Sectarianism and the problem of overpopulation

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Abstract:
The role of confessionalism in the Lebanese healthcare sector, especially since the resolution of the Lebanese civil war (1975–1990), has yet to discussed at length in reproductive health research. Using biopolitical and structural violence models to describe how community leaders in two low-income neighbourhoods in Beirut describe reproductive healthcare – specifically through judgments of perceived sect size vis-à-vis perceived use of birth control measures – this paper attempts to provide critical analysis of the state of reproductive health in this setting. By using a theoretical model of analysis, which we refer to as the political anatomy of reproduction, we hope to unmask how confessionalism is perpetuated through discussions of reproductive health and how public health and medical communities can challenge this technique of power.

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Stewardship Essay: Resolving the Problem of Overpopulation in Southern Asia

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I. Introduction

Populations ought to be controlled in order to prevent stress on the earth's resources, especially since the earth has never been as populated as it is now. Southern Asia is home to approximately 22% of the world's population, and three of the ten most populous countries: India, Pakistan, and Bangladesh. The birthrates of these four countries are 2.5 (India), 2.2 (Bangladesh), and 3.7 (Pakistan) children per woman (Schlanger, 2014).

"Sectarianism and the problem of overpopulation: political representations of reproduction in two low-income neighbourhoods of Beirut, Lebanon." Culture, Health & Sexuality 14. 10 (2012): 1139-1152. The story of sectarianism in Kuwait reveals a different narrative, but the underlying context is the same. Political authoritarianism and the fear of democracy shape the relations between state and society. Sunni-Shi'i relations can be understood in this context. The demographics of Kuwait are different than the other GCC countries in that 30% of population is Shi'a. As a consequence, this demographic reality has contributed to more stable sectarian relations in comparison to its repressive neighbors. Stability has also been enhanced by the fact that Kuwaiti politics have far greater democratization. Sectarianism is often characterized as the violent and illiberal manifestation of competing, age-old antagonistic religious identities in the region. This characterization is rooted in a static, one-dimensional understanding of identity, so that being Sunni and Shi'i, for example, are assumed to be constants etched into the fabric of the past. 1 Communal identities, however, have always represented dynamic and highly contextual understandings of self and other. Despite the well-documented history of religious
violence in the United States, and the bewildering array of communal identities that have colored the fabric of American history, the term “sectarianism” is rarely used in scholarship about the United States.