems that IR scholars themselves believe are central to their discipline: questions about political economies, the geopolitics of war and terror, and the national manifestations of sexual, racial, and gendered hierarchies, not to mention their implications for empire, globalization, neoliberalism, sovereignty, and terrorism. And since the introduction of queer work in the 1980s, IR scholars have used queer concepts like "performativity" or "crossing" in relation to important issues like sovereignty and security without acknowledging either their queer sources or their queer function. This agenda-setting book asks how "sexuality" and "queer" are constituted as domains of international political practice and mobilized so that they bear on questions of state and nation formation, war and peace, and international political economy. How are sovereignty and sexuality entangled in contemporary international politics? What understandings of sovereignty and sexuality inform

contemporary theories and foreign policies on development, immigration, terrorism, human rights, and regional integration? How specifically is "the homosexual" figured in these theories and policies to support or contest traditional understandings of sovereignty? Queer International Relations puts international relations scholarship and transnational/global queer studies scholarship in conversation to address these questions and their implications for contemporary international politics.

This innovative and thought-provoking Research Handbook explores not only current debates in the area of gender, sexuality and the law but also points the way for future socio-legal research and scholarship. It presents wide-ranging insights and debates from across the globe, including Africa, Asia, Eastern Europe and Australia, with contributions from leading scholars and activists alongside exciting emergent voices.

"When and why do states implement international women's rights norms? Global Norms and Local Action is an examination of states' responses to violence against women (VAW) in Africa and their implementation of the international women's justice norm. Despite the presence of laws on various forms of VAW in most African countries, most victims face barriers to accessing justice through the criminal justice system. This problem is particularly acute in post-conflict countries. International organizations such as the United Nations, and women's rights advocates have, therefore, promoted the international women's justice norm, which emphasizes the establishment of specialized mechanisms within the criminal justice sector to address VAW. With a focus on the response of the police to rape and intimate partner violence in post-conflict Côte d'Ivoire and Liberia, this book theorizes the United Nations' and women's movements' influence on the implementation of the international women's justice norm. It draws on over 300 interviews in both countries to demonstrate that strong international and domestic pressures, combined with favourable political and institutional conditions, are key to the rapid establishment of specialized mechanisms within the police force and to how police officers respond to rape and intimate partner violence cases. It argues that despite significant weaknesses, specialized mechanisms have improved women's access to justice. The book concludes with suggestions for how domestic and international human rights organizations, policymakers, and women's rights advocates can contribute to a holistic approach to addressing VAW"--

Traditional Chinese edition of *Against Love: A Polemic*. Kipnis dishes up social taboos and shatters each one with humorous provocation. In Traditional Chinese. Distributed by Tsai Fong Books, Inc.

In global politics, women's bodies are policed, objectified, surveilled, and feared, with particular attention paid to both their met or unmet procreative potential. While the significance of motherhood varies across cultures, it is, as this book argues, connected not just to gender and sexuality, but also to religion and nationality. Reproduction is central to the flourishing of any nation or culture, and therefore motherhood is a major signifier of women's relationship to the state. This is so much the case that states enact laws about which women can bear children and have supported sterilization efforts in cases where women are not deemed appropriate bearers of the nation. States also legislate reproductive technologies, adoption, and government support for parenting. By considering representations and narratives of maternity, this volume shows how practices of global politics shape and are shaped by the gendered norms and institutions that underpin motherhood. Motherhood matters in global politics. Yet, the diverse ways in which performances and practices of motherhood are constituted by and are constitutive of other dimensions of political life are frequently obscured, or assumed to be of little interest to scholars, policymakers, and practitioners. Featuring innovative and

diverse chapters on the politics of motherhood as an institution, this collection shows that maternity is troubled, complicated, and heterogeneous in global politics. Thus, performances and practices of motherhood warrant closer and more sustained scrutiny. This book builds on work by feminist international relations scholars, extending into disruptive spaces of queer theory, literary critique, and post-colonial studies. The chapters in this book consider the meaning of motherhood, particularly during times of war versus peace; the connections between motherhood and nationhood (and reproduction of the state); and care work and maternal labor, particularly as performed by transnational workers. Ultimately, this book demonstrates the complex interconnections between the individual, the state, and the global through the lens of maternity.

When terms such as LGBT and queer cross borders they evolve and adjust to different political thinking. Queer became *kvir* in Kyrgyzstan and *cuir* in Ecuador, neither of which hold the English meaning. Translation is about crossing borders, but some languages travel more than others. Sexualities are usually translated from the core to the periphery, imposing Western LGBT identities onto the rest of the world. Many sexual identities are not translatable into English, and markers of modernity override native terminologies. All this matters beyond words. Translating sexuality in world politics forces us to confront issues of emancipation, colonisation, and sovereignty, in which global frameworks are locally embraced and/or resisted. Translating sexualities is a political act entangled in power politics, imperialism and foreign intervention. This book explores the entanglements of sex and tongue in international relations from Kyrgyzstan to Nepal, Japan to Tajikistan, Kurdistan to Amazonia. Edited by, Caroline Cottet and Manuela Lavinás Picq. Contributors, Ibtisam Ahmed, Soheil Asefi, Laura Bensoussan, Lisa Caviglia, Ioana Fotache, Karolina Kluczevska, Mohira Suyarkulova, Jo Teut, Josi Tikuna, Cai Wilkinson and Diako Yazdani.

Critical theory, characteristically linked with the politics of theoretical engagement, covers the manifold of the connections between theory and praxis. This thought-provoking Research Handbook captures the broad range of those connections as far as legal thought is concerned and retains an emphasis both on the politics of theory, and on the notion of theoretical engagement. The first part examines the question of definition and tracks the origins and development of critical legal theory along its European and North American trajectories. The second part looks at the thematic connections between the development of legal theory and other currents of critical thought such as; Feminism, Marxism, Critical Race Theory, varieties of post-modernism, as well as the various 'turns' (ethical, aesthetic, political) of critical legal theory. The third and final part explores particular fields of law, addressing the question how the field has been shaped by critical legal theory, or what critical approaches reveal about the field, with the clear focus on opportunities for social transformation.

Several months after a 2014 operation in the Gaza Strip, fifty-three Israeli Defense Forces combatants and combat-support soldiers were awarded military decorations for exhibiting extraordinary bravery. From a gendered perspective, the most noteworthy aspect of these awards was not the fact that only 4 of the 53 recipients were women, but rather the fact that the men were uniformly praised for being "brave," being "heroes," "actively performing acts of bravery," "protecting," and "preventing terror attacks," while the women were repeatedly commended for "not panicking." This pattern is not unique to the Israeli case, but rather

reflects the patriarchal norms that still prevail in military institutions worldwide. One might expect that, now that women serve on the battlefield as combatants, some of the gendered norms informing militaries would have long disappeared. As it stands, women in the military still face a double battle--against the patriarchal institution, as well as against the military's purported enemies. Drawing on interviews with 100 women military veterans about their experiences in combat, this book asks what insights are gained when we take women's experiences in war as our starting point instead of treating them as "add-ons" to more fundamental or mainstream levels of analysis, and what importance these experiences hold for an analysis of violence and for security studies. Importantly, the authors introduce a theoretical framework in critical security studies for understanding (vis-à-vis binary deconstructions of the terms used in these fields) the integration of women soldiers into combat and combat-support roles, as well as the challenges they face. While the book focuses on women in the Israeli Defence Forces, the book provides different perspectives about why it is important to explore women in combat, what their experiences teach us, and how to consider soldiers and veterans both as citizens and as violent state actors--an issue with which scholars are often reluctant to engage. *Breaking the Binaries in Security Studies* raises methodological considerations about ways of evaluating power relations in conflict situations and patriarchal structures.

Two decades ago, V. Spike Peterson published a book titled *Gendered States* in which she asked, what difference does gender make in international relations and the construction of the sovereign state system? In the intervening years, a wealth of feminist scholarship has responded to her question, but in doing so, has looked past the nation state to consider the gendered dimensions of issues such as human rights, nationalist movements, development, and economic globalization. Moreover, since 2001, feminist international relations has also focused on international security, forging a new subfield of feminist security studies that revisits more traditional IR topics such as war and national security, albeit from very different perspectives. With a preface by V. Spike Peterson, this book aims to connect the earlier debates of Peterson's book with the gendered state today, one that exists within a globalized and increasingly securitized world. Bringing together an international group of contributors from the Global South, United States, Europe, and Australia, this volume will answer three overarching questions. First, it will answer whether the concept of a "gendered state" is generic or if some states are particularly gendered in their identities and interests, and with what implications for the type of citizenship, society, and international security. Second, it will look at the continued theoretical significance of the gendered state for current IR scholarship. And, finally, it will explain to what extent postcolonial states are distinctive from metropolitan states with regard to gender. Including scholars from International Relations, Postcolonial Studies, and Development Studies, this volume collectively theorizes the modern state and its intricate relationship to security, identity politics, and gender.

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