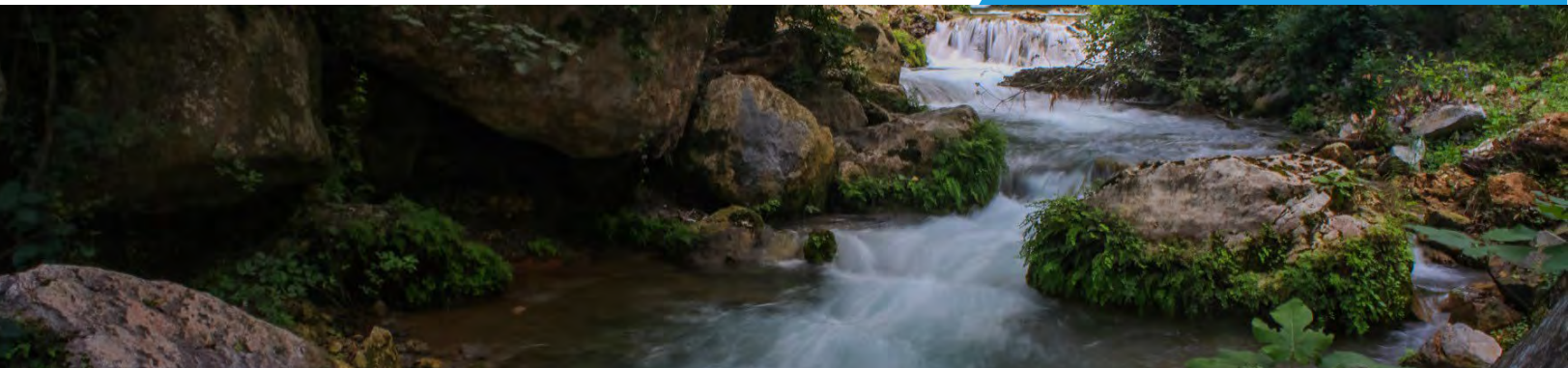




Violence and Society

April 2023 Newsletter



Welcome to TG11!

This is the first newsletter of the Thematic Group 11 (TG11) Violence and Society, International Sociological Association.

Co-Coordinator: Myrna Dawson (University of Guelph, Canada) and Sylvia Walby (Royal Holloway, University of London, UK).

A Short History of Violence and Society in the ISA

2010. At the ISA World Congress in Gothenburg, a series of plenary presentations were given on violence.

2013. Special issue of ISA journal *Current Sociology* publishes the plenary presentations.

2018. At the ISA World Congress in Toronto, on the theme, 'power, violence, and justice', a meeting of over 40 people discussed how to take forward sociology on 'violence and society'.

A group was established, with Myrna Dawson and Sylvia Walby as co-coordinators. A proposal was written and sent to the ISA Executive for consideration.

2020. ISA TG11 Violence and Society was formally established by the ISA. The coordinating group took on the functions of an interim executive board, pending elections. Statutes were agreed. A website was established.

2022. ISA TG11 held a virtual Symposium with three ISA Presidents (Sari Hanafi, Current President; Margaret Abraham, Past President; and Michel Wieviorka, Past President) speaking on their research on violence and society.

2023. ISA TG11 will run sessions at the ISA Congress in Melbourne.

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Our Mission

Founding Members of the Coordinating Board

An account of our first event: A Symposium with three ISA Presidents on Violence and Society

TG11 Business Meeting Agenda scheduled for June 26, 2023

ISA World Congress TG11 Programme June 25 - 1 July, 2023



Our Mission and Objectives

People from all walks of life experience many forms of violence and/or are bombarded daily with information and images that continually highlight the potential threat of violence. Not surprisingly, then, violence continues to be a prominent individual, social, legal and political concern, taking the form of many questions: How is the relationship between violence and other forms of power changing? Are neoliberal forms of capitalism being replaced by more authoritarian, fascist and violent forms? Under what conditions do economic crises cascade into violence? How do gendered political mobilizations shape the outcome of uprisings? Why is it so hard for conflict zones to transition to peace? What is the nature, implications and impacts of forms of resistance to violence? How should the global dimensions of violence, which have become increasingly visible, not only in relations between states but between mobile groups and individuals, be understood?

The concept of violence continues to be contested and debates are ongoing about where the boundaries of violence are to be drawn. There is a need to develop and improve data and methodologies. The sociological study of violence has played a core role in the evolution of our understandings of violence, including interpersonal, inter-group and inter-state violence. Sociological theory has sought to explain and document how social structures, relations, processes, identities and inequalities can exacerbate and/or protect against violence in our lives. Violence is an important part of sociology – both on its own and because it emerges in the study of many other social phenomena including social change, interpersonal relations, law, health culture and governance, just to name a few. We will interrogate, examine and reflect upon contrasting positions about violence across societies and implications for sociological theories of violence, bringing together sociologists worldwide.

Founding Members of the Coordinating Board 2020-2023

Coordinators

- Myrna DAWSON, University of Guelph, Canada
- Sylvia WALBY, Royal Holloway, University of London, UK

Board Members

- Margaret ABRAHAM, Hofstra University, U.S.
- Charlotte FABIANSSON, Victoria University, Australia
- Lev Luis GRINBERG, Ben Gurion University, Israel
- Filomin GUTIERREZ, University of the Philippines Diliman, Philippines
- Jeff HEARN, Hanken School of Economics, Finland
- Nirmal Kanti CHAKRABARTI, West Bengal National University of Juridical Sciences, India
- Joseph LEFRANC, University of Haiti, Haiti
- Monica Maria BORGES MESQUITA, NOVA University Lisbon, Portugal
- Oliver NAHKUR, University of Tartu, Estonia
- Dee SMYTHE, University of Cape Town, South Africa
- Ana VILLAREAL, Boston University, USA



Symposium: 'Three ISA Presidents on Violence and Society'

Virtual Event: 15 November 2022

Speakers: Sari Hanafi, Current President; Margaret Abraham, Past President; and Michel Wieviorka, Past President

Chair: Sylvia Walby

Abstract: Building on this confluence of interests, with its significance for sociology as an international discipline and the contemporary world, TG11 was hosting this event. It brought together their expertise in response to interest across sociologists globally to hear each present their research on this topic and discuss the issues involved. Their presentations were followed by questions to each other, and then by open Q&A. This event will continue to generate international dialogue on violence and society.

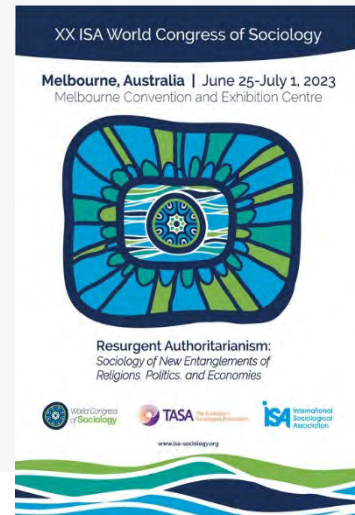
[Link to recording of the event](#)



ISA TG11 Business Meeting Agenda

Monday 26 June 2023, 19.30-20.50 MCEC 208

1. Welcome and Introductions
2. History of TG11
3. Report on activities:
 - a. Symposium of 3 ISA Presidents on 'Violence and Society'
 - b. Newsletter
- c. Report to ISA
4. Result of Elections
5. Future Activities
 - a. Developing communications: newsletter, social media, website
 - b. Conferences, Seminars, ISA Forum
6. Any other business



International Sociological Association World Congress, June 25-1 July, 2023 Thematic Group 11 Violence and Society Programme (Full Programme Follows)

- Monday 26 June 10.30-12.20, MCEC 108: Violence in the Contemporary Public Realm
- Monday 26 June 15.30-17.20, Crown M13: Violence & Body: Reflecting Our Own Limits and Beyond (Co-hosted with RC54)
- Monday 26 June 17.30-19.20, MCEC 108: Lethal Violence: Sociological Approaches to Homicide and Femicide/Feminicide
- Monday 26 June 19.30-20.50, MCEC 108: Business meeting of the Thematic Group: all welcome to discuss our future activities.
- Tuesday 27 June 10.30-12.20, MCEC 108: The Consequences of Violence
- Tuesday 27 June 19.30 (venue to be announced): Dinner for the Thematic Group: all members welcome (if registered in advance)
- Wednesday 28 June 15.30-17.20 Crown M16: Diversities Bodies, Violence and Human Rights in the 21st Century: The Gender and Racism Issues (co-hosted with RC54)
- Thursday 29 June 10.30-12.20, MCEC 108: Violence, Culture and Traumatic Memory
- Thursday 29 June 15.30-17.20 Crown M12: Challenges and Opportunities in Measuring Violence (co-hosted with RC55)
- Thursday 29 June 17.30-19.20, MCEC 108: Durkheim, Violence and Society
- Friday 30 June 8.30-10.20 Melbourne Convention Centre 106 Large: Persistence and Change: Collaborative, Conceptual and Contextual Global Understandings of Gender-Based and Intersectional Violence (co-hosted with RC32)
- Friday 30 June 10.30-12.20, MCEC 108: The Precarity of (Social) Life: Mapping the Impact of the Global Pandemic on Violence(s) Against Women
- Saturday 1 July 10.30-12.20, Crown M3: Theoretical and Practical Dimensions of Green Crimes (co-hosted with RC29)
- Saturday 1 July 12.30-14.20, MCEC 203: Political Economy and Violence: The Implications of Taking Violence Seriously for Theories of Hegemonic and Counter-Hegemonic Forces (co-hosted with RC02)

Programme Coordinators:

Myrna Dawson (University of Guelph, Canada) & Sylvia Walby (Royal Holloway, University of London, UK)

Monday 26 June 10.30-12.20, MCEC 108

Violence in the Contemporary Public Realm

Session organiser: Charlotte FABIANSSON, Victoria University, Melbourne, Australia

In this session, we scrutinise overt and covert acts of violence in the contemporary public realm, particularly political, economic, cultural, and social, and how diverse forms of violence are employed to enforce the societal hegemonic social order on society/structural and individual/agency levels. Thus, drawing inspirations from the discourses of Marx's economic violence and social class inequalities, Gramsci's cultural hegemony, Durkheim's and Weber's social order and societal control, Galtung's cultural violence, and Arendt's violence and power. Furthermore, linking historical and contemporary violence with exploring Wieviorka's terrorism, racism, and social movements discourses.

Chair: Oliver NAHKUR, University of Tartu, Estonia

Intellectual Structural Violence

Monica MESQUITA, Universidade NOVA de Lisboa, Portugal

This communication challenges the modernist ontology of universalism in the investigation in favor of a multiplicity of possible worlds. This is what it means to summon a pluriverse to the enemy of the intellectual structural violence! Discuss the possibility of finding the limits of our own cultural investigative reflexivity, even vulnerabilities and, in turn, discovering new struggles of understanding, acceptance, and intellectual co-construction. In fact, critical ethnographic experience has been a tool that has been shaking up the researches developed at the Ocean Literacy Observatory, shaking the researchers' convictions and pushing them move towards the new. An antidote for the researcher trapped in his epistemological cages, who work on the symptoms of violence left by continuist research itself, that is, of acceptance and promotion of development in its infinite exponent. The communication proposed argues a confluence of visions of research processes – academic or not, into economic, cultural, and ecological aspects. Contradictory determinations that are observed in the academic situation will be discussed. Very little is written nowadays about the role of researcher: of those who work for a linearly unified and banking research i.e., clean, to those who oppose it, seeing it as an instrument of domination and oppression to be overcome by intellectual alternatives that are inclusive, collaboratives, and reach everyone. However, the approaches still narrow to the same path, which disregards the fundamental implication of the investigation as a political form of meeting the interests of those who represent it as a formalized institution in the four corners of the world; still insisting on the economic quadrature that is relevant to the maintenance of the current world (dis)order. The discussion in this paper focuses on intellectual structural violence as an instrumental tool of class power involving the extractivism, silencing, and trafficking of the human intelligibility.

On Political Resistance

Onur BILGINER, Baskent University, Turkey

This paper aims to discern political resistance from everyday resistance and develops on a distinction between a morally and politically justifiable resistance and the kind that is not. Drawing on different forms of resistance, it demonstrates why the conceptual clarification and moral justification of political resistance cannot rely upon the categories of nonviolence, visibility, and legality alone. Here, I make five arguments and test them against Arendt's political commentary. First, I argue with Arendt that a genuine political resistance is collective and occurs in public. It is conducted with the cooperation of similar-minded people out in the open insofar as there is room for political action. Second, political resistance may or may not use violent means of opposition. The use of violence is justified when, as Arendt also admitted, it is a response to extreme injustice and opens up the space for politics. The mode of action to be taken (violent vs. nonviolent) is then contingent upon the political situation. Third, as Arendt implied in *On Revolution*, a genuine political resistance aims either at the liberation from oppression, which is a prerequisite for the constitution of political freedom, or at the expansion of political equality. Fourth, even though Arendt is less willing to steer the argument into that direction, I argue that the question of liberation and emancipation is deeply ideological for the reason that the language of emancipation is essentially related to the question of justice having to do both with the production of goods and services and with the distribution of economic and political resources. Finally, and in relation to the second argument,

political resistance acts upon the changing conditions of life—meaning that political activists have to engage in practical-critical activity.

Violence Against Academic Freedom in Latin America: Science and Education at Risk?

Rosario FIGARI LAYUS, Justus Liebig University Giessen, Germany

The presentation will analyze the current trend of growing attacks against academic freedom and scholars in Colombia and Brazil as well as the responses given by universities in order to deal with such aggressions. Violence against academic freedom is not a new fact in Latin America, though it has acquired new forms and modalities. In the context of very fragile democracies, dictatorships, and armed conflicts in the 60s, 70s, 80s and 90s, universities, researchers, lecturers, and student movements were one of the main targets of attacks, human rights violations and political violence (Califa & Millán 2016; Sandoval López 2002; Acevedo Tarazona & Gómez Silva 2000). In the current Latin American context, attacks and restrictions against academic freedom are particularly serious in Colombia and Brazil. However, the seriousness of this situation to which they are exposed does not yet seem to have achieved much visibility. People working in academia are not usually perceived as a group at risk, as other civil society actors such as journalists, trade unionists, or human rights defenders clearly are. Similarly, there are no studies regarding how universities react and respond to protect their scholars, in which there seems to be no protocol for these cases. This research is an attempt to filling this gap by giving account of a series of reactions which do not seem to be supportive of protection measures but that, on the contrary, can worsen the situation of those who are at risk.

Limitless Digital Gender-Sexual Violences: The Threat to Girls and Women of Emerging, Advanced, Technologies

Matthew HALL, British University in Egypt, Egypt and Ruth LEWIS, University of Northumbria, United Kingdom

The existing range of digital or cyber violences of many and various kinds, often employing access to the internet, is well studied. However, over last few decades have seen a remarkable increase in the accessibility and capabilities of technologies using artificial intelligence and machine learning, robotics, augmented reality, and virtual and mixed reality technologies, with increasing steps toward combining these in what is termed synthetic realities. But whilst these emerging and advanced technologies bring benefits such as enhanced user experiences, communications, interactions, accessibility, performance, resource saving, and many others, they have also been deployed in ways that harm others. In this paper we provide a critical narrative review of existing interdisciplinary literature to highlight the ways in which such rapidly developing technologies have been, are used, and could be used, in gender-sexual violences of girls and women. We discuss the limits and limitlessness of digital gender-sexual violences in terms of access, space, time, the body, and violences, considering the ramifications for girls and women. These diverse forms of technologically-enhanced digital gender-sexual violences constitute both overt and covert acts of violence, to both known others and those not known, operating in the contemporary virtual public realm(s) - thus reformulating both notions of the public realm(s) and the place and form of violences in the public realm(s). In this paper, we consider the theoretical and practical implications of these reformulations of violences, technologies and contemporary public realms, drawing on both established 'classical' sociological theory and emerging approaches, such as material-discursive and sociomaterialist analyses, new materialism, and transnational feminist theories. These analyses have clear implications for the promotion of interventions in technology design and development, law enforcement, policy-making, legislation, and indeed the role social activism and interdisciplinary research activity can play.

Navigating Violence in the Public Realm. the Interconnection between Hegemonic Ideology and Agency-Level Acceptance of Violence and Discrimination

Charlotte FABIANSOON, Sociology, College of Arts, Victoria University, Melbourne, Australia

The Universal Declaration of Human Rights (1948) imply that all humans have the right to safety in local and global societies, albeit public realm violence, gender inequality and racial discrimination are present in all environments. A nation-state's acceptance of violence and discrimination are habitual and accentuated by discriminative social norms to sustain preferential, often authoritarian hegemonic social order. The discourses of Bourdieu, Beck, Ardent, Bauman, and Galtung analysed the commonness of violence, acts often hidden within mundane everyday life. This paper discusses acts of violence and discrimination on societal and agency levels from the perspective of university students and political leaders in the normalisation of violence. The university student research shows that being and staying safe in the public realm is a challenging task that demands constant alertness and planning.

“We All Are Kashmiris but...”: Competing Masculinities and Militarism in the (re)Production of Identity As ‘Mukhbir’

Amit SINGH, Indian Institute of Technology, Roorkee, India, India and Anindya MISHRA, Indian Institute of Technology Roorkee, India

Drawing on the ethnographic fieldwork conducted in 2021 and 2022 in the Indian Union Territory of Jammu and Kashmir, this paper explores the (in)securities and vulnerability of the individuals labeled as ‘Mukhbirs’ (Informants) in Kashmir. Based on participant observation and narratives, this paper highlights the complexities of militarism and masculinity dynamics in reinforcing the patriarchal notions of masculinity. The performance of various behaviors, roles, social symbols, and values, particularly courage, critical, decisiveness, resilient, and assertiveness, creates a superstructure that gives legitimacy to ‘men with guns’ as ideal in Kashmir. Using the Cornell framework, we argue that the (re)production of the norms and construction of Kashmiri men as someone ‘altruistic’ legitimizes the hegemonic masculinity in the ongoing conflict. Thus, turning the one unable to take responsibility as ‘Namard’ (less than men) into a subject of victimization and further strengthening the role of gun culture.

Symbolic Violence and Neoliberalism: A Film Analysis of Fight Club (1999)

Hugo BISPO, Universidade de São Paulo, Brazil

Although Durkheim (2018) emphasized the importance of collective representations to guarantee social cohesion, he did not explore the role of symbolic violence in this process well. Foucault (2011), however, takes this into consideration when he affirms that the government of the subjects is the result not only of external factors, but also of internal ones. Thereby, the individuals often internalize collective values, such as the needs and the truths of its historical time, acting on their own minds and bodies – which frequently reduces their liberty and causes them pain. That way, the hegemonic social order is more likely to be maintained. Ehrenberg (2010) indicates some effects of this self-imposed symbolic violence in the contemporary neoliberal time. For him, the subjects feel a continuous necessity to change and improve – which means that in order to refurbish oneself one ends up needing to partially destroy oneself. This paper aims to investigate this symbolic violence through a case study: a film analysis of Fight Club (1999). For Sorlin (1985), this method permits to understand how a given social phenomenon (like the violence) is perceived by the film makers and by the audience to which the movie is made for. Therefore, the analysis of the meaning created by the articulation of elements such as its narrative, photography and scenography can unravel the social values that make certain types of violence socially accepted or rejected. Fight Club was chosen because it brings up the topic of self-inflicted violence (and its relation with the current neoliberal political-economic regime) in many dimensions. The investigation revealed that, despite the film makes a link between neoliberalism and violence, the solution proposed to deal with it is through violence and neoliberal techniques. That shows a difficulty to think about critical answers to that problem.

Monday 26 June 15.30-17.20, Crown M13

***Violence & Body: Reflecting Our Own Limits and Beyond*
(Co-hosted with RC54)**

Session Organizers: Monica MESQUITA, Universidade NOVA de Lisboa - MARE Recherche Centre Portugal and Dietmar WETZEL, MSH Medical School, Hamburg & University of Basel, Switzerland

The focus on symbolic violence, as discussed by Pierre Bourdieu, has been displacing the meaning of physical violence, confluencing the studies of violence for a new ontological place, in which its limits – the structural causes, and beyond – its systemic relations, play fundamental roles, as Johan Galtung argues. In general, the physical dimension of violence has been often underestimated by the coercive control of contemporary human life. Fear and uneasiness, in their socially constructed hybrid positions, play a fundamental part in this coercive movement. The processes of decolonization of everyday life, as Frantz Fanon has worked with, have shown to be a form of confrontation, re-appropriating and transforming their own visions of the social world, open spaces to act on their relationships. This confrontation reallocates the conceptions of violence to other margins, transposing its facts and even its actions to converge on systemic complexity approaches in their own historical-geographical perspectives and praxis. Such approaches bring into the discussion transdisciplinary ways as the

explanatory self-control of violence, discussed by Travis Hirschi or also Judith Butler, with her critical thinking of non-violence, and the revolutionary violence as a counter-subjective violence raised by Slavoj Žižek and not to forget Jacques Rancière analyzing how a new politics of aesthetics disrupts the way we reduce violence into mediated forms. Considered the current growing role of violence in its multidimensions as a tool to control, including the academic space, this session seeks to open a place for transdisciplinary dialogue around the systemic view on violence.

Chair: Monica MESQUITA, Universidade NOVA de Lisboa, Portugal

Interplay between Habitus and Reflexivity in Agential Responses to Marital Violence

Kausiki SARMA, Lancaster University, Lancashire, India

Based on qualitative data from Assam in India, this paper attempts to underline agency of women facing marital violence through the structure and agency dialectic that takes an 'analytical dualist' approach (taking cue from the critical realist Morphogenetic Approach) to explain the relationship between the two components. Recognising intra-culture variations and intersections of gender and class, it will underline the nature of agential expressions by treading between the binary opposite stands of 'victimhood' and 'survivorhood'. Certain material-cultural enablers and constraints that have been observed to operate at distinct levels (individual- interactional-institutional) will be underlined. The focus of this paper is a proposal to highlight a hybridity of habitus and reflexivity in the agential trajectory of marital violence which has been mapped through a temporal diagram. This diagram also attempts to explain *how* marital violence is sustained in the manner in does and *why* agency in marital violence needs to move beyond an essentially individualistic conceptualisation in which women are singularly assessed according to their decisions of leaving or staying without considering the distinct material-cultural constraints- enablers under which they act.

Regulating Vulnerability: Analysing Australia's Policy Approaches for Preventing and Responding to Violence Against People with Disability

Laura DAVY¹, Sally ROBINSON², Jan IDLE² and Kylie VALENTINE³, (1) Australian National University, Australia, (2) Flinders University, Australia, (3) University of New South Wales, Australia

Current approaches to preventing and responding to violence against people with disability often adopt a deficits-based perspective, focusing on the vulnerabilities of people with disability themselves rather than on the environmental factors that exacerbate and create vulnerability to harm. In this paper we apply vulnerability theory to explore how people with disability are constructed as certain kinds of policy subjects within the policy frameworks designed to prevent violence and abuse, in the context of Australia's new market-based system of disability support. Through analysis of the situational and pathogenic forms of vulnerability that are produced by disabling service environments, segregation, and social isolation, we explore the need to think beyond the concepts of vulnerability, risk and protection that have traditionally structured – and narrowed – approaches to safeguarding groups categorised as “inherently” vulnerable. Vulnerability theory has been developed through the work of Judith Butler and Martha Nussbaum, among others, and argues for understanding vulnerability, dependency and precarity as essential features of what it means to be human. We begin this paper by outlining the findings of a project that reviewed and analysed current national approaches to protecting people with intellectual disability from harm in service provisions contexts and responding to their experiences of violence, abuse, neglect and exploitation. We discuss how institutional responses to vulnerability must incorporate autonomy and empowerment as core principles to achieve their aims and avoid becoming sources of pathogenic vulnerability themselves. We conclude by outlining some ways these policy frameworks could do this better by building capacity and connection and providing accessible pathways for complaints and redress.

Huronion's Double Bind: How Institutionalization Bears out on the Body
Jen RINALDI, Ontario Tech University, Canada

Frequently missing from histories of forced institutionalization are close readings of the enduring impact on survivors' corporeality. In this presentation the author analyzes interview data featuring people who survived the Huronia Regional Centre: a total institution designed to warehouse people with intellectual disabilities that operated in Ontario Canada from 1876 to 2009. These interviews reveal the impact of institutional technologies on the bodies of the institutionalized, and how institutional survivors resisted those technologies. Institutional rituals meant to organize and cleanse residents, resulted in the reification of institutional subjects as inescapably contaminated. Drawing from Mary Douglas's theory of dirt and Julia Kristeva's interpretation of dirt as abjection, the author engages with interview data on daily institutional care routines, particularly dressing, eating, showering, and the administration of medication, to show how these rituals produced for the institutionalized subject meanings around gender and disability as markers of defilement. The author argues that the kinds of deeply oppressive and often violent rituals central to lived experiences of institutionalization are grounded in the assumption that disabled gendered bodies are already-abject, hence the institutional demand for the institutionalized to be brought under control.

Coercive Control in/and the Family Law System in Canada: Foregrounding Survivors' Voices

Robert NONOMURA, Gursharan SANDU, Vivek GILL, Katreena SCOTT, Peter JAFFE, Julie POON and Anna-Lee STRAATMAN, Western University, Canada

In many countries, coercive and controlling behaviour has become a focal point for family and criminal law legislation seeking to address the social problem of gender-based violence. For instance, changes to Canada's *Divorce Act* have expanded its definition of family violence (FV) to include coercive control as a relevant consideration in family law cases. The voices of FV survivors have a vital role to play in informing the just and equitable applications of these policies in family courts and in society more broadly. Their experiences reveal critical gaps, failures, silences, and injustices, as well as vital acts of resilience, indicators of progress, and powerful reminders of what is at stake in the everyday work of legal professionals, gender-based violence advocates, and social researchers. This paper examines survivors' experiences in Canada's family law system documented by the Canadian Domestic Homicide Prevention Initiative with Vulnerable Populations (CDHPVP) project, a six-year national research project. It centralizes the perspectives of survivors as a form of critical knowledge into how family court proceedings are often weaponized by abusers to perpetuate a regime of coercive control. The paper examines key findings from the CDHPVP project that pertain directly to Canada's family law sector, but these also bear relevance to processes of violence more broadly. Specifically, the paper shares survivors' insights into how coercive control, barriers to support, and the legal system itself shape processes of continued violence, surveillance, and/or secondary victimization. In recognition of these systemic concerns, the paper highlights promising strategies developed in an ongoing knowledge mobilization project, Supporting the Health of Survivors of Family Violence in Family Law Proceedings, to suggest ways that cross-sector collaborations among social scientists and legal professionals can advance "trauma- and violence-informed" approaches to supporting FV survivors.

Foregrounding Trauma and Embodiment in Ethical Feminist Research Modality

Tarang MAHAJAN, Jawaharlal Nehru University, India

This paper attempts to explore the notion of research ethics and how that may set up several dichotomies, necessarily generating limited and hierarchical modes of knowledge production and a framework of research that alienates parts of both researcher as well as the identified participants experiencing different forms of violence. The paper does this, firstly, through personal reflections over the process of conducting interviews, the prescribed behaviour and attitude toward a participant, the skepticism regarding building a relationship and the confounding challenges of distressing and violent conditions in which the participant may be embedded; most of all the possible re-traumatizing of a participant and the consequences on the researcher in encountering such situations and listening as individuals with their own specific histories of trauma. Secondly, informed by Walter

Mignolo's and Maria Lugones' work on the decolonial option, the paper explores the insights surfacing through non-dual philosophies. As part of the author's ongoing doctoral research, a cross-cultural philosophical approach has provided a germane ground of conceptual rethinking of feminist thought and provoked questions regarding the need and mode of integrating trauma and embodiment in feminist research and activism, if even possible in the current institutional formation of social sciences. This is an attempt to understand why such work sits uneasily in the terrain of methodology and requires as yet unexplored and unnamed ways of communicating and engaging. Two such approaches are explored; uncovering a relationship between the self and other by cultivating a radical 'no-self' subjectivity which is etched with responsibility, and that of trauma informed body work. Both are oriented as non-violent responses to violence and aggression, integrating individual comportment and community support, embedded in traditions of thought not easily available or visible in academic training and engender a caring and ethical relationship of knowledge sharing and building.

Monday 26 June 17.30-19.20, MCEC 108

Lethal Violence: Sociological Approaches to Homicide and Femicide/Feminicide

Session Organiser:

Martin DI MARCO, CONICET/IIGG, Capital Federal, Argentina

This session aims to be an opportunity to share research and experiences focused on lethal violence, including male-male homicide, femicide and feminicide. This session welcomes research for different theoretical and methodological perspectives, including quantitative research, ethnographic studies, and narrative inquiries. The main focus of this event will revolve around understanding lethal violence from different analytical and methodological frameworks, and the heterogeneous sociological implications of these perspectives. Which frameworks are currently used to interpret lethal violence? How do mainstream theories and methods shape the ways we study homicide and femicide? Which novel strategies are being used.

Esta sesión pretende ser una oportunidad para compartir resultados de investigaciones y experiencias enfocadas en el estudio de violencia letal, incluyendo homicidio entre varones, femicidio y feminicidio. En esta sesión son bienvenidos los estudios provenientes de diferentes perspectivas teóricas y metodológicas, incluyendo estudios cuantitativos, etnográficos y narrativos. El foco principal girará en torno a comprender el fenómeno de la violencia letal a partir de diferentes marcos analítico-metodológicos, y las disquisiciones sociológicas que implican estas perspectivas. ¿Qué marcos de referencia se están utilizando actualmente para interpretar la violencia letal? ¿Cómo las teorías y los métodos dominantes moldean los modos en los que estudiamos el homicidio y el femicidio? ¿Qué estrategias novedosas se están empleado actualmente?

Chair: Martin DI MARCO, CONICET/IIGG, Capital Federal, Argentina

Femicide, Intimate Partner Femicide, Patriarchy and Sub-Saharan Africa

Emmanuel ROHN, University of Guelph, Canada and Eric Y. TENKORANG, Memorial University of Newfoundland, Canada

Femicide is one of the leading causes of premature death in sub-Saharan Africa, but scholarly work on this topic remains limited. A systematic search of bibliographic databases, such as Scopus, Google scholar, Web of science, and grey literature resulted in the inclusion of 21 scholarly articles on femicide. The studies were conducted in Ghana, Nigeria, South Africa, Botswana, Mozambique, Namibia, Rwanda, and Zambia. Results indicate femicide, particularly intimate partner femicide (IPF), is common in sub-Saharan Africa. We found suspicion of infidelity, jealousy, and sexual rejection were major factors leading to the majority of IPF incidences. Guns played a significant role as well. Meanwhile, the media framed femicide as isolated events and not a systematic problem. Cultural norms and beliefs associated with masculinity were important correlates of femicide. Additionally, witchcraft femicide was common. Accusations of witchcraft were a handy pretext for the ruthless treatment of impoverished and marginalised elderly women. It is important to increase investment in violence prevention, enhance risk assessments at various points of care, assist women facing intimate partner violence, and place restrictions on gun ownership for those with a history of violence. Improvements in data collection and management are critical defence resources as well.

Identifying femicide using the UN statistical framework: Exploring the feasibility of sex/gender related motives and indicators to inform prevention

Myrna DAWSON, Angelika ZECHA and Haleakala ANGUS, University of Guelph, Canada

Globally, according to the United Nations Office of Drugs and Crime, one woman or girl is killed every 11 minutes by primarily male intimate partners or family members, representing 58% of the total number of women and girls killed. This does not capture the remaining 42% of women and girls killed, also likely a significant proportion of which involve sex/gender-related motives or indicators (SGRMIs). However, the presence of SGRMIs is largely unknown due to the lack of high-quality, gender-sensitive data collection tools and few systematic efforts to more consistently and accurately capture SGRMIs. Information about femicide in marginalized and racialized communities is further impacted because many deaths remain invisible in official data, particularly those women and girls who live and die at the intersections of race, poverty, ability, sexuality and/or other social identities. Drawing from the recently released statistical framework for measuring gender-related killings of women and girls (also referred to as “femicide/feminicide) and key resources and research which informed its development, this paper will examine the prevalence of SGRMIs in a sample of killings of women and girls in Canada, drawing from media accounts and publicly available information (i.e., court records). Building on ongoing Canadian research, including work by the Canadian Femicide Observatory for Justice and Accountability, the paper will examine in-depth the feasibility of documenting the presence of recognized SGRMIs generally and for specific groups of women and girls whose deaths are not documented as comprehensively. The challenges and benefits as well as the potential for moving forward to reduce the risk of death for women and girls currently facilitated by the lack of data quality and gaps will be highlighted.

¡Cuidado Con Ellos! La Importancia De La Despatologización Del Agresor Sexual

Carmen RUIZ-REPULLO, University of Jaen, Spain

This communication shows some of the research results of the SEXVIOL Working Group, within the framework of the project "Sexual violence in Spain: Study of its incidence through the analysis of statistical and legal sources". In it, 178 sentences associated with prosecution processes of sexual assault issued by the Provincial Court of Madrid between 2016 and 2018 have been analysed. Among the main conclusions, we can highlight the demystification of sexual aggressors, who are often seen as unknown persons, predators, monsters, non-persons, etc. In contrast, the results show that in more than 80% of sexual assaults there was previously some kind of link between victim and aggressor, with 17.4% being an intimate link (partner or ex-partner). The use of weapons only appears in 13.5% of the cases of sexual assault prosecuted. In 90% of the assaults, extreme violence is not used. 70.2% of the aggressors did not have a criminal record of any kind and only 1.7% had a record for sexual assault. These data belie the social configuration that continues to exist around sexual aggressors and which only serves to divert our gaze. The wolf is closer than we think.

The Murder of Mhelody Bruno: Media, Violence, and Justice

Jessica GILDERSLEEVE, Annette BROMDAL, Tait SANDERS and Heidi TONE, University of Southern Queensland, Australia

In September 2019, Rian Toyer, a corporal in the Royal Australian Air Force, telephoned triple-0; his girlfriend Mhelody Bruno, a 25-year-old trans woman visiting Australia from the Philippines, was not breathing. Paramedics found her unresponsive, and she died the next day in hospital, without regaining consciousness. Toyer claimed that Mhelody had passed out following an act of consensual choking during sex, and the judge in his sentencing accepted this explanation, initially only sentencing Toyer to an Intensive Correction Order (which does not include prison time). Shortly afterwards he was forced to revise this as inapplicable to the crime, and Toyer was resentenced to 22 months in prison, with the judge expressing ‘considerable regret’ that he must do so. This paper uses thematic and content analysis to examine media articles covering Bruno’s murder and Toyer’s sentencing in order to identify common themes in the cultural reception of murder and violence against trans women. Through a comprehensive examination of news articles covering the case ($N = 20$) and drawing on public discourses about intimate partner violence against women, this paper considers the media’s impact on how calls for justice are made (or not made) in cases of such violence against trans women, as well as how such reporting constitutes its own act of structural violence. Several studies have found that trans women are at greater risk of intimate partner violence than non-trans women. This conference paper aims to understand how media can influence attitudes towards violence in trans women’s sexual relationships.

Promising Practices and Barriers to Help-Seeking in Severe Cases of Domestic Violence: Findings from the Canadian Domestic Homicide Prevention Initiative with Vulnerable Populations

Diane CROCKER, Saint Mary's University, Canada and Mary ASPINALL, St. Thomas University, Canada

In this presentation we describe themes that emerged from interviews (conducted as part of the Canadian Domestic Homicide Prevention Initiative) with friends and family members of women killed in the context of domestic homicide and survivors who had directly experienced severe forms of domestic violence. The interviews concentrated on victim-survivor efforts to find support and safety, with our findings discovering the most prominent experiences were related to accessing support from shelters. We tease out the characteristics of shelters that make them most significant to those interviewed, such as the range of services and unconditional nature of the support provided. Additionally, our analysis explores characteristics related to a preference for accessing informal supports over more formal support systems. Interviews also revealed frequent narratives about barriers to support and safety. We focus on how the very nature of domestic violence constitutes a major barrier, with isolation and control tactics commonly identified within the interviews. We conclude with suggestions for how shelters and informal support networks may amplify the characteristics that make them most salient and overcome some of the barriers associated with isolation and control.

Monday 26 June 19.30-20.50, MCEC 108

Business meeting of the Thematic Group

Tuesday 27 June 10.30-12.20, MCEC 108

The Consequences of violence: Its impact on political, cultural, and emotional memory, representation, and trauma

Session Organiser:

Lynn RAPAPORT, Pomona College, United States

Violence is a ubiquitous feature of human society expressed as a means of domination within face-to-face interactions, intimate relations, social relations, institutions, and between nations. How do groups, societies, and governments deal with the memory of violence? How do they commemorate their victims, punish their perpetrators, and how do memories impact national or group interests in forming narratives of traumatic and/or violent events? How does the impact and effects of violence shape the relationships between victims and perpetrators in the present and future? Who has the legitimacy to create narratives of traumatic and violent events? Is there one narrative or competing narratives, and how do the politics of commemoration and representation impact discussions of reparations and reconciliation? This panel will showcase sociologists working on any aspect of the impact and effects of violence, including war, genocide, terrorism, violence against women, violence in schools, the workplace, sports, family, or other institutions. Papers are welcome that deal with the impact and effects of violence on subsequent victim and perpetrator relationships, as well as the memory of conflict, collective trauma, continued conflict, or reconciliation. Papers could also address memory and memorialization, commemoration, memory and identity politics (constructing victims and perpetrators), political sites of memory, retributive justice, forgiveness, and forgetting. The panel will address how violence impacts and affects future peace or subsequent conflict.

Chair: Lynn RAPAPORT, Pomona College, United States

Violent Incidents and School Safety: Avatar of Basic Education in the Era of Fire

John Rey CODILLA, Davao Oriental State University, Philippines

Up until the Fourth Industrial Revolution (FIRE), school remains an avenue where violent incidents and safety issues are observed. Both teachers and learners are not exempted on the threatening atmosphere caused by school violence. This study used a phenomenological approach employing Focused Group Discussions (FGDs) and In-Depth Interviews (IDIs) to address issues on violent incidents and school safety in schools particularly in the Province of Davao Oriental, Philippines. It examined the lived experiences of teachers and students with regard to school safety and the role of experiences in shaping the beliefs, attitudes and values of teachers and students. In terms of lived experiences, results reveal that episodes of disturbances, and physical and verbal intimidations surfaced. As a result, teachers and students experienced countless progressions of dread. Violent

incidents also resulted to negative school atmosphere. As a result, the school environment becomes not conducive to learning and growth. Lived experiences on feelings, aftermaths of violent incidents, the role of experiences in shaping the beliefs, attitudes and values are as well discussed. Out of the probed issues, four (4) essential themes were formed. These are recognizing the factors affecting school safety, strict implementation of safety policies, strengthening values integration and shifting of perspective from being idealistic to realistic. Results challenged the Philippine educational system and its school leaders to provide quality education for all Filipino learners. Conduct of seminars/symposia on violent prevention strategies, trainings on anger management strategies, capacity building programs for security personnel, sustaining religion classes as part of the curriculum, craft clear policies on dealing behavior concerns, capacity building programs for mediators or disciplinary implementers and comprehensive orientation of policies to the stakeholders are seen to be effective interventions.

Public Inquiries and the Societalization of Child Abuse Crises

Katie WRIGHT, La Trobe University, Australia

Perpetrated against children in institutional settings. In response to victim-survivor activism, high profile media scandals, and increasing knowledge of the prevalence and effects of child abuse, many countries have established major public inquiries to investigate past wrongs and provide recommendations for legal, institutional and social reform. Drawing on an Australian Research Council funded cultural historical sociology of activism against institutional abuse, this paper employs Jeffrey Alexander's conceptualization of societalization to examine how a series of social crises related to institutional child abuse have been responded to through the public inquiry mechanism in many nations in the Global North. The paper begins by considering the emergence and intensification of societal concern about childhood vulnerability and abuse in institutional settings. Among the many factors that gave rise to changing social attitudes, the paper considers how psychological research and theories of human development, alongside a growing child rights discourse, reshaped how childhood experience, and the long-term effects of violence in childhood, came to be understood. The paper then examines the ways in which victims-survivors of institutional child abuse mobilized to raise public awareness and demand action and justice from governments and key organizations, notably churches. Building on Alexander's theorization of societalization, the paper argues that the establishment of major public inquiries – across Europe, North America, and Australia – has been a central plank of crisis management in state responses to revelations of widespread and systemic institutional violence. Public inquiries into institutional child abuse have also been critical to visions and aspirations of violence-free childhoods and to strategies of re-imagining the past and remaking childhood futures.

The Border within: Vietnamese Migrants Transforming Ethnic Nationalism in Berlin

Phi SU, Williams College, United States

When the Berlin Wall fell, Germany united in a wave of euphoria and solidarity. Also caught in the current were Vietnamese border crossers who had left their homeland after its reunification in 1975. Unwilling to live under socialism, one group resettled in West Berlin as refugees. In the name of socialist solidarity, a second group arrived in East Berlin as contract workers. *The Border Within* paints a portrait of these disparate Vietnamese migrants' encounters with each other in the post-socialist city of Berlin. Journalists, scholars, and Vietnamese border crossers themselves consider these groups that left their homes under vastly different conditions to be one people, linked by an unquestionable ethnic nationhood. I unpack this intuition and reveal instead how these Cold War compatriots enact palpable social boundaries in everyday life. This book uncovers how 20th-century state formation and international migration—together, border crossings—generate enduring migrant classifications. In doing so, border crossings fracture shared ethnic, national, and religious identities in powerful ways.

Navigating Intimate Trans Citizenship While Incarcerated in Australia and the United States

Annette BROMDAL, Amy MULLENS and Carol DU PLESSIS, University of Southern Queensland, Australia

Trans women incarcerated throughout the world have been described as “vulnerable populations” due to significant victimization, mistreatment, lack of gender-affirming care, and human rights violations, which confers greater risk of trauma, self-harm, and suicide compared with the general incarcerated population. Most incarceration settings around the world are segregated by the person's sex characteristics (i.e., male or female) and governed by strong cis and gender normative paradigms. This analysis seeks to better understand and

appreciate how the “instructions” and the “authorities” that regulate trans women’s corporeal representation, housing options and sense of self-determination implicate and affect their agency and actions in handling intimacies related to their personal life. Drawing upon lived incarcerated experiences of 24 trans women in Australia and the United States, and employing Ken Plummer’s notion of intimate citizenship, this analysis explores how trans women navigate choices and ways “to do” gender, identities, bodies, emotions, desires and relationships while incarcerated in men’s prisons and governed by cis and gender normative paradigms. This critical analysis contributes to understanding how incarcerated trans women through grit, resilience, and ingenuity still navigate ways to embody, express and enact their intimate citizenship in innovative and unique ways.

Preserving a Respectable Self – Victim Narratives in Face of Institutional Programs and Closed Awareness Contexts of the Private Environment

Doris BUEHLER-NIEDERBERGER, Department of Education and Social Science, University of Wuppertal, Wuppertal, Germany and Lars ALBERTH, Leuphana University of Lüneburg, Germany

The contribution examines the (1) narratives of persons who experienced abuse and/or maltreatment in their family during childhood and received some recognition for this only in adulthood. It contrasts them with (2) institutional interpretations of such violence and the recognition or non-recognition as a victim, and (3) the recognition by the private environment of the persons who suffered said violence. Data basis are narratives of 20 (former) victims in the course of victim compensation proceedings, decisions and justifications of the victim compensation authorities in these cases, and the interpretations of child protection social workers which were found in 70 (other) cases of suspected child maltreatment. Results: Interpretations diverge in several ways that victims must account for in their narratives, responding to lack of recognition of said violence by both private environment and child protection institutions (who aim for family preservation). Thereby, "complicity" with the perpetrator is extremely shameful for the (former) victims and rarely mentioned. They rather emphasize their (unsuccessful) attempts at that time to free themselves from the perpetrator, rejecting the suspicion of not being vigorously enough, or attribute their own restraint to feelings of responsibility for relatives they had as a child. The self of the victims proves to be vulnerable in several respects: through acts of violence, but also through dependence on family care and corresponding expectations of solidarity from the victim. This dependence in the contexts of violence, enforcing compliance, is not sufficiently taken into account by the institutions. They only recognize concrete acts of violence and not their constellations as grounds for harm. Instead of focusing on frequencies, risk factors, causes or clinical consequences of victimization, sociology of violence is called to examine the sociality of violence to its full extent: the structuring of social relations, status of perpetrators/victims, access to rights and resources, etc.

The Double-Edged Sword of Multidimensional Victimhood: Competing Justifications of the Public Support for Victims of Terrorism

Ben BORNSTEIN, Tel Aviv University, Israel

How does victim categories are being socially constructed? This question received several answers from scholars of victimhood, mainly focusing on what the victim status politically justifies and allows rather than on what culturally justifies claims for victimhood in the first place. This research trend led to a relatively fixed perception of victimhood that is not always compatible with victims` claims for public recognition in various social contexts. To better understand the cultural construction of victimhood, this paper offers a genealogical account of the recently globalized category of victims of terrorism by focusing on the instructive case of public support for victims of terrorism in Israel. By using a mixed-methods approach, analyzing both legislative processes (from 1956 to 2018) and the justifications that the victims themselves hold for the public support (31 in-depth interviews and a survey with 238 respondents), the study presents three analytical types of victims: the National Victim (relying on ethnonational and republican discourses); the Civilian Victim (relying on the logic of rights and civilizationism discourse); and the Pure Victim (relying on the welfare logic and the therapeutic culture). Following that analysis, I suggest the term "*multidimensional victimhood*" - an institutionalized category of victims simultaneously justified by multiple and sometimes contradictory cultural logics and citizenship regimes. I argue that this type of victim category, characterized by semantic ambiguity, may gain a broad consensus on the one hand but may also be a focus for reservations and contestation on the other hand. The case of victims

of terrorism in Israel thus reflects the deep interpretive conflict and negotiation over the meanings of political violence and victimhood in politically polarized and multicultural societies.

Gender Based Violence (GBV) and Women's Empowerment in 21st Century: A Critical Analysis in Bangladesh

Md. Masudur RAHMAN, Jatiya Kabi Kazi Nazrul Islam University, Bangladesh and Faizah SULTANA, Centre for Genocide Studies, University of Dhaka, Bangladesh

This study attempts to examine in what manner Gender Based Violence (GBV) is seen in recent Bangladesh and tries to explore how these types of GBV become the major barriers to women's empowerment in Bangladesh in the 21st century. Bangladesh is a developing country where women are being empowered gradually with the advancement of society. But GBV is also recorded as a regular incident in society that sometimes becomes a barrier to women's empowerment in Bangladesh. Against this backdrop, this study is significant to find out the overall scenarios of gender-based violence and its effect on women's empowerment. It is a mixed method study that covers both quantitative data as well as qualitative data to make the study representable. In the quantitative method, this study analyzed secondary numeric data from the Bangladesh Peace Observatory (BPO), a large data platform in Bangladesh. On the contrary, in the qualitative method, this study conducted five Focus Group Discussions (FGD) and 10 Key Informant Interviews (KII) to cover the in-depth stories about the factors, impact on women's empowerment, and the way forwards of GBV. The population of the FGD is the students of the University of Dhaka, Bangladesh, and the experts, gender specialists, civil society people, academics and researchers are the respondents of KII. This study identified the several types, motives, and factors of GBV which are the major barriers to women's empowerment in Bangladesh. This study would help the readers, policymakers, and researchers to realize how GBV is the barrier to women's empowerment in Bangladesh.

Tuesday 27 June 19.30 (venue to be announced)

Dinner for the Thematic Group: All members welcome (if registered in advance)

Wednesday 28 June 15.30-17.20 Crown M16

**Diversities Bodies, Violence and Human Rights in the 21st Century: The Gender and Racism Issues
(co-hosted with RC54)**

Session organiser

Dulce FILGUEIRA DE ALMEIDA, University of Brasilia, Brazil

In the 21st century, we witness situations of violence, prejudice, discrimination and intolerance with different bodies. Diversity in terms of genders and races/ethnicities constitutes an important social phenomenon, whose basis is found in the disrespect for human rights. Diverse bodies are stigmatized, taking advantage of the concept of stigma (Goffman, 1982) and socially marginalized, while we forget that we are all human, as Ingold (2018) states in his book "Anthropology - Why It Matters". One of the main ways to face disrespect for human rights and for diverse bodies is to broaden the debate. As sociologists we have a duty to discuss and face this issue.

Research on Professionalism and Labor Issues of Women's Consultants Who Play a Front-Line Role in Women's Welfare

Mariko OGAWA, The University of Tokyo, Japan

The professionalism and working conditions of women's counselors, one of the three institutions of women's protection services (women's consultation offices, women's counselors, and women's protection facilities), have never been discussed in depth. This is due to the fact that women's consultants have been considered a minority issue in Japan. In this study, we conducted a nationwide survey (n=1500) of women's consultants who are at the forefront of public sector counseling and support, and clarified the current situation and issues of women's consultants. In this report, we point out the informal labor problems of women's counselors, which have not been discussed in the support theory or institutional theory, from a composite perspective, and clarify the professionalism and labor theory of women's counselors involved in public consultation support. In particular, we clarify the positioning, roles, and difficulties of women's consultants in each municipality, who are also newly responsible for child abuse and DV-related responses since the enforcement of the Fourth Amendment to the

Law for the Prevention of Domestic Violence (2019), and present a just evaluation of women's consultants and their standards. The objective is to reposition the professionalism in public counseling support and labor theory, including the informal nature of women's counselors, and to make policy recommendations.

L'éducation Dans Une Société Plurielle Education in a Plural Society

Abdelfattah EZZINE, Institut des Etudes Africaines, Euroméditerranéennes et Ibéroaméricaines, Morocco

Titre complet = L'éducation dans une société plurielle: Genre et (in)différence L'éducation reste dans la société plurielle aussi bien un enjeu pour répondre aux attentes du marché de travail, que conflit pour enseigner la différence et la diversité dans les sociétés plurielle, sans oublier qu'elle reste un défi pour promouvoir le "vivre ensemble". Dans ce cadre, en prenant le cas du Maroc comme un exemple pour les pays du Moyen Orient de l'Afrique du Sud (MENA), nous allons procéder, selon une approche comparative, à l'analyse des institutions sociales chargées de l'apprentissage, en l'occurrence: les programmes scolaires (=l'éducation), d'un côté, et comment la culture, perçue de manière monolithique, se perpétue (=la socialisation), de l'autre; afin d'expliquer les paradoxes sous-jacents aux discours concernant le genre. Le but est de démontrer que si la pluralité est reconnue, surtout au niveau des lois et du discours officiel, cette pluralité, qui repose sur le respect de la différence et la reconnaissance des droits individuels ..., n'est pas reconnue (voire tolérée). Elle est même construite comme exogène et menaçant la cohésion sociale et l'identité. Notre propos va s'articuler autour ces axes, que nous voulons traiter en prenant le Maroc comme cas d'étude:

- a. La pluralité entre la règle et la gouvernance
- b. La pluralité dans le cursus scolaire¹ et le quotidien féminin
- c. Le genre dans les politiques publiques éducatives et culturelles: en quête d'une citoyenneté féminine

¹. Nous désignons par scolaire tous les cycles de l'enseignement (le primaire, le secondaire et le supérieur).

Movements of Mothers of State Violence Victims Against Public Security Policy of State of Rio De Janeiro 2007-2022

Dandara SOARES, UNIVERSIDADE FEDERAL FLUMINENSE, Brazil

The present work goals to analyze the search for justice of Mothers and Relatives of State Violence Victims in Rio de Janeiro State. The research takes place in the Legislative Assembly of State of Rio de Janeiro and in the Court of Justice of the State of Rio de Janeiro. Therefore, it exposes itself the resistance and denunciation of the aforementioned movements to the construction of public security policy of this state in the last fifteen years. Such movements promote acceptance among the families and the indication of judicial and legislative paths in the monitoring of cases of murder of their loved ones. The transformation of mothers' grief into a struggle moves these women. They search at least two types of justice: the consolidation of their children positive memory and the resolution of the cases in courts and legislative institutions that promote state accountability for murder of young black peripheral people and pressure for the resolution of the cases. The temporal cut was based on the understanding that there is a continuity of the public security policy from 2007 to 2022: the entry of Sérgio Cabral as governor of the state of Rio de Janeiro led to the implementation of the Pacifying Police Units (PPU), a project followed by his successors. The PPU should lead to pacification and retaking of slum territories, but according to Leite (2012) is verified that there is little effectiveness of PPU. With Wilson Witzel's victory in the 2018 elections, there is an initial break with the previous public security policy, with the extinction of the public security secretariat. However, Cláudio

Castro, Witzel successor post-impeachment, dates back to the continuation of PPU under another name: Integrated City project, because the mentality of the Military Police remains the same: disrespect for the human rights of slum residents.

The Existing Relationship between Embodiment and Bodily Practices in the Brazilian Cientific Literature

Leticia SILVA¹, Nárgila Mara da Silva BENTO², Ester Geraldo CAMPELO TORRES² and Natalia MENDONCA¹, (1)Universidade do Estado de Minas Gerais, Brazil, (2)University of Brasília, Brazil

This work was motivated by the supposed lack of definition regarding the existing relationship between embodiment and bodily practices in the Brazilian scientific literature. Based on this reflection, we ask: if (and how) embodiment and bodily practices are related and through studies available on *Capes Periódicos*. For available analysis, a search was performed for documents available by pairs containing the following keywords:

embodiment and bodily practices which was carried out in 28 articles for analysis. The treatment as bodily practices and embodiment are in accordance with the definitions presented by Lazzarotti Filho et al., (2010)/Gonzalez and Fensterseifer (2014) and Csordas (2009), respectively. Lima Neto and Nóbrega (2015), Almeida, Wiggers and Jubé (2014) and Cavalcanti and Porpino (2015) land in types of knowledge, as the one about world and about oneself, consequently, embodiment as well. According to the authors, the body flow from *écrans* render able to support a prominent view about embodiment and motion, for each viewer creates their own ideas the motion in question as well as many emotional responses, to wit: perceptions about embodiment, health, aesthetics, body appearance; real bodily practices; body and health ideologies; shifting in the body appearance; body and fashion; body and biotechnologies. We understand so much that corporeality as traditional announce an approximation of experiences and practices in living related to a culturally referenced body, and it is necessary to understand it as a not only biological element. However, it is necessary to delve deeper into the delimitation of terms.

Thursday 29 June 10.30-12.20, MCEC 108

Violence, Culture and Traumatic Memory

Session Organiser: Lynn RAPAPORT, Pomona College, United States

Chair: Lynn RAPAPORT, Pomona College, United States

***Can Faith-Based Organizations Change the Culture of Violence in Chicago?* Elfriede WEDAM, Loyola University Chicago, United States**

The goal of this research is to establish whether and to what degree faith-based organizations, including religious congregations, that conduct anti-violence programs for adults and youth are successful and by what measures. What solutions to violent behavior do religious actors propose and apply? How effective are their intervention or prevention work against violence and how do they measure this? In this project, I posit that violence at both the personal and community levels is an endemic, but solvable, social problem. However, using the conclusions of the Centers for Disease Control and Prevention, it is a public health rather than policing problem that requires a multi-institutional and multi-sector response. Therefore, I will present preliminary findings explaining how religious resources are brought to bear on solutions with a focus on the city of Chicago and, importantly, how these religious organizations justify their programs and demonstrate their effectiveness. Hence, an important component will be to identify the measures they use to claim successful anti-violence outcomes. I will also examine to what degree explicit and named nonviolent strategies and tactics are used to achieve their results. The principal method is inductive, collecting both qualitative and quantitative data from 15 faith-based organizations that claim anti-violence programs. This project is grounded in a broader theoretical discussion of the role of conflict as a form of sociation in which religion participates negatively and positively. Studies of deviance demonstrate that societies without conflict are dead societies. So also with relationships, families, organizations, and cities. Social conflict is a form of sociation, in Georg Simmel's terms, creating a social order out of attractive and repulsive forms. Therefore, the question is how can religion provide solutions to the problem of violence at the individual and group level?

Sisyphus in Court: A Study of the Dynamic between the Dutch Police Organization and Their Personnel in Light of Requests for Recognition in the Wake of Trauma

Naomi GILHUIS, Teun EIKENAAR and Lars STEVENSON, Radboud University, Netherlands

The police is on the implementing end of the monopoly of violence held by the state. In their work as agents of the government they have to navigate the responsibility of enforcing the law, protecting citizens and acting in high stakes situations, hereby fulfilling a complex position in society. The combination of continuous exposure to seeing, using, and being on the receiving end violence, navigating between responsibility within their discretionary power as well as restrictions in their job, and dealing with morally challenging choices, can lead to trauma. A recurring theme during interviews with police personnel that have experienced traumatic encounters at their job, is the dynamic between them and the police organization in the wake of trauma. The dynamic paints a puzzling picture of requests for recognition from their organization that are seldomly met. Instead, respondents describe vast amounts of paperwork, slow bureaucratic procedures, and a dynamic between the individual and the organization that turns increasingly sour, to the point of years of legal battle causing immense

stress and sadness, leaving the respondents with an intense feeling of betrayal by the organization they once considered family. In some cases the interaction with the organization is described as more impactful than the incident leading to trauma, leading to respondents describing their interaction with the organization as morally injurious. This article explores the ways in which the concepts of moral injury, bureaucratic violence and recognition can be helpful in finding new ways to understand the effects of traumatic encounters by police personnel that go beyond the individual experience, focusing on the organizational context of the aftermath, as well as the relational aspect of trauma. This research engages with this question by a narrative analysis of 11 semi structured interviews with police personnel who are in the process of medical discharge.

An Apologizing Effect? the Relationship between Coming to Terms with a Nation's Historical Sins and Political (dis)Unity

Thijs VAN DOOREMALEN, Centre for Sociological Research, KU Leuven, Belgium and Yuval FEINSTEIN, University of Haifa, Israel

Political leaders can come to terms with their nation's historical sins (e.g., slavery, genocides, wars) by ways of making public apologies. These apologies can have an effect on the victims (or their late relatives), but possibly also a nation's political sphere. In this paper, we investigate the relationship between public apologizing and the phenomenon of political (dis)unity. We are interested in the question of which conditions (e.g., the contents of the apology, characteristics of the sin, feelings towards the historical sin, levels of political polarization) make that an apology has a positive, negative or no effect on political (dis)unity within a nation. Conducting a Qualitative Comparative Analysis (Ragin, 1987; Feinstein, 2016), we analyze a variety of apology cases, e.g., West German president Richard von Weizsäcker calling the end of World War II a "day of liberation" in 1985, the Australian 2008 "Sorry speech" to aboriginal population, the Israeli 2019 excuses for killings during the Second Intifada. We aim to: 1) investigate the creation of (dis)unity in response to the apologies within parliamentary speeches and among talking heads in national newspapers; 2) relate them to these various conditions of the apology, the sin, and the country, in order to find explanatory patterns. With this analysis, we aim to add to studies of collective memory, trauma and the rally-'round-the-flag-effect.

Back to 'Settler': Challenges to Canadian Multiculturalism after Genocide.

Lily IVANOVA, University of British Columbia, Canada

Over the last ten years, the once-humble image of Canadians as nice people, known in popular culture for international peacekeeping missions and excessively apologizing, is changing. Between 2008 and 2015, the Truth and Reconciliation Commission of Canada undertook a campaign to bear witness to the stories of over 6,500 survivors of Indian Residential Schools, concluding with a surprising verdict for many non-Indigenous Canadians that residential schools were a "cultural genocide." In the years since, Indigenous peoples' struggles – once-racialized and attributed to personal failings – are being recognized as the experiences of survivors and intergenerational survivors of genocide. This process is challenging the previously positive identity of being Canadian, as non-Indigenous people step into identities as "settlers" to show recognition of and remorse for genocide. This paper draws on an ethnographic case study and fifty interviews with the creators, participants and audience members of *šxʷamət (home)*, an interactive theatre play about reconciliation and the legacy of residential schools that was performed in Vancouver and in 23 communities across Western Canada in 2018. Through its interactive format *šxʷamət (home)* provides us with a unique opportunity to see how non-Indigenous people adopt the identities of settlers and intergenerational settlers, including the unexpected threat this poses to long-standing narratives of Canadian multiculturalism and tolerance.

Post-Conflict and Post-Dictatorship Latin American Migration to Australia: Doing Difficult Memory-Work through Desire-Centred Research

Laura RODRIGUEZ CASTRO, Southern Cross University, Australia

Latin American migration to Australia spans over five decades. Despite a growing and celebrated Latin American diaspora in Australia, little is known in public imaginaries about the difficult histories, desires and struggles that have shaped those who fled their countries due to conflict and dictatorships. This presentation draws from fifteen in-depth interviews with Spanish-speaking mestizo migrants from post-conflict and dictatorial Latin America living in Australia. Drawing from decolonial interventions and scholarship in Latin American memory studies the article argues for desire-centred research praxis in which trauma, damage and deficit narratives are

decentred. The stories narrated reveal how migrant's intergenerational, everyday and place memories are part of difficult memory work that is unsettling normative understandings of Latin American migration in Australia. Thus, this article discusses the entanglements, possibilities, and limitations of desire-centred difficult memory work.

Institutionalizing Violence: Trajectories of Memory and Redress in Three Cities

David CUNNINGHAM, Washington University in St Louis, United States, Nicole FOX, California State University Sacramento, USA and Christian MADDOX, Washington University in St Louis, USA

How do features of reparative justice processes shape the contours of memory? To engage this broad question, we adopt a comparative approach focused on initiatives mobilized in the wake of three widely-known instances of historical violence within the U.S.:

- the Philadelphia (PA) Special Investigation Commission's efforts to address the 1985 siege and bombing of the MOVE headquarters
- the Greensboro (NC) Truth and Reconciliation Commission's proceedings to seek redress and accountability around the 1979 KKK-perpetrated killings commonly referred to as the "Greensboro Massacre"
- the Equal Justice Initiative's construction of the National Memorial for Peace and Justice in Montgomery, Alabama, to recognize the long history of lynching in the US

Drawing on a range of archival and observational data, we seek analytic leverage from the multiple points of variance within this set of cases—including their rootedness in state vs. civic memorialization processes, their orientation to histories of violence occurring in different periods and operating at distinct scales, and the diverse modes of redress sought within each. Our analysis focuses on how the dialogic procedures associated with the Philadelphia and Greensboro commissions, along with the EJI's material and discursive efforts in Montgomery, have been institutionalized in different ways, and how those efforts have been received by various public audiences. Findings attend to the manner in which such efforts orient to the victims of violence and the culpability of state and civil perpetrators, and how associated narratives are shaped in part by the claims to legitimacy offered by key actors. By addressing the multivocal narratives embedded within the products of these memorialization efforts as well as the reactions they have engendered, we examine how the mode and process of redress bears upon the mnemonic trajectory associated with the acts of violence motivating each initiative.

Locating "Women Autocrats" in the Global North and South

Fatma GOCEK, University of Michigan, United States, Jacob CAPONI, University of Michigan Ann Arbor, USA, Sadiyah MALCOLM, University of Michigan, USA and Aunrika TUCKER-SHABAZZ, University of Michigan Ann Arbor, United States

If autocrats emerged as politically privileged, white, heteronormative, male social actors in the Global North, then how do we refer to social actors beyond the realm of formal politics who also have power in both the Global North and the Global South? We pose this critical question, specifically focusing on autocracy in relation to 'minority' social actors. Within the context of global imperialism in the North and the South, minoritized actors do not get an equitable share of societal resources. We thus move beyond the methodological binarism within Western sociology that pitches autocrats against democrats, to instead re-interpret the concept for an international sociological audience as a useful analytical category when undertaking transnational and comparative historical studies of violence and hegemony. We use the specific case studies of Jamaica, Rwanda, Turkey, and the United States to illustrate our analysis across spatial and temporal understandings of gender and autocracy. In contemporary Jamaica, older women play a crucial role in controlling the sexuality of young girls through violence; in Rwanda today, women perpetrators of collective violence blame family pressure to justify their destructive actions. In Turkish history, contemporaneous women are much more willing to publicly narrate genocidal violence than their male counterparts; and in the history of the United States, Black women are the first public storytellers of the kind of violence they suffered through slavery. Thus, drawing on Patricia Hill Collins' (1990) *Matrix of Domination*, we explore how the category of "women autocrats" already embodies an entanglement of injustices and oppressions and how this entanglement interacts with their stand on injustice and oppression, either doubling down on violence or alleviating it through their narratives. Contextualizing autocracy in this manner from the vantage point of global minorities thus reanimates and counter-narrates especially racialized, sexualized, and elitist methods of interpreting modern state formation.

Thursday 29 June 15.30-17.20 Crown M12

Challenges and Opportunities in Measuring Violence (co-hosted with RC55)

Session Organizer:

Oliver NAHKUR, University of Tartu, Estonia

Let us imagine a “Harsh World” at one extreme, “the war of all against all” as described by Thomas Hobbes, and a “Gentle World” at the other, where all people communicate nonviolently. Do we live in a “Harsh World”, a “Gentle World” or somewhere between the middle, and to which world are we trending towards? By headlines, it seems that we live in a quite harsh world and it gets harsher every year. But is this impression backed up by data? There is some evidence that a move towards a gentle world has occurred. For example, in the West homicide rates fell dramatically and quite continuously from the late Middle Ages through the middle of the twentieth century. According to Steven Pinker, we may be living in the least violent era our species has seen. However, investigating changes in the rate of violence is methodologically challenging. E.g., the repeat nature of domestic violence makes it hard to measure, especially the experiences of those relatively few people who suffer large numbers of repeat offences. There are also other challenges in the methodology and measurement of violence and its’ change in our societies. Each source of data, including survey and administrative data, has its’ own pros and cons. This session calls for papers mapping the challenges and/or offering opportunities to measure the rate of violence in our societies to be better able to answer to the question “how harsh or gentle our world is and to which world are we trending towards?”

Chair: Sylvia WALBY, Royal Holloway, University of London, UK

Lead and Lag Times of Countries in a Gentler World

Oliver NAHKUR, University of Tartu, Estonia and Rein TAAGEPERA, School of Social Sciences, University of California, Irvine, USA; Johan Skytte Institute of Political Studies, University of Tartu, Estonia

According to Pinker (2011), Ingelhart (2018) and Welzel (2013), the human world has been moving toward more tolerance and less violence. We aim to quantitatively specify this trend toward “a kinder, gentler world” for various indices using extrapolations from previous decades. Linear extrapolation from previous decades is the simplest, but when indices are defined to run from 0 to 1 (100%) or vice versa, it risk leading to absurd values, negative or exceeding 1. We avoid this by using exponential approach to a ceiling of 1 or a floor of 0, over time. Integrated Values Database 1981-2014 and dataset “WVS Wave 1 to 6 Key Aggregates” are used in these analyses. We first, compared to world average, list the lead and lag times of 26 countries for Welzel’s Gender Equality (TGE) and for Nahkur’s Societal Index of Interpersonal Destructiveness (TSIID) scores. This will illustrate the type of results the method used can produce. For example, we found that TSIID ranges from a 25-year lag (Russia) to a lead of more than 100 years (Sweden) compared to world average, while TGE ranges from a 31-year lag (Georgia) to a lead of 78 years (Norway). Next, the method leading to such results is explained and applied to measures like Welzel’s Emancipative Values Index and question about respondents’ locus of control (both ranging from 0 to 1) Finally, we compare the patterns in time for all indices/measures investigated, as well as the lead and lag patterns of individual countries.

Survey Method’s Impact on Sexual Violence Indicators

Mare AINSAAR¹, Ave ROOTS¹, Kadri SOO¹ and Jana BRUNS², (1) University of Tartu, Estonia, (2) Statistics Estonia, Estonia

Sexual violence is socially sensitive topic in most of the societies. Previous studies have shown that socially sensitive topics have higher measurement and non-response errors in surveys and under-reported information in administrative databases. Still, the special surveys are considered the most reliable source for collecting information about sexual violence, although the method of data collection has an essential role on data quality. The aim of the presentation is to analyse the impact of different survey data collection methods on sexual violence prevalence results. We use Eurostat initiated gender-based violence pilot study information from year 2018. **METHOD** The pilot study was collected separately in three survey modes: CATI (computer assisted telephone interview), CAWI (computer assisted web survey), CAPI 1000 (computer assisted personal interview). CAWI is the only mode without the personal contact by interviewer. All modes had their initial independent

sample of respondents. We analyse the prevalence rate results about the sexual violence in three different modes. In order to eliminate the impact of selectivity of respondents to modes by age and education we use genetic matching. It allows to compare the substantial answers in different modes, regardless of their different social structure. All sexual violence is measured in five groups: harassment at work during life-time, violence by a non-partner since 15 age, violence by a current partner since 15 age, violence by a former partner, violence in childhood up to age 15. Results show that CATI method seems to produce the most different results, compared to CAWI and CAPI.

Measuring Lone Actor Terrorism: Insights from the Lone Actor Terrorism Micro-Sociological Database

Christopher WINTER, Victoria University, Australia

Studies of terrorism have been hampered by significant challenges in definitional challenges (what are we even measuring?) and the availability of data (how can we measure it?). These issues have been compounded by the relative paucity of open-source databases (who else can look at our data?). More so than general terrorism, research on lone actor terrorism has been stymied by these challenges. This presentation introduces the Lone Actor Terrorist Micro-sociological Database (LATMD). The LATMD represents one of the largest datasets focusing on lone actor terrorism, capturing most lone actor terrorist attacks conducted globally in the last two decades. The LATMD's unique focus on the micro-sociological means that it not only captures biographical and ideological factors of perpetrators but crucially, attack-level and situational factors, something largely missing from lone actor terrorism research. In discussing the LATMD, this presentation explores both the challenges of creating a dataset focusing on lone actor terrorism and why the maintenance of such a dataset is critical to lone actor terrorism research.

The Social Determinants of Peace and Stability and Sub-Saharan Africa

Cynthia COOK, Creighton University, United States and Kelechi KALU, University of California at Riverside, USA

This paper discusses social factors that may contribute to instability or peace in Sub-Saharan African countries. The authors use select social indicators to perform bivariate and multivariate analyses to determine which factors contribute to peace or lack of peace within an African country.

Cultivating Cannabis in a Paraguayan Nature Reserve: Incentives and Moral Justification for Breaking the Law

Carlos PERIS CASTIGLIONI, Montevideo entre Oliva y, Paraguay and Marcelo MORICONI, Instituto Universitario de Lisboa (ISCTE-IUL), Portugal

Paraguay has become the main cannabis producer in South America and one of the largest exporters in the world. Some investigations about the cultivation of marijuana in the country portray a cruel environment in which peasants are exploited in "almost feudal" conditions by intermediaries who buy their crops at unreasonably low prices. However, a group of peasants who use the Mbaracayú Forest Nature Reserve as their labour area have created a safe and profitable ecosystem for developing their business. Based on interviews with key informants and visits to the area, the article describes the constraints and incentives that lead those peasants to engage in criminal activities, the strategies they have used to establish protective barriers, and the moral justifications that emerge as a result of their success in doing business. Although there are violent practices and extortion, we claim that the decision-making process to get involved in illegal markets is a free action influenced by alternative moral understandings that provide reasons and justifications for breaking the law. The moral map of these cannabis growers goes far beyond the mere economic justification of generating material resources and is related to economic, institutional, and social premises linked to a generalized aspiration of dignity and a life worth living. The functioning of informal institutions learned through previous interactions with state and non-state actors who regulate and protect the market, the perceived social approval/legitimation of the activity by referent groups, and the awareness of the capacity and skills necessary to successfully conduct the business have a crucial importance in the moral reformulation.

Thursday 29 June 17.30-19.20, MCEC 108

Durkheim, Violence and Society

Session Organiser: Elizabeth COOK, City, University of London, UK

Durkheimian concepts of anomie, normlessness, and social control and solidarity have continued relevance for sociological explanations of violence. However, contemporary scholarship on violence against minoritized communities, violence against women, and Southern theory present vital challenges and bring intersections between gender, class, race and ethnicity into this theory, thereby historicizing and rethinking core concepts (Connell; Carrington, Hogg and Sozzo). This panel asks: how does this scholarship change Durkheimian canon? Is violence a social fact that is performed 'from below' or imposed top-down? Is violence primarily perpetrated by the disadvantaged or the powerful? Is suicide violence? Violence against the self and violence against others have often been studied in separate disciplines. The former, suicide, has received much attention in public health, epidemiology, and the psy-disciplines while the latter, homicide, has primarily been the remit of criminology. Should violence *against the self* be conceptualised alongside violence *against others*? If domestic violence and abuse leads to suicide, should perpetrators be morally and/or criminally responsible and should it be considered homicide?

Chair: Elizabeth COOK, City, University of London, UK

Undermining "Legitimate" Autocrats through the Analysis of Violence in the Global South

Fatma GOCEK, University of Michigan, United States, Aunrika TUCKER-SHABAZZ, University of Michigan Ann Arbor, United States, Jacob CAPONI, University of Michigan Ann Arbor, USA and Sadiyah MALCOLM, University of Michigan, USA

Autocracy has evolved as a concept in opposition to democracy; democracy as a political ideal was articulated during Western European modernity, by Western European elites to legitimate their undemocratic colonial interventions throughout the world. Political leaders that did not abide by modernized ideals were identified as 'auto'crats investing all the power in themselves, as opposed to 'demo'crats in the Global North who invested power in society at large. In addition, these autocrats who are almost always male, heteronormative, and often belonging to the racial majority are politically analyzed at the nation-state level alone -- social actors who centralize power at the local and communal levels are overlooked, as well as women. At the level of knowledge production in the public sphere, autocrats emerge in the Global North as a political anomaly, whereas they may reside 'naturally' in the Global South. In our essay, we critically explore the relationship between autocrats, autocracy and violence in the Global South to destabilize existing naturalized and normalized assumptions in social science research. We anchor our critical sociological perspective in violence (Durkheim 1897), to challenge the naturalization and normalization of the heteronormative, Western European male as the iconic 'auto'crat, prevalent in mainstream social theory. Specifically, we use a variety of qualitative methods to highlight how social actors belonging to various spatial and temporal configurations within the Global South undermine underlying assumptions regarding gender, sexuality and the public sphere in the Global North. Using ethnographies (Black girls coming of age in the Jamaican context), interviews (women previously incarcerated for genocide in the Rwandan context), memoirs (of perpetrators of the Armenian genocide), and archival newspaper analysis (on the textual reproduction of American slavery), we aim to reinterpret how social actors centralize power through spatial configurations which rely on normative assumptions of gender, sexuality, and violence.

Individual Acts and Institutional Care: Coronial Investigations Following Suicide

Rebecca SCOTT BRAY, The University of Sydney, Australia and Marc TRABSKY, La Trobe University, Australia

This paper examines issues arising from suicide deaths of people voluntarily admitted to a private psychiatric facility. We examine this context of suicide to unpack how in some cases the coronial investigation of suicide disassociates the death event from questions of institutional care and treatment and does not proceed with inquest. The paper explores the social and legal impact of this discretionary dimension of coronial work in Australia, also drawing on insights from overseas jurisprudence. Previous research on bereaved experiences of coronial investigations into suicide has discussed family experiences of investigation and inquest, but has seldom

considered a family's fight for an inquest where the coroner holds the discretion. In these latter circumstances, the death event is perceived by families as clearly related to issues of lack of care and neglect in an institutional setting, yet the circumstances of death are interpreted differently by coroners. Thinking about private facilities as sites of state confinement more broadly asks us to extend our view of how these sites operate as investigatory vacuums, and to consider how the limited coronial acknowledgement of these broader sites of 'care and control' ultimately supports individualistic views of suicide. The process of detaching in law individual acts from institutional control arouses in bereaved people complex emotions and exacerbates trauma. The paper explores these facets of bereaved people's engagement with coronial processes following suicide, at the same time as considering the significance of the decision-making role of the coroner in understanding and responding to untimely and preventable death.

Structural Barriers to Help-Seeking Among Female Victims of Intimate Partner Violence in Ghana

Emmanuel ROHN, University of Guelph, Canada and Eric Y. TENKORANG, Memorial University of Newfoundland, Canada

Purpose The literature shows that the majority of Ghanaian women who experience IPV do not seek help, but there is limited understanding of the barriers to their help-seeking behaviours from either an individual or an institutional perspective. **Methods** This study used qualitative data from 30 women in three of Ghana's 16 administrative regions (Ashanti, Upper East, and Greater Accra) to explore IPV victims' experiences of help-seeking. Fifteen staff at the Domestic Violence and Victim Support Unit (DOVVSU) in the three selected regions were also interviewed to examine barriers to help-seeking from an institutional perspective. Results of the thematic analysis showed lack of trust in formal support channels, lack of knowledge about DOVVSU, and fear of partner arrest were common barriers identified by victims. From an institutional perspective, barriers ranged from inadequate resources, including administrative and logistical support, to inadequately trained personnel, visibility and distance to DOVVSU offices, lack of privacy at DOVVSU offices, and financial constraints. **Conclusion** The findings suggest the need for future interventions to take into account both individual and institutional factors associated with victims' help-seeking decisions. The development of a multifaceted solution responsive to the needs of IPV victims should involve addressing the various barriers identified in this study.

The Enactment of Gendered Violence through Third Party Systems: Institutional Affordances for Financial Abuse

Kay COOK, POB 2476, Australia

Coercive control within abusive intimate partner relationships is receiving increasing policy, academic and media attention. Within the spectrum of behaviours that constitute coercive control, financial abuse comprises a particular sub-type of activities where perpetrators either induce direct financial harms or use financial coercion to compel victims' behaviour. What is notable about financial abuse is the frequent use of third-party systems to enact harm, making detection, intervention and prevention difficult. While a growing body of research has examined the prevalence and women's experiences of financial abuse perpetrated within and following the breakdown of intimate partner relationships, what has been less well examined is how state systems are used to, and are complicit in, the perpetuation of abuse, and how post-separation institutional systems provide legal, policy and administrative affordances that make such abuse possible. Using child support as an entry point into the complex phenomenon of post-separation financial abuse, this paper presents an analysis of the child support and associated laws, policies and administrative arrangements across 17 countries to discern ubiquitous institutional processes and practices that contribute to financial abuse. While terminology and techniques differ across countries and contexts, child support is designed to quantify and facilitate the transfer of funds from non-resident parents to resident parents for the purpose of financially supporting children following parental separation. However, child support systems rarely work as intended. The paper maps the myriad systems involved in post-separation financial abuse and examine the structural organisation of women's vulnerability to ongoing financial harm. It examines how gendered concepts such as privacy and autonomy, the sociocultural meanings of money, administrative burdens and the socio-administrative burden of complaints enable perpetrators' agency within and across systems while impeding victim survivors' financial safety and security. It concludes by presenting a scalar conceptual framework through which systems-perpetrated financial abuse is made possible.

Public Approval of Vigilante Violence in Pakistan

Muhammad ASIF, Bahauddin Zakariya University, Multan, Pakistan

Quantitative analyses of public approval of vigilantism often focus on a limited set of factors: perceived illegitimacy of the police, criminal victimization, and weak state capacity to tackle violence. They do not also specify the mechanism through which these factors induce support for vigilantism remains unexplored. In this paper, it is proposed that political encouragement, exposure to violence, and status and relational distance will increase approval for vigilantism by generating righteous anger against suspect norm violators. The data for the study come from a survey of 500 university students in Pakistan. The results we report support our vigilantism approval model. They suggest that approval of vigilante violence is best understood as an emotional-political phenomenon. The implications for the study of self-help violence are discussed.

Friday 30 June 8.30-10.20

Melbourne Convention Centre 106 Large

**Persistence and Change: Collaborative, Conceptual and Contextual Global Understandings of Gender-Based and Intersectional Violence
(co-hosted with RC32)**

Session Organizers:

Margaret ABRAHAM, Hofstra University, USA and Stefani VASIL, Monash University, Australia

For decades, social scientists/sociologists, activists, and anti-violence movements across the world have drawn attention to the global problem of violence and society. Significant contributions have been made, especially by feminist, anti-racist, anti-colonial, and social justice researchers alongside activists, practitioners, and survivors. They highlight the persistence of gender-based and intersectional violence, the need to reduce its prevalence, and to ensure structural change at levels of the local, national, regional, and global. Drawing upon a contextual global sociology, this session brings together social scientists/sociologists from Australia, India, Latin America, MENA, South Africa, UK, and US, who are engaged in comparative, collaborative, and interdisciplinary research on gender-based and intersectional violence.

Chair: Marie SEGRAVE, Monash University, Australia

Migrant Women, Domestic Violence, and the State: A Comparative, Intersectional Analysis of the United States of America and Australia

Margaret ABRAHAM, Hofstra University, Hempstead, New York, United States and Stefani VASIL, Monash University, Australia

Researchers, activists, practitioners, and other stakeholders in different contexts have worked across the globe to ensure that the problem of gender-based and intersectional violence remains a public issue and on the policy agenda. Researchers and community-based organizations have sought to acknowledge and document the gendered impact of policies and laws and the ways these disadvantage different groups of women, including those who experience multiple forms marginalization. They have also continued to push for structural and systemic reform. While countries are increasingly recognizing domestic, family, and sexual violence as a policy issue, rates of violence continue to remain high. Drawing upon a contextual global sociology and a review of the scholarly and grey literature, media and policy documents, this paper examines the framing of domestic violence in the contexts of the United States of America and Australia in the past three decades, including the critical issue of citizenship status. It examines some of the policies, processes, and practices to better understand the setbacks and gains in addressing domestic violence for migrant women. Specifically, questions include: how has the framing of and responses to domestic violence shifted in Australia and the United States? What are cultural and structural inequalities that shape the nature of lived experiences of violence, including barriers to and opportunities for seeking help? What are factors that compound the violence and vulnerabilities? Where and

how is meaningful change taking place in addressing domestic violence at the local, national, and transnational levels? Also discussed is the influence of neoliberalism on framing the problem and in defining the forms and flows of funding to address domestic violence. This paper concludes by emphasizing the importance of collaborative and interdisciplinary research for a more comprehensive contextual global understanding of domestic violence to enhance policies and practices, including for migrant women.

The Gbv-MIG Project: A Collaborative, Conceptual and Contextual Global Understanding of Gender-Based and Intersectional Violence

Evangelia TASTOGLU, Saint Mary's University, Halifax, Nova Scotia, Canada and Jane FREEDMAN, Université Paris 8, France

Gender-based violence (GBV) is a major infringement of women's human rights, and an obstacle to sustainable development as set out in the Sustainable Development Goals (SDGs). GBV against migrant and refugee women is widespread, but often remains invisible and under-analysed both in academic research and policy-making. Our research takes a feminist, intersectional, multi-scalar, contextual and country-team approach to understand GBV in the context of migration, analysing the ways in which discriminations and inequalities based on gender, race, nationality, ethnicity, sexual orientation, gender identity and age, interact to make certain women more vulnerable to GBV and less able to access support and services for survivors than others. While we start from the lived experiences of women and persons working with them so that we can identify the particular forms that GBV may take in a context of migration, we engage meso and macro-level analyses of border practices, reception conditions, policies and legal systems that exacerbate their plight in order to understand the underlying dynamics that re(produce) patterns of violence. The research goals are to make policy recommendations for reducing migrant and refugee women's vulnerability to GBV and increasing their access to services. Research teams from seven countries have participated in this international project which is a winning project of the Gender-Net Plus Consortium. The project is based on common, collaboratively developed theoretical and methodological approaches, while the country-based research teams have adapted the methodologies to contextual local and national research needs and conditions. Project sites: <https://gbvmigration.cnrs.fr/the-project/> and <https://www.smu.ca/gendernet/welcome.html>

Gendered Violence and Urban Transformation in India and South Africa. Manali DESAI, University of Cambridge, United Kingdom

Kammila NAIDOO, University of Johannesburg, South Africa, Nandini GOOPTU, University of Oxford, United Kingdom, Lyn OSSOME, University of the Witwatersrand, South Africa and Sanjay SRIVASTAVA, SOAS, University of London, United Kingdom

The GendVProject (2020-2024) is an ESRC-funded research project focused on a comparative study of the multiple determinants of gendered violence against women in two urban sites in the Global South, specifically Gurgaon (in Delhi, India) and Alexandra/Sandton (in Johannesburg, South Africa). The sites are located within two countries grappling with social and political transitions – post-apartheid reconstruction and transformation in South Africa and market liberalization and Hindu nationalist populism in India. Gender relations and enactments of violence against women have multiple, interrelated drivers that vary across race, class, caste, and region. The study employs in-depth qualitative and archival research to understand the various factors (such as gender hierarchies, class and societal inequities, and familial and kinship-based contextual realities) - and the accompanying discourses and rationalizations that create the conditions for violence and insecurity. Building rich and textured data has necessitated time-consuming and painstaking research primarily during the height of the COVID-19 pandemic when lockdowns aggravated interpersonal, communal, and state violence. It is argued that understanding the dynamics of violence against women requires careful tracing of how the major societal transformations are manifested in everyday life, and why in these daily rhythms of life, violence against women becomes so prevalent. This project uses qualitative methodologies requiring immersion of the researchers in the lives of women in Gurgaon and Alexandra/Sandton, while also looking critically at how local and national state agencies and policies frame the problem of gendered violence. Besides scholarly outputs, the project will

lead to documentaries, art installations, digital testimonials and engagements with community-based organizations. The paper will reflect on the long-term research of the GendV Project conducted in the two sites and the challenges and promise associated with transcending disciplinary siloes to construct substantive comparative feminist research and build an agenda oriented towards strategies to end violence against women.

Scales of Violence: Iranian Kurdistan in Context

Valentine MOGHADAM, Northeastern University, USA and Omid GHADERZADEH, University of Kurdistan, Iran

Feminist activism has generated international and national policies on violence against women, whether around awareness-raising, legal measures, or prosecutorial mechanisms. Implementation, however, can be ineffective or inconsistent, reflecting persistent cultural and gender biases or bureaucratic inertia. Context, therefore, matters, and it does so at different scales. International organizations may play an important role in policy and norm diffusion, but states may prioritize other issues or be unwilling to commit to implementation – or even adoption of robust laws and policies – for a variety of reasons. Some groups of women may be less protected than others. Where states are committed to ending VAW, they may be hampered by limited financial and human resources. Norms about gender relations and domestic violence may vary from one sub-national area to another: more egalitarian in more developed regions, more patriarchal in less developed or marginalized regions. Building on and contributing to contextual global sociology, this paper will begin with an overview of laws and policies adopted across the Middle East and North Africa region, and some problems of implementation. It then turns to Iran, to elucidate Iran’s divergence from the global and regional trend and reasons behind that divergence. To highlight sub-national variation, the paper delves into the case of Iranian Kurdistan, where resource and ethnic specificities constitute a distinct case of violence and intersectionality, and where the “continuum of violence” encompasses the household, community, the state, and the international system. The study draws on official reports and data, along with field research on forms of violence and weak policy responses in Iranian Kurdistan.

Violence Against Women and the Layers of Racist and Cissexist Patriarchal Junction: A Decolonial Reading

Marlise ALMEIDA, Universidade Federal de Minas Gerais, Brazil

The Center for Studies and Research on Women at the Federal University of Minas Gerais has been working with teaching, research and community intervention focusing on violence against women in Brazil since 2004. We started with the collaboration in the Belo Horizonte Victimization Survey, and the two last research projects was about the risks, impacts and gender responses in an international and regional comparative perspective during the covid19 pandemic and another on representation, and political violence in Brazilian elections. In the Latin American context, we are living an escalation in multiple ways of violence. We discuss three layers of cispatriarchal and racist experience: the first is articulated with what Julieta Paredes (2011) defined by “patriarchal junction”. She means that in the region there is the historical presence of different modes of patriarchy: a type already included in non-modern communities during pre-colonial intrusion, and another one associated with the present moment. A second layer refers to intersectionality arising from ethnic racial oppression, which combined with gender, sexuality, and class, in a decolonial reading, highlights colonial structural forms of intersectional oppression. A third layer, more recent, is an experience of what Marcia Tiburi (2020) has called “turbotecnomachonazifascism”. This type of current, advertising, and hysterical patriarchy would delimit the contemporary, updated expression of patriarchy with authoritarian content. From the analysis of emblematic cases of violence perpetrated against women, especially political violence against three of the main presidents to govern in the Latin American southern cone, namely: Michele Bachelet (Chile), Cristina Kirschner (Argentina) and Dilma Rousseff (Brazil), it is intended to build a connected system of concepts and action tools, this time circumscribed and originating from Latin American decolonial feminist theories and practices.

Friday 30 June 10.30-12.20, MCEC 108

The Precarity of (Social) Life: Mapping the Impact of the Global Pandemic on Violence(s) Against Women

Session Organizers:

Kate FITZ-GIBBON, Monash University, Australia and Sandra WALKLATE, Liverpool University, UK and Monash University, Australia

The global coronavirus pandemic brought to the fore the precarity of everyday life for everyone in which very few were able to 'colonise the future' in the maintenance of their ontological security (Giddens, 1991). This kind of precarious life is, of course, routinely experienced as normal, and ordinary for millions of women and children globally living with violence(s) frequently exacerbated under conditions of economic insecurity. This kind of life carries with it the everyday threats and fears of fatal consequences. Whilst precarity, risk, and facing the dilemmas posed by ontological security were rendered ordinary for many during the pandemic, important questions come to the fore concerning how women and children victim-survivors of men's violence managed, resisted and survived during a period of routinised control where conditions of uncertainty prevailed globally. For example, what happens to understandings of the ordinary experiences of women living their lives in the constant presence of the threat of violence and death (precarity and risk) when this kind of threat is (differently) normalised for everyone? How might these women and children's experiences be understood, measured, and responded to? The larger theoretical landscape of Giddens' work offers one way to begin to make sense of the different and differential impact of the global pandemic on violence(s) against women and children.

Chair: Kate FITZ-GIBBON, Monash University, Australia.

Counting Women's Deaths 'with' Male Violence and 'from' Male Violence: Lessons from the Pandemic Practices of Counting Deaths

Kate FITZ-GIBBON¹ and Sandra WALKLATE^{1,2}, (1) Monash University, Australia, (2) University of Liverpool, Australia

From January to June 2020 academics, advocates and media commentators became increasingly concerned with the impact that lockdowns/shelter in place/stay at home directives might have on women and children living with violence. So much so that Phumzile Mlambo-Ngcuka, Executive Director of UN Women named the gendered consequences of Covid-19 isolation restrictions as 'The Shadow Pandemic' (April 2020). A view shared by Action Aid (2020) who declared that the world was 'sleep walking into the shadow pandemic of global femicide'. However, Fassin (2021: 155) observed that rather than the pandemic itself being unprecedented 'it is the response to the pandemic that has been unprecedented' going on to comment on the consequences of these public health responses for 'missing lives and injured lives' (ibid 169). Indeed, in many countries people were presented with daily counts of the missing and injured in the form of 'deaths with' and 'deaths from' Covid-19. Such counts emphasised the fragility of human life in which the ability to 'colonise the future' (Giddens, 1991) became problematic for everyone. However, for women and children living with violence such fragility has always been mundane and ordinary – an everyday experience (Genn 1988). The coronavirus pandemic may or may not have increased femicide rates globally. It may still be too soon to count. However, in relation to counting such deaths there is much to be learned from the pandemic practices of counting 'with' and 'from' Covid-19. This paper will explore the implications of these practices and their relevance and implications for understanding how to measure without 'disappearing the measured' (Merry 2016: 216); of counting women's deaths 'with' male violence and 'from' male violence.

Death Data and the Politics of Preventability: The COVID-19 Crisis and Fatal Violence

Rebecca SCOTT BRAY, University of Sydney, Australia

Counting and accounting for death during the coronavirus pandemic became a crucial means of interpreting and understanding the pandemic's scale and impact on communities globally, highlighting just how significant enumeration of death is for societies. But death datasets also indicate that the moral weight of death is not restricted to enumeration but extends to investigating, understanding and documenting the circumstances of death. As commentators note, death data are rife with inequities and ellipses. The omission of particular deaths from scrutiny has a long history that predates COVID-19, and counting and accounting for death is still an

evolving, and political, process. Ostensibly oriented toward death prevention, state-based practices of tracking fatal violence have evolved into a network of agencies and processes which investigate and record death through statistical monitoring, coronial inquests, inquires and death review. Against this backdrop, state practices of measuring fatality increasingly have been challenged by public and media activism reckoning with violence by using digital databases and other media to push for greater, more meaningful and immediate recognition of avoidable deaths. This paper focuses on death investigation after fatal violence and coordinated state-based practices of enumerating and responding to death during the COVID-19 pandemic. It considers the extent to which scrutiny of fatal violence against women and children during the pandemic has occurred, and how public activism problematises when and how society formally investigates, registers and accounts for death in crises. Contextualised in a discussion of preventability and pre-emption, the paper discusses whether the established network of tracking, mapping and investigating death has adequately responded to fatal violence and the 'shadow pandemic'.

Precarity, Temporariness and Domestic and Family Violence: Illuminating the Violence of the Border

Marie SEGRAVE, Monash University, Australia

As the COVID-19 pandemic was declared a global emergency and supply chains, migration routes and lives lived beyond our homes were shut down across the world, concerns were immediately raised about the differential impact this would have on migrant communities, particularly temporary migrants. Global corporations and nation states responded in ways that reinforced the precariousness of temporary non-citizens. In this presentation I will explore the ways in which economic, personal, familial insecurity for temporary migrants was intensified: and argue that the bordering practices of demarcating the limits of state responsibility to non citizens can be identified as a form of structural violence that sustains the insecurity of temporary visa holders.

Helping from Home: Domestic and Family Violence Worker Wellbeing during the 'Shadow Pandemic'

Naomi PFITZNER, Monash University, Australia

The COVID-19 pandemic has shone a spotlight on care work of all kinds and the emotional toll of this work. Working with traumatised clients, such as individuals who have or are experiencing domestic and family violence (DFV), often unavoidably affects professional and personal functioning. The onset of the novel coronavirus triggered the closure of workplaces, schools and childcare facilities and a global transition to working from home. For most DFV workers, this meant that home became the primary setting for providing care to individuals affected by DFV as well as unpaid domestic work, childcare and schooling. This paper will explore how COVID-19 and the transition to remote work is impacting the mental health and emotional wellbeing of DFV workers. This presentation will share insights from an Australian case study of DFV practitioners working during the COVID-19 lockdowns in 2020. The case study is based on a mixed method research project that draws on a multi-wave online survey and focus groups with over 100 practitioners who supported women experiencing domestic violence during COVID-19 in Victoria, Australia. Drawing on the Australian case study, the presentation will begin by presenting finding on the psychological costs of providing care for trauma-survivors during the COVID-19 crisis. It will then go on to examine how working remotely from home during the lockdowns undid workers' self-care strategies. Finally, implications for emergency response plans in future crises will be discussed including the role that organisations can play in managing and mitigating the potential harmful effects of DFV work.

Saturday 1 July 10.30-12.20, Crown M3

**Theoretical and Practical Dimensions of Green Crimes
(co-hosted with RC29)**

Session Organizers:

Arpita MITRA, KIIT School of Law, India and Nirmal CHAKRABARTI, West Bengal National University of Juridical Sciences, India

Victims of crime have always had a human face. Therefore, much of criminological research have focused on criminality and victims of harm on human beings. Our ecosystem, flora and fauna have extensively been victimized and only some feeble voice has been raised on their behalf. The faint call for justice of the voiceless victim has been on the part of green criminology and green victimology. It is the call of the day to develop

theoretical foundations to explain crime against environment/ green crimes to seek an answer to their exploitation and suffering. The extensiveness of green crimes transcends from our homes to transnational borders from petty unlawful activities to aggravating natural disasters and even forceful eradication of a species towards extinction. The seriousness and the gravity of these crimes have always been neglected by nations even though in the process of commission of harm towards the environment they have also harmed humanity. Pursuance of research on environment and atrocities against it will evoke newer dimensions of thought and in the long run encourage countermeasures to combat green criminality.

Chair: Nirmal CHAKRABARTI, West Bengal National University of Juridical Sciences, India

Discussant: Arpita MITRA, KIIT School of Law, India

Saturday 1 July 12.30-14.20, MCEC 203

**Political Economy and Violence: The Implications of Taking Violence Seriously for Theories of Hegemonic and Counter-Hegemonic Forces
(co-hosted with RC02)**

**Session Organizer and Chair: Heidi GOTTFRIED, Wayne State University, United States
Keynote: Sylvia Walby, Royal Holloway, University of London**

What difference does it make to a theory of society to take violence more seriously? What difference does it make to political economy, including world systems theory, when treating violence as a distinctive basis of power irreducible to other forms? The paper argues that taking violence more seriously makes gender inequalities more visible in social theory. It argues, further, that recognizing the importance of violence, with its consequences for highlighting gender inequalities, improves the analysis of counter-hegemonic forces and practices. The massive and repeated mobilisations of feminists around the world on violence against women are typically marginalized in left theories of politics. This paper challenges the theoretical basis of this marginalisation. It establishes how and why violence should be treated as an institutional domain alongside economy, polity and civil society, drawing together the multiple practices of deployment and regulation of violence in society and their interconnections. It provides an analysis of the cascade of the crisis from finance to economy to polity to divisions in civil society and to more violence. The paper re-theorises the relationship between violence and political economy, to better understand potential and actual hegemonic and counter-hegemonic forces. Mainstreaming violence and gender into theories of political economy and of society can enable a better understanding of social change.

Discussants:

Bill Carroll, University of Victoria, Canada

Margaret Abraham, Hofstra University, United States