Congress on Gender Studies
CGS21: Gendered Global Crises / 10 - 12 November 2021

*Keynote Speech by Prof. Cynthia Enloe

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TABLE OF CONTENTS

CONFERENCE PROGRAM ........................................................................................................ 7

ABSTRACTS .............................................................................................................................. 15

“IT ENDS WITH DOMINATION”: RUPTURES WITH PATRIARCHAL LAW'S HEGEMONIC
DISCOURSE BASED ON THE ANALYSIS OF DOMESTIC VIOLENCE INSERTED IN
COLLEEN HOOVER'S WORK.................................................................................................... 17

IGBO GENDERED FAUNA METAPHORS AND THE CONSTRUCTION OF SOCIAL
IDENTITIES.............................................................................................................................. 18

GENDER AND INDIAN LITERATURE: REFLECTIONS ON ARUNDHATI ROY’S THE GOD
OF SMALL THINGS (1997).................................................................................................... 18

CONTINGENT SUBJECTIVITIES OF THE POSTHUMAN WOMEN OF LONDON IN ZADIE
SMITH’S SWING TIME........................................................................................................... 20

CHALLENGES FACED BY WORKING MOTHERS IN MANAGING WORK-LIFE BALANCE
DURING COVID-19............................................................................................................. 22

GENDERED EXPECTATIONS AND WOMEN’S EXPERIENCES OF COVID-19 PANDEMIC
.................................................................................................................................................. 23

EXPERIENCING QUARANTINE DURING THE PANDEMIC; THE CASE OF ALBANIAN
WOMEN.................................................................................................................................... 24

MOTHERHOOD IN TIME OF CRISIS: A STUDY ON IMPACT OF COVID-19 ON.............. 25

MALAYSIAN MUSLIM PARENTS’ REACTION TOWARDS TRANS CHILDREN.................. 26

“CRISIS” AND THE FIELD OF WOMEN’S/GENDER STUDIES ........................................... 28

WOMEN IN THE SENIOR ADMINISTRATION OF THE ACADEMY .................................. 29

“TURKISH FEMALE ACADEMICS IN INTERNATIONAL RELATIONS: COUNTERING
MANSPLAINING, SEXISM, PATRIARCHY AND RESISTANCE”........................................ 30

WOMEN IN DIPLOMACY: INTEGRATING WOMEN PEACE AND SECURITY IN TURKISH
FOREIGN POLICY.................................................................................................................. 32

GENDER-MAINSTREAMING TURKEY’S PEACEBUILDING AND DEFENSE POLICIES IN
MILITARY.................................................................................................................................. 33

GENDERING TURKEY’S HUMANITARIAN AID AND ASSISTANCE MODEL .................. 34

WOMEN PEACE AND SECURITY AGENDA and TURKEY’S REFUGEE and ASYLUM
POLICIES............................................................................................................................... 35

ANALYSIS OF BRICS COUNTRIES IN THE CONTEXT OF GENDER EQUALITY ............ 37

“SES ETME X AMARELO - SAMPLE: SUJEITO DE SORTE”: LGBTQIA+ LIVES in BRAZIL
AND TURKEY WITHIN THE DIALECTIC OF CULTURAL OPPRESSION in THE PANDEMIC
SCENARIO............................................................................................................................... 39

FROM LIBERALISM TO CONSERVATISM: TURKEY’S WOMEN POLICIES AFTER 2011. 40
WHOSE SEAT OF POWER? AN ANALYSIS OF PERCEPTIONS OF THE SOFAGATE CASE ........................................................................................................................................... 41

THE COVID-19 PANDEMIC: A CATALYST FOR DOMESTIC VIOLENCE ................................................................................................................................. 43

THE ROLE OF TURKISH METROPOLITAN MUNICIPALITIES ON DOMESTIC VIOLENCE DURING THE PANDEMIC .................................................................................................................................................................................. 44

BRAZILIAN NEOCONSERVATIVE AND NEOLIBERAL ALLIANCE DURING THE COVID-19 PANDEMIC AND ITS EFFECTS ON POLITICS FOR WOMEN SURVIVORS OF GENDER BASED VIOLENCE............................................................................................................................. 45

COVID 19 LOCKDOWN IN ALGERIA AND GENDER-BASED DOMESTIC VIOLENCE: CALIBRATIONS .......................................................................................................................... 46

THE INTERLOCKING OF WOMANHOOD AND MOTHERHOOD IN FLORA NWAPA’S .............................................................................................................................. 48

SUBVERTING THE ANDROCENTRIC BIBLICAL TEXT THROUGH FEMALE LANGUAGE IN ANITA DIAMANT’S THE RED TENT .......................................................................................................................... 49

THE RETURN OF LILITH: THE SCAPEGOATING OF JEWISH WOMEN IN TIMES OF TURMOIL, A LITERARY CASE STUDY: ISAAC BASHEVIS SINGER’S “THE GENTLEMAN FROM CRACOW” (1957) .................................................................................................................... 50

THE WOMEN’S OBLIGATION OF PIETY IN HINDU VRAT KATHAS: A CRITICAL ANALYSIS ......................................................................................................................... 51

IMPRISONED WOMEN and HUMAN RIGHTS in BRAZIL: The EFFECT of COVID-19 .... 53

REPRODUCTIVE VIOLENCE OF BRAZILIAN WOMEN WITH DISABILITIES: IS NON-MALEFICENCE ENOUGH? .......................................................................................................................... 54

DIFFERENT ASPECTS OF THE ME TOO MOVEMENT IN INDIA .................................................................................................................................................................................. 55

GENDER ISSUES IN FASHION .......................................................................................................................... 57

THEIR STORIES: DEMOCRATISATION OF PUBLIC PRIVATE: DEPICTING REFUGEE WOMEN BREADWINNERS in POST-PARTITION BENGALI CINEMA (1950S TO 1970S) ... 58

REPRESENTATION OF WOMEN in TELEVISION in a CHANGING WORLD: ROLE AND BEHAVIOUR PATTERNS in THE TV SERIES “THE ORGANIZATION” (TEŞKİLAT)......... 59

REPRESENTATION OF GENDER IN DONNA DEITCH’S FILM DESERT HEARTS (1985).... 60

NEW VIOLENCE AGAINST WOMEN IN THE CONTEXT OF THE PANDEMIC: PREVENTION IN THE FACE OF AGGRAVATION .......................................................................................................................... 62

LIVING IN THE SHADOWS: CONFLICT TRAUMA, SOCIAL STIGMATIZATION AND FEAR VICTIMS OF SEXUAL VIOLENCE IN CONGO AND NIGERIA .......................................................................................................................... 63

BANGLADESH’S “WAR HEROINES”: QUESTIONING THE TERMINOLOGY ............ 64

STATE, LAW AND ETHNICITY IN THE CONTEXT OF GENDER BASED VIOLENCE IN TURKEY .......................................................................................................................... 65

GENDER BASED VIOLENCE: A CRITICAL ANALYSIS OF STRUCTURAL VIOLENCE .... 66

THE RESPONSIBILITY TO PROTECT OR PREVENT: GENDER BASED VIOLENCE IN CONFLICT .......................................................................................................................... 67
THE ROLE OF GENDER in TECHNOLOGY-DRIVEN ECONOMY DURING COVID-19 PANDEMIC: A CASE STUDY OF BPO INDUSTRY in INDIA ..................................................... 69

WOMEN IN POWER AND POVERTY IN SRI LANKA; CHALLENGES IN ERADICATING EXTREME POVERTY .................................................................................. 70

A QUALITATIVE RESEARCH ON THE PROBLEMS OF WORKING WOMEN .................... 71

GENDER-BASED ANALYSIS OF EMPLOYEES’ QUALITY OF WORKING LIFE DURING COVID-19: A QUANTITATIVE RESEARCH ON BANKING SECTOR .......................... 72

WOMEN’S EMPLOYMENT DURING THE COVID-19 PANDEMIC PROCESS .................. 74

THE COMPARISON OF TURKEY’S MALE AND FEMALE LABOR FORCE PARTICIPATION TO BRICS: FROM 1990 TO THE ERA OF COVID-19 ........................................ 75

THE 8M PORTUGUESE FEMINIST STRIKE in THE NEWS .................................................. 78


SPATIAL EXPERIENCES OF SYRIAN REFUGEE WOMEN IN ISTANBUL ......................... 81
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* The names are listed in alphabetical order.
CONFERENCE PROGRAM
**10 November 2021, Wednesday**  
*(ISTANBUL GMT+3)*

<table>
<thead>
<tr>
<th>Time</th>
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<td>10:30-10:45</td>
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11:00-12:30  
**Session 1**

Panel Chair: Arzu Fırat Ersoy

**Gender in Literature and Linguistics**

- **Ana Paula Gonçalves Lima & Bruno Gadelha Xavier**  
  “It ends with Domination”: Ruptures with Patriarchal Law’s Hegemonic Discourse Based on the Analysis of Domestic Violence Inserted in Colleen Hoover’s Work
- **Chinedu Ezebube & Ogechukwu Chukwuneke**  
  Igbo Gendered Fauna Metaphors and the Construction of Social Identities
- **Ersoy Gümüş**  
  Marginalization of Female Characters in Difficult Daughters by Manju Kapur
- **Suparna Roy**  
  Gender and Indian Literature: Reflections on Arundhati Roy’s The God of Small Things (1997)
- **Nurten Birlik, Erman Kaçar, Merve Günday**  
  Contingent Subjectivities of the Posthuman Women of London in Zadie Smith’s Swing Time
### Session 2

**Panel Chair: Utku Özer**

**Gender in the Domestic Sphere: Families, Households**

- **Ambreen Salahuddin & Qaisar Khalid Mahmood**  
  Challenges Faced by Working Mothers in Managing Work-Life Balance during Covid-19

- **Aslı Telseren**  
  Gendered Expectations and Women’s Experiences of Covid-19 Pandemic

- **Enkelejda Cenaj & Rudina Duraj**  
  Experiencing Quarantine during the Pandemic: The case of Albanian Women

- **Rituparna Das & Somsubhra Chatterjee**  
  Motherhood in Time of Crisis: A Study on Impact of COVID-19 on Motherhood in Urban India

- **İlknur Karanfil & Ezgi Çolak**  
  Pandemic Restrictions From the Perspective of Single Working Women

- **Siti Nur Afiqah Zahari, Abdul Rashid, Yufu Iguchi**  
  Malaysian Muslim Parents’ Reaction towards Trans Children

### Session 3

**Panel Chair: Rudina Duraj**

**Gender and Academia**

- **Arpita Anand**  
  "Crisis” and the Field of Women's/Gender Studies

- **Müge Karakuş**  
  Women in Academic Administration

- **Annesha Mukherjee & Satyaki Dasgupta**  
  Sexual Harassment in Higher Educational Institutions: A Theoretical Understanding Based on a Survey in India

- **Birgül Demirtaş & Zuhal Yeşilyurt Gündüz**  
  Turkish Female Academics in International Relations: Countering Mansplaining, Sexism, Patriarchy and Resistance
16:00-17:15  
**Session 4**

**Panel Chair: Bezen Balamir Coşkun**

**Women, Peace and Security Agenda in Turkey**

- **Zeynep Alemdar & Barış Yılanç**  
  Women in Diplomacy: Integrating Women Peace and Security in Turkish Foreign Policy

- **Gizem Bilgin Aytaç**  
  Gender Mainstreaming Turkey’s Peacebuilding and Defense Policies in Military

- **Burcu Özdemir Sangil**  
  Gendering Turkey’s Humanitarian Aid and Assistance Model

- **Bezen Balamir Coşkun**  
  Women Peace and Security Agenda and Turkey’s Refugee and Asylum Policies

17:30-18:30  
**Keynote Speech**

**Moderator: Banu Kavaklı**

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**Cynthia Enloe**  
Clark University, USA

#MeToo Movements Expose How Deep Patriarchy's Roots Descend
## 11 November 2021, Thursday

**Session 1**

### Gender and Politics

- **Bahar Köse & Ö zgür Tüfe kçi**
  - Analysis of BRICS Countries in the Context of Gender Equality

- **Bhanuprabha Brahma**
  - Non-State Actors and Regulation of Sexuality: Critical Appraisal of Student Organisation in Assam

- **Brunna Teodoro Queiroz & Bruno Gadelha Xavier**
  - SES ETME X AmarElo-Sample: Sujeito de Sorte: LGBTQIA+ Lives in Brazil and Turkey within the Dialectic of Cultural Oppression in the Pandemic

- ** Çağlar Ezikoglu**
  - From Liberalism to Conservatism: Turkey’s Women Policies after 2011

- **Lurdes Macedo & Carla Cerqueira**
  - Whose Seat of Power? An Analysis of Perceptions of the Sofagate Case

### Session 2

### COVID-19 Pandemic and Domestic Violence

- **Meltem İnce Yenilmez**
  - The Covid-19 Pandemic: A Catalyst For Domestic Violence

- **Aparna Bandyopadhyay**
  - Pandemic and Gender-Based Violence in West Bengal

- **Ayşe Güneş & Feriştah Yılmaz**
  - The Role of Turkish Metropolitan Municipalities on Domestic Violence During the Pandemic

- **Carolina S. Nunes Pereira & Carla Cerqueira**
  - Brazilian Neoliberal and Neoliberal Alliance during the Covid-19 Pandemic and Gender Based Violence

- **Khedidja Chergui**
  - Covid 19 Lockdown in Algeria and Gender-Based Domestic Violence: Calibrations

### Session 3

### Gender in Literary Analyses

Panel Chair: Fatoş Altınbaş
• Euníki Zamhoiting & Rajkumari Ashalata Devi
  The Interlocking of Womanhood and Motherhood in Flora Nwapa’s Efuru

• Sevilay Yavuz Çeşmeci
  Subverting the Androcentric Biblical Text Through Female Language in Anita Diamant’s The Red Tent

• Myriam Ackermann-Sommer
  Return of Lilith, Scapegoating of Jewish Women in Times of Turmoil: Literary Case Study: Isaac B. Singer’s “The Gentleman from Cracow” (1957)

• Charu Kriti
  The Women’s Obligation of Piety in Hindu Vrat Kathas: A Critical Analysis

### 14:15-15:30

**Session 4**

**Panel Chair: Rüya Yüksel**

**Women’s Rights, Human Rights**

• Thaisa Rodrigues Held & Carolina Aires Marangoni
  Imprisoned Women and Human Rights in Brazil: The Effect of Covid-19

• Temitope Fagunwa
  Women’s Rights and the Challenge of Insecurity in Nigeria

• Luann Adriano
  Reproductive Violence of Brazilian Women with Disabilities: Is non-maleficence enough?

• Swarnendu Chakraborty
  Different Aspects Of The #MeToo Movement In India

### 15:30-16:45

**Session 5**

**Panel Chair: Esra Elif Nartok**

**Gender in the Arts and Cinema**

• Alexandra Cruchinho
  Gender Issues in Fashion

• Debjani Halder
  Their Stories: Democratisation of Public Private: Depicting Refugee Women Breadwinners in Post-Partition Bengali Cinema (1950s to 1970s)

• Dilara N. Koçer
  Representation of Gender in Television in a Changing World: Role and Behaviour Patters in the TV Series The Organization

• Partha Sarathi Guha
  Representation of Gender in Donna Deitch’s film Desert Hearts (1985)
### 12 November 2021, Friday

(ISTANBUL GMT+3)

#### Session 1

**Panel Chair: Ayça Eminoğlu**

**Structural Forms of Gender Based Violence**

- Nadjiba Badi Boukemidja
  New Violence Against Women in the Context of the Pandemic: Prevention in the Face of Aggravation
- Pınar Kadoğlu
  Living in the Shadows: Conflict Trauma, Social Stigmatization and Fear Victims of Sexual Violence in Congo and Nigeria
- Sanchali Sarkar
  Bangladesh’s “War Heroines”: Questioning the Terminology
- Banu Kavaklı
  State, Law and Ethnicity in the Context of Gender Based Violence in Turkey
- Smita M.Patil
  Gender Based Violence: A Critical Analysis of Structural Violence
- Fulya Aksu & Utku Özer
  The Responsibility to Prevent and Gender Based Violence in Conflict

#### Session 2

**Panel Chair: Joanna Rak**

**Gender in the Labor Market and Economy**

- Avdhesh Kumar
  The Role of Gender in Technology-Driven Economy During Covid-19 Pandemic: A Case study of BPO Industry in India
- Dissanayake DMSB, Suneth Primal, Wijethunga R, Jayasooriya BWGPB
  Women in Power and Poverty in Sri Lanka; Challenges in Eradicating Extreme Poverty
- Emel Bahadır Yılmaz & Büşra Akan
  A Qualitative Research on the Problems of Working Women
- H.Bektaş, A.D.Ünlü, D.T.Kirikır, H.Ekelik
  Gender-Based Analysis of Employees’ Quality of Working Life during COVID-19: A Quantitative Research on Banking Sector
- Kübra Mert & Tuğba Kaplan
  Women’s Employment during the Covid-19 Pandemic Process
- Nimet Kalkan
  The Comparison of Turkey’s Male and Female Labor Force Participation to BRICS: From 1990 to the Era of COVID-19
### Session 3

**Panel Chair:** Smita Patil

**Gender in the Media**

- **Célia Taborda Silva & Carla Cerqueira**  
  The 8M Portuguese Feminist Strike in the News
- **Joanna Rak**  
  Gendered Crisis of Democracy in Poland: Delegitimization of LGBT to Secure Support for Authoritarian Abuse?
- **Tshegofatso Modubu**  
  Media Representation of Female Candidates Intending to Participate in South Africa’s 2021 Local Government Elections during the 2021 COVID-19 Pandemic
- **Pranta Pratik Patnaik**  
  Women, Media and Migration: The Gendering of a Pandemic in India
- **Pallavi Mahajan**  
  Trending Feminism: From Ink to Web Impact of Digital Activism on Women Empowerment Movements

### Session 4

**Panel Chair:** Fulya Aksu

**Gendered Experiences of Migration**

- **Eylem Akdeniz Göker**  
  Changing Borders and Women as the Narrator: The Case of Syrian Circassians in Turkey
- **Anirban Debsarma & Sreemoyee Sarkar**  
  The ‘Gendered’ Subaltern, Migration and the Theatre of the Oppressed: Defining New Cultural Landscape During Pandemic in India
- **Banu Kavakli**  
  Spatial Experiences of Syrian Refugee Women in Istanbul
ABSTRACTS
10 NOVEMBER 2021

SESSION I

Gender in Literature and Linguistics
Panel Chair: Arzu Fırat Ersoy

“It ends with Domination”: Ruptures with Patriarchal Law's Hegemonic Discourse Based on the Analysis of Domestic Violence Inserted in Colleen Hoover's Work
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Suparna Roy

Contingent Subjectivities of the Posthuman Women of London in Zadie Smith’s Swing Time
Nurten Birlik, ErmanKaçar, Merve Günday
“IT ENDS WITH DOMINATION”: RUPTURES WITH PATRIARCHAL LAW’S HEGEMONIC DISCOURSE BASED ON THE ANALYSIS OF DOMESTIC VIOLENCE INSERTED IN COLLEEN HOOVER’S WORK

Ana Paula GONÇALVES LÍMA / Federal University of Jataí
Bruno Gadelha XAVÍER / Federal University of Jataí

Abstract

This article aims to analyse the aspects of domestic violence as portrayed in the book “It ends with us”, by American writer Colleen Hoover, under the feminist perspective of gender domination. The foundation of this paper lays in the understanding that not only the classics, but also the contemporary literature work, as cultural instruments, are able to bring to light the most diverse set of social patterns, such as gender domination. Its methodology was based on bibliographic studies regarding the setting of western gender comprehension, Pierre Bourdieu’s symbolical domination and previous marriage representations in literature. It was also supported by the psychoanalytic implications of gender studies. Through those elements we seek to understand which moments of Hoover’s book counterpose the domination ruse throughout the main character’s development and, critically, analyse the possibility of any revealing type of corroboration towards the so called domination. At first, the article will approach a brief historical contextualization about literature, feminism and the institution of marriage, emphasizing Lily’s parent’s relationship and how it affected her life. Next, the discourse about the gender subject, alongside the feminist struggle against the symbolical domination women endure. Still in this scenario, the article will analyse the aspects behind the idealization of masculine figure, as a mechanism of domination, and how it was presented in the first half of the book. Therefore, the work can associate the domestication of the feminin figure by marriage and the “kinship” theory with phallus' role in gender domination, as well as verify its signs in Ryle's, one of the main characters, possessiveness. The domestic violence episodes per se will be analysed based on the mentioned theoretical constructions and will also take in consideration the aspects of psychological violence, that often follow these situations. At last, it will be discussed the way symbolical domination operates among women themselves, emphasizing Lily’s relationship with her mother and measuring the influence of familiar context in domestic violence cases. Before the subjects developed in this article, we intend to bind the circumstances of the main character’s troubled relationship with the gender domination mechanisms and, from that, judge the construction of the domestic violence context in the contemporary novel “It ends with us”.

Keywords: Domestic Violence; Colleen Hoover; Gender; Symbolic Domination; Male Possessiveness
IGBO GENDERED FAUNA METAPHORS AND THE CONSTRUCTION OF SOCIAL IDENTITIES

Chinedu EZEBUBE / University of Nigeria
Ogechukwu CHUKWUNEKE / University of Nigeria

Abstract

Metaphor is part and parcel of human language. Through it, human conceptions and perceptions are revealed. Metaphor serves as a doorway for the construction of social identities, which definitely paves way for gendered discourse. This implies that through metaphors, gendered dichotomies inherent in a particular speech community are made known. The Igbo, unlike their Western contemporaries that create axis between heterosexuals, bisexuals and homosexuals, only creates axis between males and females (heterosexuals). Nonetheless, this does not mean that the Igbo are devoid of such lifestyles; they are rather downplayed and abhorred. Fauna refers to the animal life of a particular region or geographical area. The objectives of the paper are to identify gendered fauna metaphors in Igbo discourse, examine how fauna features are mapped unto human behaviours and how such mappings show dichotomies between the male and female genders. The study adopts the theoretical tenets of Jonathan Charteris-Black’s (2004) Critical Metaphor Analysis. It is observed that certain fauna metaphors among the Igbo people reflect the ‘Self’ and the ‘Other’ binary. The ‘Self’ is viewed as the dominant, while the ‘Other’ is regarded as the subservient. The patriarchal nature of the Igbo society makes the male the ‘Self’ and the female the ‘Other’. Fauna metaphor is therefore, a sure conventional way of categorising otherness whereby a group (the ‘Self’ or in-group) is considered more powerful and dominant than another group (the ‘Other’ or out-group) that is seen as powerless and dominated. This paper, therefore, delineates how metaphors are used in projecting the gendered ‘self’ and ‘other’ among the Igbo in creation of social identities and power relations as it relates to gender dichotomy in certain fauna metaphors that are prevalent in Igbo discourse. In achieving this, the fauna features are used in the extrapolation of human behaviours. The prevalent social identities as observed in the fauna metaphors are dominance versus subservience; strength versus beauty; player versus prize; more competitive versus less competitive; more protective/less vulnerable versus less protective/more vulnerable; less emotional versus more emotional; and more aggressive versus less aggressive. The study observes that metaphor is palpably used in conveying positive and negative evaluations of male and female genders through the annals of fauna metaphors in the study texts. Although fluidity exists as it relates to the assignment of fauna to gender, the study observes that males enjoy positive attributes than their female counterparts.

Keywords: Gender, Fauna, Igbo, Nigeria, Identities, Metaphor
GENDER AND INDIAN LITERATURE: REFLECTIONS ON ARUNDHATI ROY’S THE GOD OF SMALL THINGS (1997)

Suparna ROY / Central Modern College of Education Abstract

Within this complex spectrum of ‘culture’ Indian Literature has represented accurately sufferings of numerous characters. Identity and our skirmish in finding its appropriate nature have often pressurized the psychic nature of humans, particularly women. To be precise the struggling of marginalized identities is more toilsome in comparison to the ‘centered’ identities. Feminism(s) have often operated and assisted as hermeneutical device to show how any literary text breathes within the patriarchal red zone! The dissent and disillusionment centered to multicultural system of India gets further fragmented when analyzed through the Gender lens, into minuscule organizations of oppression! In this phallocentric society the ‘white-cis-phal-lus’ is the centre and the remaining becomes the ‘other’. Marginalization is a chain of events taking place in a society to create certain restrictions for few and power for the rest. Gender, class and caste are further divided into layers, creating a stratified structure where power dynamics moulds and produces identities, not for recognition but for marginalization, oppression. Within this marginalized ‘remaining’ the identity of women and their effort to break the imposed roles of Woman/Wife/Mother is somewhere trapped between the supposed links between ‘sex’ and ‘gender’ which then is to be inherently related and ‘culturally’ bound. Gender, then has become a branch of marginalization that now operates and segregates definitions of various bodies. Therefore my paper would focus on how Roy was successfully able to reflect the stratified layers of marginalization upholding the two dominantly oppressively mediums- caste and gender!

Keywords: Women, Gender, Indian Literature, Culture, Power
Contingent subjectivities of the posthuman women of London in Zadie Smith’s Swing Time

Zadie Smith’s last novel Swing Time (2016) tells the story of the people living in the fictional district of Willesten, London. These people make up the repressed leg of the binary between the periphery and the centre, in the traditional sense. Interestingly enough there is very little reference to the mainstream discourse of the centre, and this peripheral social space becomes the whole universe, which contextualises different forms of intricacies regarding power or the will to power, to them. In the globally linked world of the novel, it is no more possible to talk about locally organised communities which operate on the old ideals of modernity and humanism as previous boundaries between what is defined as human and non-human, pre-human, not fully human, or not-yet-human have been shattered. In this paper we differentiate between humanitarianism and humanism which has metamorphosed into an ideology in the course of the centuries to consolidate the norms of modernity, and claim that in the fictional universe of the novel the Vitruvian hu/man of the western modernity is no more represented or actualised by the white westerners, but it is left to the previously stigmatised members of the community. We take these characters as posthumans of British modernity, and suggest that they assert themselves from the place of the Other with their satirical and revisionary discourse of the previously under-privileged, which has destabilised the givens of the mainstream. The novel focuses on four women who represent different forms of nomadic relationalities: the unnamed narrator’s mother represents the half-digested ideals of humanism; the narrator’s friend Tracey represents the corporeal awareness (against reason) which leads to failure in an antithetical form to the narrator’s mother’s standing. Aimee, the world famous singer/dancer, represents the flip side of the coin as she manages to commodify her corporeality, unlike Tracey. The unnamed narrator defines herself through these characters narcissistically in different phases of her life, but in the end goes beyond their drawbacks and achieves a strange amalgam of her mother and Tracey. She becomes the woman her mother dreams of with a critical distance and with a shifting of perspective. We suggest that with these women of new materialities, Smith sets a new agenda in fictional characterisation of women. They refuse to be analysed consulting the previous methodologies, whether Cartesian or non-Cartesian, as their contingent subjectivities spill over the previous frames of identity/non-identity paradigms. Therefore, a new methodology is needed to decipher their site of becoming. To respond to this impasse, by consulting the Braitottian ideas on critical posthumanism, we aim to define and analyse the new identity/identificatory markers of these contingent subjectivities.

Keywords: Posthumanism, Neohumanism, Zadie Smith, Swing Time
10 NOVEMBER 2021

SESSION II

Gender in the Domestic Sphere: Families, Households

Panel Chair: Utku Özer

Challenges Faced by Working Mothers in Managing Work-Life Balance during Covid-19
Ambreen Salahuddin & Qaisar Khalid Mahmood

Gendered Expectations and Women’s Experiences of Covid-19 Pandemic
Aslı Telseren

Experiencing Quarantine during the Pandemic: The case of Albanian Women
Enkelejda Cenaj & Rudina Duraj

Motherhood in Time of Crisis: A Study on Impact of COVID-19 on Motherhood in Urban India
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Pandemic Restrictions From the Perspective of Single Working Women
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Malaysian Muslim Parents’ Reaction towards Trans Children
Siti Nur Afiqah Zahari, Abdul Rashid, Yufu Iguchi
CHALLENGES FACED BY WORKING MOTHERS IN MANAGING WORK-LIFE BALANCE DURING COVID-19

Ambreen SALAHUDDIN /University of Management and Technology
Qaisar Khalid MAHMOOD /International Islamic University

Abstract

Staying home became inevitable for population of Covid-19 affected countries and it was indeed a new experience for the world. In recent times, it was the first experience of this sort for the world. Although it will be determined later how Covid-19, lockdown and living at home impacted lives but some issues and challenges started to become visible during the very first wave. Apart from bringing health emergency in the world, it has also affected economy badly; which in turn brought different challenges for families around the globe including loss, health, economic crisis and stress etc. As far as domestic life is concerned, issues which were novel as well as demanded something extra from each family member included social isolation, quarantine and work from home with diverse situations to handle. Working mothers particularly made immense effort to maintain a balance between work and family life. During Covid-19, these mothers were engaged for twenty-four hours, seven days in a week as burden of domestic work and child care was increased. Closure of schools and daycare centers resulted in a large number of school-going children at home. Social distancing, coupled with online work was a major challenge for these working mothers. This paper will be concerned with working mothers who were working from home and who faced multiple issues while managing their everyday working. These mothers faced many challenges which included, but are not limited to heightened stress of parenting, fear of losing jobs in bad economy during pandemic, affect on quality of life of family, health condition, maintaining work-life balance and sleep quality.

This qualitative research will use phenomenological design. Working mothers of Lahore who faced difficulties in maintaining work-life balance will be interviewed. Interviews will be conducted as per requirement and will be held till a saturation point will be reached. This research will examine if there are newer dimensions of inequality in household work as gendered division of labor remained persistent in lockdown. This research will also try to understand if the working mothers, the silent and invisible workers behind a smooth working of society, who were facing many challenges in a new situation were called as frontline workers and were appreciated properly or acknowledged accordingly by society and state or not. This paper is an attempt to understand the gendered nature of pandemic and the consequences of the outbreak on daily lives of working mothers. The findings of this study will be helpful in developing gender responsive policies to address the implications of pandemic.

Keywords: Working Mothers, Work From Home, Work During Covid-19, Gendered Nature Of Pandemic, Work-Life Balance
GENDERED EXPECTATIONS AND WOMEN’S EXPERIENCES OF COVID-19 PANDEMIC

Aslı TELSEREN / Doğuş Üniversitesi

Abstract

In this study, I aim to reveal how gender constructions in the sense of “the socially constructed roles, behaviors, activities, and attributes that a given society considers appropriate for women and men” (Istanbul Convention, Article 3) and the gendered expectations impact the experiences of women at home and work during Covid-19 pandemic between March 11, 2020, when the first Covid-19 case was seen in Turkey, and July 1, 2021, when vaccination accelerated, and the normalization process began. While analyzing this, I will focus mainly on women living in Istanbul, a crucial metropolitan city in Turkey. The measures taken to slow down the pandemic spread, such as curfews, closure of public places and workplaces, travel restrictions, teleworking, regulations on unpaid leave, short-time working allowance, and dismissal bans, have significant impacts on metropolitan cities. These measures have changed the work-life balance of women. My research is grounded in an online survey conducted by Istanbul Political and Social Research Association (ISTDER) between July 25, 2020, and August 12, 2020. As one of the researchers of this survey, with the permission of ISTDER, I analyzed the answers of 168 cisgender and trans women. This sample varies by age, occupation, and sexual orientation. In addition, I conducted in-depth interviews with 11 participants of the aforementioned survey on a voluntary basis in May and June 2021. Supportive to the other reports and research published on the Covid-19 pandemic, here, I aim to provide an important tool to understand and analyze the impact of the gendered division of paid and unpaid work on women’s lives during the Covid-19 pandemic from the beginning towards the almost end.

Keywords: Gender, Covid-19 Pandemic, Teleworking, Unpaid Domestic Labor.
EXPERIENCING QUARANTINE DURING THE PANDEMIC; THE CASE OF ALBANIAN WOMEN

Enkelejda CENAJ / Aleksander Moisiu University

Rudina DURAJ (HOXHA) / Aleksander Moisiu University

Abstract

Even society has evolved, gender roles and the consequences they have on women have remained stoic in the face of these changes. Without denying the progress made over the centuries, the position of women in the domestic, public, and social spheres still leaves much to be desired. Traditional roles associated with the figure of women are considered as one of the main obstacles to the advancement and improvement of the position of women in society. Since the pandemic and its restrictions started, especially during the quarantine and school closures, women felt more the weight of the obligations arising from gender roles. While families were forced to stay at home, it seems that the role of the women were charged with tasks for which they used to transfer it (take a break) to the educators, teachers, or ready-made food in the restaurant, at least for several hours a day. In Albanian society, the upbringing and education of children, as well as household obligations are inseparable from the figure of the woman. Many women in addition to these obligations are also engaged in work outside home. However, their most tiring work begins behind the walls of their house, practicing at the same time several professions adapting to other family members needs such as: cook, waitress, laundry, cleaner, psychologists, educator, teacher, doctor, etc. In this article the focus will be on exploring the impact of the pandemic on the aggravation of gender-related obligations for women in Albanian society, presented through the experience of 30 women who agreed to be part of this study by accepting to be interviewed. The interview sample was semi-structured to allow the respondents to freely discuss about their experience and opinions related to the topic of research. Also exploring the literature and reports conducted on the topic did offer a very valuable data source to create a broader panorama of the situation. The data show that the burden created by quarantine restrictions, especially on women, was aggravated by the difficult economic situation in which Albanian families live, many of them lacking income to meet the basic needs of daily life. This pressure was even greater on those families who lost their jobs during the break. Meanwhile, reports show an increase in cases of gender domestic violence. Women respondents who lived in the countryside expressed that their life was not affected by quarantine restrictions as their lives did not change much during the pandemic, but the economic issues became more severe which increased the pressure and stress in facing the situation. While it was a very difficult situation for women who were employed and had to do the work from home. In summary, despite the different conditions in which Albanian women live, quarantine restrictions during the pandemic affected the increase of obligations, stress and worries in their daily lives.

Keywords: Women; Gender roles; Albania Society; Covid-19 Pandemic; Challenges
MOTHERHOOD IN TIME OF CRISIS: A STUDY ON IMPACT OF COVID-19 ON MOTHERHOOD IN URBAN INDIA

Rituparna DAS / Techno India University
Somsuhra CHATTERJEE / Amity University

Abstract

At the end of 2019, the world witnessed the beginning of the pandemic COVID-19. The pandemic has significantly disrupted life throughout the globe. India could not escape its clutches too. In India, the first case was reported on 27th January 2020 in the state of Kerala. Since then, 3,34,17,390 cases have been reported in India. The sudden disruption in the societal mechanism has significantly impacted the day to day lives especially that of the women. Women, being the primary load-bearer of the household activities and, in many cases, the secondary if not the primary breadwinners of the family, have to bear the brunt of the situation the most. Especially if these women are loaded with the extra burden of motherhood. My paper aims to present the result of an empirical study conducted to explore and analyse the impact of COVID-19 on motherhood in Indian urban society.

My paper will use qualitative and interpretative methods including content analysis and a perception study of 156(and counting) participants who were mothers of one or more children aged between 0-10 years. They had responded to a semi-structured questionnaire survey targeted to assess whether, if at all, how far COVID-19 has impacted their experience of motherhood and whether that has created any physical or psychological impact that would keep its residue even in the post-pandemic era. The sample size was created by using purposive (non-probabilistic) random sampling. The data were obtained through virtual and telephonic interviews due to the current restrictions on social encounters. The result highlights that COVID-19 has not affected all mothers uniformly; rather, the intensity of its impact depends on various factors such as whether the mother is working, whether there is any provision for a secondary caregiver and whether there is support from the fathers (wherever applicable) in terms of economic support and workload distribution in the house. Nevertheless, the data so far obtained, highlight that most of the participants find that motherhood has definitely enhanced their workload and pressure during COVID-19. The element of stress and anxiety is clearly perceptible in the responses of those who have been the new mothers, as they are finding it more distressing to cope with the challenge of motherhood during COVID-19 than experienced mothers are doing.

Keywords: Pandemic, Mental Health, Motherhood, Coping Mechanism, Covid-19, Stress and Anxiety
MALAYSIAN MUSLIM PARENTS’ REACTION TOWARDS TRANS CHILDREN
Siti Nur Afiqah ZAHARI / Universiti Sains Malaysia
Abdul RASHID / Department of Public Health RCSI & UCD Malaysia Campus
Yufu IGUCHI / Ritsumeikan Asia Pacific University, College of Asia Pacific Studies

Abstract

An individual can be identified as male or female based on their biological traits that they were born with. Individuals who believe and feel that they do not fit into any of the categories established by the gender binary system do not benefit from the system's classifications as male or female. Individuals who identify as transgender may do so because their gender identity and biological sex do not correspond to each of the characteristics. Transgender or trans is an umbrella term used to describe individuals whose identity is diametrically opposed to their assigned sex. It also includes individuals who identify as being somewhere in between or outside of the binary gender classifications. Several countries around the world have a high level of tolerance and acceptance for this community, and they also provide better care for them. In Malaysia, on the other hand, transgender people are generally shunned by the general public and society. The reason for this is that they are believed to have violated the tenets of Islam, which is the official religion of Malaysia. The majority of Malaysian society do not accept transgender people, and some even reject them outright.

In Malaysia, sex is classified as either male or female. Transgender practise is illegal in Malaysia, according to the judiciary, which includes both civil and sharia courts. In Malaysia, the majority of transgender people are from Muslim background(70-80 percent). According to some studies, Islam and Christianity have the lowest levels of tolerance for transgender people. There are limited research conducted in among the transgender community. Studies related to healthcare are mostly around HIV and sexually transmitted diseases. The majority of these studies are in the fields of human rights, psychology, religion, and law. It is unclear how Malaysian Muslim parents react upon learning that their children are transgender. The findings of qualitative in-depth interviews conducted with thirteen trans women, all of whom are from Muslim Malays families in Malaysia, will be discussed by the presenter in this forum. In order to protect the confidentiality of the participants, the snowball sampling technique was used to select them for this qualitative study, which is a subset of a larger study among trans women in Malaysia. All interviews were conducted using a semi-structured interview guide and were videotaped in order to collect accurate data. Data was gathered until the information was deemed to be sufficiently saturated. This was followed by transcription, which resulted in the identification of several themes and codes that were then analysed using the Nvivo12 software package. The findings that will be presented will concentrate on the reaction of parents to their children who are transgender.

Keyword: Transgender, Parents’ Reaction, Qualitative, Malaysia, Muslim
10 NOVEMBER 2021

SESSION III

Gender and Academia

Panel Chair: Rudina Duraj

“Crisis” and the Field of Women’s/Gender Studies
Arpita Anand

Women in Academic Administration
Müge Karakuzu

Sexual Harassment in Higher Educational Institutions: A Theoretical Understanding Based on a Survey in India
Annesha Mukherjee & Satyaki Dasgupta

Turkish Female Academics in International Relations: Countering Mansplaining, Sexism, Patriarchy and Resistance
Birgül Demirtaş & Zuhal Yeşilyurt Gündüz
“CRISIS” AND THE FIELD OF WOMEN’S/GENDER STUDIES

Arpita ANAND / Ambedkar University Delhi

Abstract

The notion of “crisis” has come to the forefront globally with the COVID-19 pandemic. This paper seeks to argue that the field of women’s/gender studies is uniquely positioned to analyse and understand any such “crisis”. This unique vantage point of the academic field of women’s/gender studies emerges from its own trajectories of institutional development, which are often marked by a sense of crisis. In particular, I will discuss these ideas through the trajectory of women’s/gender studies in the Indian context where “crisis” has been a consistent frame of reference. Based on my fieldwork conducted across five women’s/gender studies programmes in Northern and Western India, I will argue that the institutional marginalisation faced by the discipline enables an epistemic advantage of scholars to conceptualise ideas of “crisis”.

There are three themes through which I shall locate the sense of crisis of women’s/gender studies in the Indian context. The first is the peculiar institutionalisation trajectory of the discipline, wherein it received support from state bodies yet remained marginal within the academy. The second is through the framework of disciplinary status, as globally there have been debates on the feasibility of women’s/gender studies on account of its identity-based object of study. The third is the aspect of pedagogy which analyses how the conflation of feminist politics with feminist pedagogy produces a state of perpetual crisis within the women’s/gender studies classroom. Through these debates and contentions in the classrooms of women’s/gender studies, I shall discuss the everydayness of “crisis” within this academic field. Placing this within the conceptual framework of politics of location, I further extend this to argue that greater reflection on the idea of “crisis” emerges from students and teachers, given their long-term engagement with such an experience.

The paper is based on my doctoral fieldwork involving in-depth interviews with teachers and students in five universities across a period of two years. While this fieldwork was conducted prior to the pandemic, the significance of the notion of a “crisis” within the data suggests that the academic field of women’s/gender studies has much to offer conceptually in this regard. Moreover, the data gathered is limited to the Indian context but finds resonance with experiences of institutionalising and teaching women’s/gender studies across many contexts. Therefore, it is significant to think about the unique academic perspectives that the discipline can provide to understand not merely questions of gender, but larger questions as well – in this instance, that of “crisis”.

Keywords: Crisis, Epistemic Advantage, Gender Studies, Higher Education
WOMEN IN THE SENIOR ADMINISTRATION OF THE ACADEMY
Müge KARAKUZU / Ankara University

Abstract

Since the first times of his existence, man has always made a classification, included himself in a class and marginalized those outside his own class. Those who have white skin like him or not like him; those who are tall like him or not like him; those who are engineer like him or not like him; those who are men like him or not… People are naturally different from each other but this physical, biological and sociological differences should not make people more valuable or less valuable. But unfortunately, classifications are made to determine the “value” of people. That classification and the desire to put it into certain patterns has continued until today. Today, with the influence of modernization, the classification desire which is one of the most primitive feature, has changed size, so-called filed, essentially tokenized. The subject of our presentation is also appear at this point. In today’s modern society, which has also patriarchal business life, where are women at the top administrative level in academia? To what extent does the administrative field of the academy include and represent women in our country, which has a patriarchal structure? Are women really sufficiently present in academic administration or are they portrayed as present? In this context, the presentation will first examine the issue of women in academic administration, then the factors affecting the representation of women in academic administration will be discussed and an analysis of the current situation will be made. In the end, in parallel with these, it will be tried to offer solutions to the hypothesis "women are tokens in academic administration”. The sample of the representation is limited to Turkey.

Keywords: Women, Academy, Academic Administration, Tokenism, Gender Inequality
“TURKISH FEMALE ACADEMICS IN INTERNATIONAL RELATIONS:
COUNTERING MANSPLAINING, SEXISM, PATRIARCHY AND RESISTANCE”.
Birgül DEMİRTAŞ / Turkish-German University
Zuhal YEŞİLYURT GÜNDÜZ / TED University

Abstract

In Turkey for a woman to be an academic is generally considered to be an appropriate employment, as many people consider academics to be teachers, who like mothers, too, teach and educate. Despite the societal respect, many women academics endure difficulties that their male colleagues do not. This is true also for the discipline of International Relations. Although there is an increasing number of successful female students and graduates in the discipline, the area is still considered to be a “men’s world”.

While the number of women and men is nearly equal at the first steps in career, the number of men with higher promotion and titles increases while that of women decreases. Between 2 April 2018 and 10 May 2019, we conducted 58 semi-structured interviews with female academics from the discipline of Political Science and International Relations. By using the stratified sampling method, we could reach 11% of all female academics in the above-mentioned departments in Turkey. We reached women from PhD candidature to professors in 22 cities (out of a total of 81) in all 7 regions from all over Turkey. This is the most comprehensive study on gender ever conducted in those departments in Turkey.

We aimed at learning women’s experiences in recruiting, their working conditions and possibilities for promotion and advancement. Although the profession of an academic may be considered to be a socially and economically relatively more privileged and even respected one, we understood that women academics endure predicaments that remain unknown for their male colleagues. With the semi-structured interviews, we uncovered the concepts leaky pipeline, glass ceiling syndrome, maternal walls and ivory basements.

As if pre-COVID-19 pandemic times had not been difficult enough for women academics the pandemic made academic, personal, and family life even harder for women. Therefore, from 05 – 16 January 2021 we re-visited the female academics online as to ask them first, whether the pandemic had caused ruptures in their academic research and work and whether there are changes in the time spend for courses, academic research, and academic meetings. Second, we asked them how the COVID-19 pandemic has affected responsibilities at home and whether they consider the care work done in their homes to be fairly and equally shared with their partners. We received highly impressive answers from 32 women academics, destroying the image of the “modern women”, “successful academic” and “superwoman/super mum”.

The main reason for all the predicaments suffered and endured by women academics is the same culprit – patriarchy that needs to be brought and crushed down.

Keywords: Women Academics, International Relations, Turkey, Care, Patriarchy
10 NOVEMBER 2021
SESSION IV

Women, Peace and Security Agenda in Turkey

Panel Chair: Bezen Balamir Coşkun

Women in Diplomacy: Integrating Women Peace and Security in Turkish Foreign Policy
Zeynep Alemdar & Barçın Yinanç

Gender Mainstreaming Turkey’s Peacebuilding and Defense Policies in Military
Gizem Bilgin Aytaç

Gendering Turkey’s Humanitarian Aid and Assistance Model
Burcu Özdemir Sarıgil

Women Peace and Security Agenda and Turkey’s Refugee and Asylum Policies
Bezen Balamir Coşkun
WOMEN IN DIPLOMACY: INTEGRATING WOMEN PEACE AND SECURITY IN TURKISH FOREIGN POLICY

Zeynep ALEMDAR / Okan University
Barçın YINANÇ / Journalist

Abstract

The UNSCR 1325 calls for increased participation of women at all levels of decision-making, including in national, regional, and international institutions; in mechanisms for the prevention, management and resolution of conflict; in peace negotiations; in peace operations, as soldiers, police, and civilians; and as Special Representatives of the U.N. Secretary-General. Although Turkey does not have a National Action Plan (NAP) to implement the 1325, one of the first places where it would be easy to begin would be the Ministry of Foreign Affairs (MFA). The Turkish MFA is one of the ministries in Turkey with the highest representation of women. As of April 2020, women constituted 37 percent of the personnel and 27 percent of the ambassadors working abroad in the MFA. Women’s hard work and success within the ministry, as well as the encouragement of some male politicians and civil servants, enabled the MFA to make considerable progress toward becoming a more gender-equal workplace, according to the women diplomats interviewed for this research. Yet, an overwhelming majority of the dozen of female diplomats interviewed admitted not having a particular gender perspective, and when asked about UNSCR 1325 appeared to be unaware of its existence. Some had a faint idea, and the few who knew about it were familiar with it only because of their previous positions in the international organization. A dozen women diplomats, 10 of them still on active duty, were interviewed for this research. Structured focused interviews that inquired about diplomats’ knowledge on UNSCR 1325, their views on women and diplomacy, and their own experiences were conducted from October to December 2020 in Ankara and Istanbul, in person and online. Studies on women diplomats in Turkey are very few. This study first takes a look at the MFA and the evolution of this space for women diplomats. Senior women diplomats provided most of the information on women’s place in the ministry and numbers were provided by the active diplomats who received them from the Ministry themselves. It is important to note that this paper is unique in its access to these types of resources. In the second part the paper focuses on women diplomats’ views on UNSCR 1325 and on their experience in negotiation, mediation, peacekeeping, and peace-making issues. Lastly, the study concluded with recommendations to the MFA on how to incorporate UNSCR 1325 into the mediation efforts of Turkey and how to improve women diplomats’ work in WPS.

Keywords: UNSCR1325, Women Peace and Security Agenda, Turkey, Ministry of Foreign Affairs, Feminist Foreign Policy.
GENDER-MASTREMAINING TURKEY’S PEACEBUILDING AND DEFENSE POLICIES IN MILITARY

Gizem BILGIN AYTAÇ / Istanbul University

Abstract

Gender-mainstreaming in global politics can be dated back to the 1995 Beijing Declaration of the United Nations (UN), UNSCR 1325 introduces the gender perspective to war and peace processes. The Women Peace and Security (WPS) agenda has four pillars: participation, protection, prevention, and relief and recovery, and these can be adapted in all peacebuilding policies. Significantly increasing participation in military structures can be vital for implementing protection prevention in decision-making mechanisms. WPS Agenda has set principles and regulations, particularly for the members and partners of security and defense organizations such as the North Atlantic Treaty Organization (NATO) and the Organization for Security and Cooperation in Europe (OSCE). Parallel to UN Security Council resolutions on WPS, NATO aims to address gender inequality and integrate WPS throughout the Alliance’s three core tasks: collective defense, crisis management, and cooperative security. NATO allies have adopted the WPS agenda and support gender mainstreaming through three principles: Integration, Inclusiveness, Integrity Turkey is an important ally of the UN, NATO, and the OSCE. Being a party to these international organizations and alliances requires The Turkish Armed Forces (TAF) to develop policies sensitive to the WPS agenda. As we celebrate the 20th anniversary of UNSCR 1325, it is crucial to increase women's participation in Turkish peacekeeping and defense policies. This study reviews NATO Annual Reports and UN Peacekeeping Operations data. Additionally, it incorporates the personal observations and experiences of the former Gender Advisor of Turkey in the Afghanistan Mission in NATO. Based on the following issues, this study will analyze the WPS agenda with a specific view on the peacekeeping and defense policies of Turkey and highlights the role of women in Turkish military structures and peacebuilding processes by looking at: the numerical representation of women in combat positions and decision-making mechanisms, gender equality in cross-border operations, limitations in women's representation in military and peacekeeping operations. This study will summarize recommendations to empower women in military organizations and peacekeeping missions in Turkey's military structures.

Keywords: UNSCR1325, Women Peace and Security Agenda, Turkey, Gender Mainstreaming, Peacebuilding and Defense Policies.
GENDERING TURKEY’S HUMANITARIAN AID AND ASSISTANCE MODEL

Burcu ÖZDEMIR-SARIGIL / Bilkent University

Abstract

This study analyzes Turkey’s humanitarian aid and assistance (HAA) model from the perspective of gender. Focusing on the women-specific projects of Turkey’s main humanitarian agency - the Turkish Cooperation and Coordination Agency (TİKA), this study raises the following questions: how does Turkey approach the relief, recovery, and empowerment of women in (post) conflict and humanitarian situations? What is the position of women in the design and implementation of TİKA’s projects? Whether and where women take part in Turkey’s humanitarian realm? The study collected data through textual and visual sources, including 702 news stories that featured on the TİKA website (as of February 2021), 30 videos shared on the TİKA YouTube channel as well as the core official documents of the TİKA Annual Reports (2014, 2015, 2017, 2018, 2019) and TİKA Turkish Development Assistance Reports (2014, 2015, 2016, 2017, 2018, 2019) that have been publicly shared, and finally two synopses prepared by Turkey’s Ministry of Foreign Affairs. The findings brought to light particular strengths as well as limitations of Turkey’s HAA model from the perspective of gender. For women's economic empowerment, in the last decade Turkey has launched several small-scale development assistance projects in close collaboration with the local NGOs and governments. Moreover, women and girls, alongside the other disadvantaged groups of orphans, the elderly, people with disabilities, refugees, have always been given priority in Turkey’s HAA activities and projects. Analyzing TİKA documents and Turkey’s approach with a gender lens, this study also highlights significant limitations and gaps. Turkey, so far, predominantly treated women as victims and passive receivers of HAA. Turkey did not integrate a gender equality perspective into its HAA realm. Turkey prioritized the betterment of women’s socio-economic position without linking it to the transformative peacebuilding understanding based on the promotion of gender equality and women's human rights in (post) conflict and crisis countries. Turkey also mostly ignored the rehabilitation and empowerment of the survivors of sexual and gender-based violence against women. Moreover, although Turkey is one of the top donors in the world, so far unable and/or unwilling to develop gender-responsive budgeting for the relief and recovery of women. Scrutinizing women’s representation and participation in humanitarian initiatives at various levels and positions, this study also reveals a series of limitations. For instance, leadership and decision-making positions are predominantly held by men. In contrast to women’s almost exclusion from the senior or leadership positions, it is possible to identify women nurses, doctors, teachers, and aid delivery personnel in refugee camps in the YouTube videos, documentaries of TİKA projects, and TİKA reports or featured news stories. However, so far, there is no available sex-disaggregated data in this regard. Besides this, there is no available data on whether Turkey has gender experts working in the design or implementation of HAA initiatives.

Keywords: UNSCR1325, Women Peace and Security Agenda, Turkey, Humanitarian Aid and Assistance, TİKA, Gender Perspective.
WOMEN PEACE AND SECURITY AGENDA and TURKEY’S REFUGEE and ASYLUM POLICIES

Bezen BALAMIR COŞKUN / TED University

Abstract

Worldwide there are 26 million refugees and 4.2 million asylum seekers. Half of the world's refugees are women and girls. Women refugees and asylum seekers face challenges such as trauma, health complications, physical harm, injury and all forms of exploitation. Migrant women and girls are commonly subject to multiple and intersecting forms of discrimination based on their sex and additional grounds such as race, religion or ethnicity. Worldwide, the top source of refugees and asylum seekers is Syria, and Turkey hosts the majority of those Syrian refugees and asylum seekers. Similar to the world’s refugee population, almost half of the refugees and asylum seekers in Turkey are women. According to data shared by the Directorate General of Migration Management (DGMM) in Turkey, the proportion of women among Syrian refugees is 46.2 percent. The number of Syrians under the age of 10 is 1,470,902 people (28.8 percent). Thus, the Women Peace and Security (WPS) agenda laid out in United Nation Security Council Resolution 1325 (UNSCR 1325) is highly critical for Turkey's approach. It is crucial to make refugee and asylum policies that effectively work for women. In the design, implementation, monitoring and evaluation of the international and national frameworks, states need to hear women’s and girls' voices and respond to their rights and specific needs to ensure that no one is left behind. In Turkey, government agencies, international organisations such as the United Nations Entity for Gender Equality and the Empowerment of Women (UN Women), the United Nations High Commissioner for Refugees (UNHCR), the European Union, as well as civil society organisations are working to protect the rights of refugee and asylum-seeking women and girls. Particularly, the UNHCR is committed to improving the conditions of refugee and asylum-seeking women and girls in six areas: (1) meaningful participation, (2) individual registration and documentation, (3) management and distribution of food and non-food items, (4) economic empowerment, (5) prevention and response to sexual and gender-based violence and (6) the provision of sanitary materials to all women and girls.

This study's aim is multifaceted and covers the issues that are crucial for a WPS agenda with regard to refugee and asylum frameworks in Turkey. Besides the Syrian refugee women under temporary protection, there are also asylum-seeking women from different countries such as Afghanistan, Iraq, Iran and Muslim-majority African countries. While acknowledging the challenges and problems that asylum-seeking women face, the study concentrates on the case of refugee women under temporary protection. It seeks answers to the following question: How can the WPS agenda be promoted in the field of refugees and asylum seekers? The research is designed as a qualitative study, based upon desk research, analysis of grey literature and four in-depth interviews with researchers and practitioners who work with women refugees and asylum seekers in Turkey.

Keywords: UNSCR1325, Women Peace and Security Agenda, Turkey, Refugee Women, International Protection
11 NOVEMBER 2021

SESSION I

Gender and Politics

Panel Chair: Meltem İnce Yenilmez

Analysis of BRICS Countries in the Context of Gender Equality
Bahar Köse & Özgür Tüfekçi

Non-State Actors and Regulation of Sexuality: Critical Appraisal of Student Organisation in Assam
Bhanuprabha Brahma

SES ETME X AmarElo-Sample: Sujeito de Sorte: LGBTQIA+ Lives in Brazil and Turkey within the Dialectic of Cultural Oppression in the Pandemic
Brunna Teodoro Queiroz & Bruno Gadelha Xavier

From Liberalism to Conservatism: Turkey’s Women Policies after 2011
Çağlar Ezikoğlu

Whose Seat of Power? An Analysis of Perceptions of the Sofagate Case
Lurdes Macedo & Carla Cerqueira
Analysis of BRICS Countries in the Context of Gender Equality

Bahar Köse1 – Karadeniz Teknik University

Özgür Tüfeckçi - Karadeniz Teknik University

Abstract

BRICS is one of the most important representatives of the rising powers bloc representing emerging economies and developing countries. The main aim of these countries is to provide a fairer international administration within the multilateral system under Western control. It is estimated that these states, which come to the agenda mainly with their economic performances, will also have significant effects on world politics with their political dimensions. But for this, they need to be able to maintain this rising momentum. In other words, it is important for BRICS countries to follow sustainable growth strategies in the long term. The general opinion in the literature is that gender equality is the key to achieving successful results in governance, rational progress and sustainable development. As a matter of fact, recently, when it comes to inter-country development and welfare, gender has begun to be considered as an important variable. The aim of this study is to analyze the BRICS countries on gender equality, which has begun to be emphasized as a positive factor of sustainable development. In this context, how are the BRICS countries performing in achieving gender equality? Is it also rising in gender equality? and is it in a position to compete with developed countries on gender issues? questions were tried to answered.

The main reference source for answering the research questions was the Global Gender Gap Report, which analyzes countries regardless of their level of development. The Global Gender Gap Report, first published in 2006, aims to measure gender-based inequalities by the World Economic Forum, to track the change in these inequalities over time, and to show how fast countries are closing gender gaps. In this direction, the results of the study were reached in the light of the data published until 2021. In the study, firstly, it was tried to determine how the BRICS countries performed in providing gender equality. BRICS countries were first examined in four sub-categories: economy, education, health and politics, in line with the data of the Global Gender Gap Report. While making this evaluation, the scores of the countries between 0 and 1 were taken as reference. As a result, it has been determined that these countries have a fluctuating course in terms of scores and that the scores tend to increase in general except India losing points in the economy and health category and China in the health category. In addition, when the BRICS countries are considered as a group, it has been determined that they do not fall below the average global score in any category and the categories in which they get the best scores are education, health, economy and political representation, respectively. However, it has been observed that countries need more effective policies to achieve full equality scores. Secondly, the place of BRICS countries in the world in terms of gender equality has been tried to be determined and BRICS countries have been compared with the G5 countries, which are their important competitors in the global race. At this point, world rankings, which are important data in determining the place of countries in the world in terms of gender equality, were used. As a result, it has been determined that no BRICS and G5 countries other than France and South Africa can be considered a rising power in terms of gender equality. Finally, it was concluded that BRICS countries performed worse than G5 countries.

1 Funded by the Council of Higher Education to study on International Security and Terrorism.
in both global and subcategories, and the estimated time required for BRICS countries to reach full equality score was longer than G5 countries.

**Keywords:** Rising Powers, BRICS, Gender Equality, Sustainable Development
“SES ETME X AMARELO - SAMPLE: SUJEITO DE SORTE”: LGBTQIA+ LIVES in BRAZIL AND TURKEY WITHIN THE DIALECTIC OF CULTURAL OPPRESSION in THE PANDEMIC SCENARIO

Brunna Teodoro QUEÍROZ / Federal University of Jataí
Bruno Gadelha XAVÍER / Federal University of Jataí

Abstract

This article intends to address, through musical and social comparisons, the analysis of a dialectical relationship about identity politics, and how they are aimed within the fields of gender and sexuality of the LGBTQIA+ community. The study of this scenario will be carried out by researchers who perform the analysis of the anachronism between a capitalist world with neoliberal valuations/expectations, and a Legal System inserted in a Democratic State of Law, with gendered bodies individuals that "gain" access to their rights through public policies linked to gender identity. For the empirical realization of this research, it is intended to perform the analysis of the songs "SES ETME", produced by the Turkish Ska-Punk band "Athena", and the song “AmarElo”, by the Brazilian singer Emicida, with the participation of Drag Queens Marjur and Pabll o Vittar. During the comparison of the songs, the Search will address the anti-capitalist dynamics mirrored in the social-music panoramas, both in the Turkish and Brazilian LGBTQIA+ community. Thus, the methodological proposal based on a hypothetical-deductive theory, based on the comparison of socio-juridical realities brought by the singers of the songs, from the critical analysis of the song lyrics and the impact that the dissemination of these songs in a medium can achieve social spaces and achieve the much desired identity policies. For such analysis, it is intended to use audiovisual materials; critical analysis of existing social values between the two studied country subjects; reasoning categorized in authors of the strand critique of the study between Gender and Sexuality, through the work of Judith Butler, poststructuralist writer, and one of the main voices of the north-american Queer Theory; and, finally, to weave an evaluative analysis of how the Human and Social Rights of this marginalized social group is criminalized and denied to the LGBTQIA+ community by the patriarchal, sexist and homophobic practices of the Capitalist Regime. The work intends to be based on analyzing the anachronies between policies identities sought by the LGBTQIA+ community, as well as the damage produced in the struggle of Rights by identity policies against the values and practices of a Society capitalist, in a neoliberal economic sphere, given that identity policies are searched by the subject of Law. Therefore, in a Democratic State, through its artistic extension, the social criticism present in the songs will not only reach the stages and streaming platforms, but also life in a collective society. To specify the research, one must see in the songs of Athena and Emicida, a valuable critic social-musician of how art can be an extension of life, showing itself in the current global pandemic scenario, in order to perform a "social thermometer" in the reality of LGBTQIA+ community, not only in the artistic world, but also in the lives of individuals who seek their rights and duties both in Turkey and in Brazil.

Keywords: Dialectic; Capitalism; Gender; Judith Butler; LGBTQIA+; Music.
FROM LIBERALISM TO CONSERVATISM: TURKEY’S WOMEN POLICIES AFTER 2011

Çağlar EZİKOĞLU / Çankırı Karatekin University

Abstract

The AKP has established more constructive relations with women's organizations to make efforts to adopt gender equality policies in the requirements of the EU Acquis, following an effective policy on women's rights between the years of 2002 and 2011. The AKP government has made much legal and political progress on women's rights, such as becoming the first government to ratify the Istanbul Convention. The first part of this paper analyses how the AKP government has taken many steps legally and politically on women's rights as part of Turkey’s EU accession. Following of its second term, the AKP placed the image of a Turkish woman into traditional conservative women policy setting apart from the image of a Western and modern Turkish woman from the secular Kemalist ideology. AKP’s opposition to the image of the modern Western Turkish woman, indicated that there would be a shift from the liberal period of 2002 -2011 towards more conservative women's policies. This study explores this phenomenon within the context of gender equality and women’s policies in Turkey.

Keywords: Conservatism, Gender Equality, AKP, Liberalism, Women
WHOSE SEAT OF POWER? AN ANALYSIS OF PERCEPTIONS OF THE SOFAGATE CASE

Lurdes MACEDO / Lusófona University of Porto
Carla CERQUEIRA / Lusófona University of Porto

Abstract

Gender asymmetries continue to permeate the world of politics. Diverse research has shown that sexism in this highly visible sphere of public space have been reconfigured, but that women continue to be invisibles, stereotyped, and suffer multiple forms of discrimination. Departing from the Sofagate, as well as its repercussions in communication, social and political terms, this research aims to understand how it was interpreted by women with political and/or public policy implementation responsibilities in Portugal. Thus, this communication proposes an exploratory reception study that aims to unveil public perceptions regarding the media representations of women who exercise political positions. It is intended to understand how audiences interpret and position themselves in relation to latent meanings, conceptualizations of gender and other identity belongings and the respective ideological inscriptions in the production of media discourse, based on a recent case with a lot of public repercussion. For this purpose, this investigation focuses on the analysis of four focus groups constituted by women with political and/or public policy implementation responsibilities in Portugal. The material obtained was subsequently treated using thematic analysis (Braun & Clarke, 2006). Thus, using thematic analysis (Braun & Clarke, 2006), the critical reading of the material began with the identification of the representational paradigms resulting from the interpretations and positions of the participants in the focus groups, and, later, focused on explaining the causes attributed during the discussions. The results point to a wide spectrum of perceptions that, at their extremes, range from the media speculation of a fait-diver to the clear signal given by Erdogan regarding his position in the relationship between gender and politics. However, most of the women interviewed tend to interpret this case as an example of the gender asymmetries that persist in the political sphere, namely in terms of the exercise of positions with great public exposure. The participants in the discussion groups also refer that Sofagate had the virtue of (re)placing these asymmetries in the media agenda and allowing for their problematization. This study is part of a large research project – Network Voices: Women's participation in development processes (ILIND/CICANT 2021) that aims to explore the interrelationships between gender, power, and development. It has an academic and social relevance, as it seeks to promote plural and diversified gender representations, as well as to contribute to a more inclusive and active participation of women in various spheres of political and civic action.

Keywords: Sofagate, Women in Politics, Women Perceptions
11 NOVEMBER 2021

SESSION II

COVID-19 Pandemic and Domestic Violence

Panel Chair: Çağlar Ezikolu

The Covid-19 Pandemic: A Catalyst For Domestic Violence
Meltem İnce Yenilmez

Pandemic and Gender-Based Violence in West Bengal
Aparna Bandyopadhyay

The Role of Turkish Metropolitan Municipalities on Domestic Violence During the Pandemic
Ayşe Güneş & Feriştah Yılmaz

Brazilian Neoconservative and Neoliberal Alliance during the Covid-19 Pandemic and Gender Based Violence
Carolina S. Nunes Pereira & Carla Cerqueira

Covid 19 Lockdown in Algeria and Gender-Based Domestic Violence: Calibrations
Khedidja Chergui
THE COVID-19 PANDEMIC: A CATALYST FOR DOMESTIC VIOLENCE

Meltem İNCE YENİLMEZ / Izmir Democracy University

Abstract

Public unrest, economic uncertainties and natural disasters are often associated with various dangers related to VAW. This is true also for pandemics. VAW thrives in environments of fear and uncertainty where the epidemic enables and may increase the prevalence of violence. Therefore, understanding the functioning and dynamics of the pandemic is essential to help developing the right responses to reduce the consequences of the pandemic. While social distancing, the closure of key community organizations and similar measures are necessary to contain the spread of the virus, these are likely to trigger domestic violence cases around the world. Countries around the world have reported more cases of domestic violence. The current academic literature cannot provide any basis for the ongoing calamity. Undoubtedly that studying the impact of natural disasters on domestic violence is essential for governments, institutions and foundations to implement the right programs that prioritize the health and safety of women and children, and to protect them from another health disaster.

THE ROLE OF TURKISH METROPOLITAN MUNICIPALITIES ON DOMESTIC VIOLENCE DURING THE PANDEMIC

Ayşe GÜNEŞ / Bartın Üniversitesi
Feriştah YILMAZ / Bartın Üniversitesi

Abstract

All forms of violence against women are gender-based violence and a violation of women’s human rights. Violence against women limits the use of public spaces in women's lives by causing fear in the home and in public sphere. With the health crisis and lockdown implemented in several countries to curb the spread of Covid-19, VAW has shadowed the progression of the virus. The effects of measures taken to contain the Covid-19 pandemic, including stay-at-home orders, lockdowns, and temporary school closures, along with increasing unemployment rates, have made women's private space open to male violence. Pandemics increase the risks of abuse by reinforcing existing gender inequalities and vulnerabilities. Turkey is one of many countries faced a sharp increase in domestic violence cases during the pandemic. According to Istanbul Security Directorate, there has been 38.2% increase in domestic violence cases in March 2020 compared to March 2019. Local governments are one of the most important actors in the fight against violence against women. Metropolitan municipalities, as a public institution, are responsible for providing the support women who need to stay away from violence. The goal of this study is to analyse the policies of metropolitan municipalities on combatting VAW within the international and national legal framework during the Covid-19 pandemic. This paper argues to what extent 30 metropolitan municipalities do fulfil their responsibilities on eliminating VAW during Covid-19 pandemic in Turkey. The data is collected by using the official websites of metropolitan municipalities, activity reports and annual reports in this study. This paper concludes that the existing supports for victimised women have not been adequate as the metropolitan municipalities’ failure to consider the fight against violence against women as their main agenda.

Keywords: Domestic Violence, Violence Against Women, Metropolitan Municipalities, Pandemic, Gender-Mainstreaming.
BRAZILIAN NEOCONSERVATIVE AND NEOLIBERAL ALLIANCE DURING THE COVID-19 PANDEMIC AND ITS EFFECTS ON POLITICS FOR WOMEN SURVIVORS OF GENDER BASED VIOLENCE

Carolina Soares Nunes PEREIRA / University of São Paulo

Abstract

Rates of domestic violence against women rose in Brazil during the COVID-19 pandemic, whilst gender based violence in the streets decreased, as data from Institute Datafolha have revealed. Additionally, among women who have been violated in any form or territory, the economic effects of the sanitary crisis are significantly more pronounced than among women who report that they have not experienced any gender based violence. Thus, 61.8% of violated women stated their family income had decreased, against 50% of women who have not been victimized. Othermore, 46.7% of women who experienced violence, also lost their jobs, which happened to 29.5% who did not face violence. As a result, women interviewed by Datafolha pointed to the lack of employment and financial resources as a factor for women not escaping the cycle of violence. In contrast, feminist organizations and congress members have been claiming that since the beginning of Bolsonaro's administration, the federal budget for women's policies has been seriously undermined. On the outcome, the networks for women in situations of violence are in their most precarious state since their creation. This paper aims to discuss how the neoliberal and neoconservative alliance of Bolsonaro's government has deteriorated the economic and welfare conditions, during the pandemic, in manners that affect particularly Brazilian women. Neoconservative policies emphasizing family responsibility and christian moral values have been outlined by leading scholars such as Wendy Brown and Melinda Cooper. The two authors point out that neoliberal governments have shifted welfare costs directly onto families, using morality-based strategies and the institutional and informal reinforcement of conservative values. The implication is that women under such governments, especially the poorest ones, are made responsible for ensuring the social reproduction of all their relatives, and become a moral standard to ensure their husbands and children are or become disciplined workers. In this context, alt-right governments that advocate the importance of family values, erode and withdraw funding from protection networks for women who live in situations of gender based violence. Nor are governments interested in creating economic conditions that allow women to break conjugal ties in order to leave the cycle of violence, as their main concern is that families maintain economic and social ties through morality and at no public expenses. Therefore, in this paper I explore quantitative data on gender based violence during the COVID-19 pandemic in Brazil, laws and documents from the federal government, and speeches by the president and the minister of women, family and human rights. I argue that this material allows us to demonstrate that the lack of investment for women's protection networks is directly related to the neoconservative conception Bolsonaro's government holds about family values and responsibilities, as well as to the maintenance of a neoliberal economic project.

Keywords: Domestic Violence; Gender Based Violence; Neoconservative; Family Values; Brazil; Bolsonaro.
COVID 19 LOCKDOWN IN ALGERIA AND GENDER-BASED DOMESTIC VIOLENCE: CALIBRATIONS

Khedidja CHERGUI / Ecole Normale Supérieure

Abstract

"My husband subjects me to his mood, when he is in good condition, the day passes calmly. But when he gets angry, everything changes, he smashes furniture and punches me, leaving bruises on my face”

, so says Um Houssam in an Independent Arabia report on the violence against women in Algeria since Algerian authorities issued the first Covid 19 lockdown in the country. Covid 19 epidemic crisis like many other crises before exacerbated different forms of vulnerability. Women, children, refugees and the disabled, according to many WHO reports, are the most directly affected across the world. In the face of childcare, home-schooling and other domestic responsibilities imposed by the long periods of lockdown in most world countries, intimate-partner violence led many women to resort to women rights activists and the police to protect themselves and their children. This led to the creation of many campaigns like the “shadow pandemic” campaign which emphasized the wide spread and impacts of domestic violence to which women around the world were exposed within the confines of their homes: it is shadow because it is unseen, lowly reported and its impacts are comparable to those of the real health crisis. In the Algerian case, many cases of violence reaching to murder were reported in different regions across the country since March 2020: added to Om Houssam’s case, a woman was the victim to her husband who tried to kill her by pouring gasoline on her and setting her body on fire due to a simple family dispute, related to the wife’s desire to visit her family on Eid Al-Adha feast. Another husband shocked the Algerian public with his crime last year when he killed his pregnant wife and his seventh-month-old son, pushing the crime further to even extract the fetus from the wife’s womb and kill it as well. So, according to police reports which were shared widely on social media and the press, “36 women were killed between January and August 2020, often mothers of several children, leaving behind disintegrated families and orphaned children.” Therefore, this paper which draws on testimonies by domestic violence survivors, reports and statistics made by women rights associations in Algeria like “Ouassila Network”, the Algerian Observatory for Women, sets out to address the different reasons behind the increase of violence against women since the beginning of the epidemic (while this excludes not its existence long before the epidemic) like the decrease in reporting rate due to the quarantine, men or husbands losing their jobs and turning their anger against their wives, children, sisters and sometimes mothers, among other reasons. The paper also seeks to address the reactions of the different human rights groups and feminist associations to it, and the measures undertaken by the government and police authorities to stand up to its spread or at least decrease the rate of its occurring. This paper, expressing the views of many who are deeply moved by the increase in the number of lives/suicide attempts being reported on a daily basis, is primarily a reaction to how "male violence kills", and many in our society ‘accept, simplify and justify it.”

Keywords: Algeria, Lockdown, Pandemic, Gender, Domestic, Violence
11 NOVEMBER 2021

SESSION III

Gender in Literary Analyses

Panel Chair: Fatoş Altınbaş

The Interlocking of Womanhood and Motherhood in Flora Nwapa’s Efuru

Euniki Zamhoiting & Rajkumari Ashalata Devi

Subverting the Androcentric Biblical Text Through Female Language in Anita Diamant’s The Red Tent

Sevilay Yavuz Çeşmeci

Return of Lilith, Scapegoating of Jewish Women in Times of Turmoil: Literary Case Study: Isaac B. Singer’s “The Gentleman from Cracow” (1957)

Myriam Ackermann-Sommer

The Women’s Obligation of Piety in Hindu Vrat Kathas: A Critical Analysis”

Charu Kriti
THE INTERLOCKING OF WOMANHOOD AND MOTHERHOOD IN FLORA NWAPA’S EFURU

Euniki ZAMHOITING / Manipur University
Rajkumari Ashalata DEVI / Manipur University

Abstract

Modern African and Afro-American writings portrayed the black women’s experiences with racial and gender discrimination. Such writings provide the black women writers and intellectuals an ideal situation to stimulate a black feminist consciousness to the readers. In Efuru, through the resourceful and capable protagonist, Efuru, Flora Nwapa poignantly expresses the reality of black women’s life and struggle for equality in the patriarchal African society. In the novel, Nwapa subverts the western phallocentric and logocentric world view which emphasises the absence of black women from the existing rational order. Apart from the obvious gender restrictions, Nwapa introduces other variables that complicate the position of women in African society, like self economic sustenance and the concept of woman as mother. Woman like Efuru has not gained admiration from her society as she is treated as a failure because of her barrenness. However, the socially constructed equation of womanhood with motherhood can not de-humanise Efuru. On the contrary, Efuru reclaims her identity as a black woman who can play performative roles dismantling the binary sexual division and the conventional patterns of the perception of motherhood. The present paper is an attempt to examine the complex relationship between womanhood and motherhood, and how these interlocking concepts shape the destiny of a woman in an ambiguous way.

Key Words: Phallocentric, Logocentric, Womanhood, Motherhood, Patriarchy.
SUBVERTING THE ANDROCENTRIC BIBLICAL TEXT THROUGH FEMALE LANGUAGE IN ANITA DIAMANT’S THE RED TENT

Sevilay YAVUZ ÇEŞMECI / İstanbul Yeni Yüzyıl University

Abstract

In the mid-twentieth century, women writers began to reinterpret many mythological and biblical figures with different perspectives. Through such texts, it has begun to be questioned how hierarchical structures can be destroyed, how the man-made language can be subverted, how women can have a language of their own. Among these works, Anita Diamant’s *The Red Tent* (1997) novel retells the story of Dinah, Jacob’s and Leah’s daughter, Joseph’s sister in the *Genesis* section of the *Old Testament*. In this rewriting, Diamant gives Dinah, the silenced woman of the *Old Testament*, a life story by making her the narrator of the book. Weaving a totally different narrative than the biblical text, she transforms hierarchical structures of male discourse and its phallocentric language. She labels Dinah not as Jacob’s daughter or Joseph’s sister only, but firstly as a woman. This study analyzes how phallocentric ideology is challenged by women’s writing and how women can transcend patriarchal binary thought through the female language. Diamant’s revision is examined in the light of the theory of post-structuralist feminism. The argument of the study will find meaning especially with Hélène Cixous’ essay “The Laugh of the Medusa”. The analysis of the rewritten text reveals that female language liberates female body and experiences from the authority of androcentric ideology. Additionally, the textual strategies which are used by Diamant in order to deconstruct the patriarchal order in the *Old Testament* myth and create gynocentric myth bring forwards alternative definitions of female identity.

**Keywords:** Gynocentric; Phallocentric; Post-Structuralist Feminism; Rewriting; Women’s Writing
THE RETURN OF LILITH: THE SCAPEGOATING OF JEWISH WOMEN IN TIMES OF TURMOIL. A LITERARY CASE STUDY: ISAAC BASHEVIS SINGER’S “THE GENTLEMAN FROM CRACOW” (1957)

Myriam ACKERMANN-SOMMER / École Normale Supérieure

Abstract

To reassert that, in the context of a crisis, Jews have often served as the designated victims of blame for centuries in the lands they inhabited – including in the Covid-19 era when they have once again become the subject of countless pandemic-related conspiracy theories – is certainly not groundbreaking. However, the hypothesis that some Jewish communities have in turn identified Jewish women as the main or sole culprits in the wake or in the midst of devastating crises remains undertheorized. Drawing inspiration from both René Girard’s early theorization of the scapegoat (in Le Bouc Émissaire) and on the Liftonian concept to the « false witness » as it appears in Cathy Caruth’s studies of trauma (notably Listening to Trauma: Conversations with Leaders in the Theory and Treatment of Catastrophic Experience), I shall lay emphasis on the process through which a woman or a group of women come to bear responsibility for a situation of intense turmoil, specifically in the context of Jewish American literature and I. B. Singer’s short story “The Gentleman from Cracow”.

In Singer’s narrative, the shtetl of Frampol is almost altogether destroyed in a fire and there is tragic loss of life in the Jewish community. When the townspeople realize what has happened, their natural impulse is to retroactively accuse a woman who used to be an outcast even before the crisis, Hodle. She is said to have caused it all with the help of a demon, Ketev Mriri. Additionally, it is "revealed" that she was obviously Lilith all along – another famous she-demon whose sexuality is as subversive as Hodle’s was. This enables the collective to avoid facing its own responsibilities and move on after the mysterious disappearance of the aforementioned woman, which is strongly reminiscent of the scapegoat mechanism whereby the victim/culprit needs to be dispatched in order for the community to survive (which it does, having been mysteriously “cleansed” of Hodle). The bulk of my analysis will be dedicated to the Yiddish author’s tale of collective and individual guilt, which should be read as a vignette from the microcosm of the shtetl that reveals broader psychosocial tendencies to make women even more situationally vulnerable than they normally are in the context of a destabilizing crisis.

Through the prism of Singer’s tell-tale parable and using contemporary sources, I would like to highlight the similar mechanisms through which, in some religious communities, women are collectively made to feel responsible for catastrophes such as the Covid crisis, or minimally asked to work on their modesty (tsniut) in order to fight the pandemic. In this context, women’s bodies and their sexuality are once more perceived and defined as sites of control and symbolic domination – something that can still be controlled when nothing else can.

Keywords: Scapegoating, Jewish Women, Jewish American Literature, Sexuality, Crises
THE WOMEN'S OBLIGATION OF PIETY IN HINDU VRAT KATHAS: A CRITICAL ANALYSIS

Charu KRITI / National University of Study and Research in Law

Abstract

A Hindu woman in India finds many opportunities to fast for the well being of her husband and children throughout the year. The narrative of Hinduism saw a change around 11th century CE, where the religion was traditionalised on the idea of fasting for the purpose of attaining a goal. This system incorporated a very straightforward, task-specific understanding of practices, which worked on the premises of fasting for the purposes of getting results. Vrats as the practice of fasting for performing a religious ritual is known as, come with their own specialised Vrat Kathas or fast stories. The interesting point of contention in these stories are that most of the time, the performer of the rituals are women while they may or may not be the recipient of the fruits of the labours. Women, often married, belonging to the upper caste, usually from the middle and the upper middle-class, fast for various purposes like attaining a “good husband”, bearing children, bearing a son, maintaining the health and longevity of the husband, and so on. There are certain unisex Vrat Kathas, no doubt, but the majority of practices developed in light of the Pauranic narrative after 6th century CE tend to associate women and religious practice of Hinduism. The stories also enunciate the obligation of practicing the religion on the women, vis-à-vis, identifying as a Hindu household and being an adherent. A reading into these Vrat Kathas shows that the entire premises of these stories is against the tenets of gender parity. The prevalent and specific patriarchal structure that feeds the development of religious narratives in the post-Pauranic era seems pretty obvious in the explanations of the story behind a specific fast. This paper is an attempt to raise questions of social relevance and control that such practices entail. The understanding of keeping faith personal and not letting socio-political ideologies affect legal decisions on faith-related issues is another aspect that the paper intends to evaluate, with reference to the stances expressed in the Vrat Kathas. Additionally, the development of these stories and the effect of cross-cultural and cross-religious practices of the time that may have prompted the telling of these tales are also under the purview of this paper. The current debate between acceptability of what can be termed as “regressive” practices and of defending religious expression is the basic premises for the research of this paper.

Keywords: Hindu Vrat Kathas, Women, Patriarchy, Gender, Religion.
11 NOVEMBER 2021
SESSION IV

Women’s Rights, Human Rights

Panel Chair: Rüya Yüksel

Imprisoned Women and Human Rights in Brazil: The Effect of Covid-19
Thaisa M. Rodrigues Held & Carolina Aires Marangoni

Women’s Rights and the Challenge of Insecurity in Nigeria
Temitope Fagunwa

Reproductive Violence of Brazilian Women with Disabilities: Is non-maleficence enough?
Luano Adriano

Different Aspects Of The #MeToo Movement In India
Swarnendu Chakraborty
IMPRISONED WOMEN and HUMAN RIGHTS in BRAZIL: The EFFECT of COVID-19

Thaisa M. Rodrigues HELD / Federal University of Grande Dourados
Carolina Aires NARANGONI / Federal University of Grande Dourados

Abstract
The purpose of this study is to demonstrate the Human Rights violations of pregnant and postpartum women incarcerated in Brazil and how it got potentialized during the Covid-19 pandemic in light of feminist theories and Human Rights, to understand why they occur and how they can be avoided. It starts from the problems: are women imprisoned in Brazil having their Human Rights exercised and respected, as guaranteed in the international treaties signed by the country and in its legislation? How does the Brazilian State, which is essentially patriarchal, violate the Human Rights of these women and how can it more effectively guarantee them? How does the feminist doctrine interpret these violations in parallel to the gender violence that plagues Brazil? How did the pandemic contribute to the Human Rights violations of these women? The research aims to find possible solutions for such transgressions. The methodology used included the deductive method, using a bibliographic survey and an interview. The results allow us to affirm that the Brazilian State has direct responsibility for such violations and that, with due commitment, investment, and direction, it can improve the inhuman situation experienced by women incarcerated in the country.

Keywords: Rights, Human, Feminism, Prison, Pregnancy, Covid-19.
REPRODUCTIVE VIOLENCE OF BRAZILIAN WOMEN WITH DISABILITIES: IS NON-MALEFICENCE ENOUGH?

Luana ADRIANO / Universidade Federal do Rio de Janeiro

Abstract
Sterilisation is a procedure to control reproductive capacity, regulated in Brazil by Law Nº 9.263 of 12th January 1996 (Family Planning Law). In order to have it performed in Brazil, the person must fulfill legislative requirements contained in art. 10 of this law, among which is to be at least 25 years old or have two living children. However, in the case of "absolutely incapable people", the only legal requirement consists in the judicial endorsement, regulated by law. Despite never being regulated, involuntary or compulsory sterilization - so named because it is not conditional on the patient's expression of will - has been judicially authorized (ADRIANO ARAÚJO, 2017; ADRIANO ARAÚJO, OLIVEIRA ARAÚJO, 2020), affecting especially women with disabilities. This research seeks to understand how the treatment of sexuality of people with disabilities in Brazil influences the disregard of their will regarding the exercise of their sexual and reproductive rights. It also questions the possibility of framing involuntary sterilisation as a paternalistic measure - considering the broad perspective of paternalism, in its weak side - or, alternatively, as a practice that violates the principle of non-maleficence (GUTMANN, 2014). Finally, it is aimed to compare the concepts of competence and autonomy, within the Brazilian private law philosophy, in order to understand if there is the possibility that, in the absence of one or the other, they can be supplied by a third party, with mechanisms of representation or assistance, scrutinizing, if so, the limits of such extended exercise. I conclude, first of all, that the non-recognition or the misrecognition, permeated by myths, of the sexuality of people with mental and intellectual disabilities (MAIA, RIBEIRO, 2010; RÉGIS, 2013), gives rise to the notion of the need to control their bodies, in such a way that the exercise of sexuality by these individuals is socially configured as a problem to be - when not solved - managed (RÉGIS, 2013). Secondly, it is understood that involuntary sterilization demands an analysis under the sieve of the principles of beneficence and non-maleficence. Finally, it was inferred that from the modifications proposed by Law No. 13.146 of 2015 (Brazilian Inclusion Law) to the Civil Code of 2002, the category of absolute incompetence has qualified only those under 16 years of age. This is the transition from the will substitution model to the support model, which disallows an extended exercise of the autonomy of the individual with disabilities without considering the safeguards contained in Article 12, paragraph ’4’ of the Convention on the Rights of Persons with Disabilities (BARIFFI, 2014). We conclude by structuring a feminist bioethical objection to the sterilisation of women with disabilities in Brazil, reflecting that the attempt to justify such actions, when analysed under the scrutiny of bioethics or of the normatives affecting the matter, reveals serious discrimination against these individuals, given not only the irreversibility of the procedure analysed or the negligence towards their sexual and reproductive rights, but also the conflation between autonomy in motherhood and independent exercise of sexual rights.

Keywords: Reproductive Violence; Disability; Feminism; Autonomy; Sterilisation
DIFFERENT ASPECTS OF THE ME TOO MOVEMENT IN INDIA
Swarndhu CHAKRABORTY / Dasarathi Hazra Memorial College

Abstract

According to the U.K Equality Act [2010] harassment is unwanted conduct related to a relevant protected characteristics which has the purpose or effect of violating an individual’s dignity. In short sexual harassment can be defined as a form of harm inflicted upon a person via physical, verbal, psychological acts bearing a sexual tone. Women’s sexual harassment is a pan-world social problem. it is not a totally new problem. Whenever an allegation arises the patriarchy used to portray the victims as the “Bad women”. They tried to portray the offender as the victim and the victim as offender. This trend continued for many centuries. In many cases victim women were forced to commit suicide/ leave her locality/ remain silent due to socio-economic – political pressure. But all these trends began to change with the emergence of “Me Too” movement.

Tarana Burke, a women activist in U.S.A. started the “Me Too campaign” in 2006 to support survivors of sexual harassments. Its aim was to create a broad spectrum of survivors, holding the abusers accountable and bring long term change. In 2017, news reports against Harvey Weinstein’s act of multiple sexual harassments created a new awakening in this movement. This movement show us that sexual harassment of women is a wide spread social disease sprang from British Parliament, European parliament, Hollywood, Bollywood and many more places.

Some basic characteristics of the movement are = Belated confessions of many ladies about sexual harassments, domination of privileged class women with social media availability, exclusion of marginalized women groups etc, possible solidarity of women victims, increasing awareness about the socio-economic problem and so on.

It is my aim in this essay to point out the different aspects of “Me –Too movement” in India. I will show both the positive and negative aspects of the movement and its psychological impact.

Key words: Sexual Harassments, Me Too, Patriarchy, Psychological Impact
11 November 2021
SESSION V

Gender in the Arts and Cinema
Panel Chair: Esra Elif Nartok

Gender Issues in Fashion
Alexandra Cruchinho

Their Stories: Democratisation of Public Private: Depicting Refugee Women Breadwinners in Post-Partition Bengali Cinema (1950s to 1970s)
Debjani Halder

Representation of Gender in Television in a Changing World: Role and Behaviour Patterns in the TV Series TheOrganization
Dilara N. Koçer

Representation of Gender in Donna Deitch’s film Desert Hearts (1985)
Partha Sarathi Guha
GENDER ISSUES IN FASHION

Alexandra CRUCHINHO / Lusophone University

Abstract

More and more, gender and the absence of gender distinction are options to be taken by big brands and fashion designers. The genre in fashion can be discussed at the level of proposals for garments that integrate the collections of each season proposed by brands and designers. These are unisex garments that allow for standardizing gender discussions at the level of clothing.

Since the Middle Ages, clothing has differentiated between women's and men's clothing. Currently, the tendency is to create an absence in this definition of gender by the use of garments that can be worn and worn by men or women.

In fashion, the trend also led the new proposals to wear pieces that, due to their characteristics, are masculine in women, and in men, pieces tending to be feminine, such as dresses and skirts. Another important aspect to highlight in fashion, with regard to gender issues, deals with a very current and pertinent concept - Androgyny. Male models parade women and female models dress men being chosen in castings of male models, while men.

Fashion currently reveals a strong tendency to standardize the differences between genders, making them equal, going against the social phenomenon that until a few years ago marked fashion in different contexts. The research question of the present study seeks to show how Fashion shows a tendency to circumvent gender differentiation issues. The study also presents some current examples of collections and fashion shows by Designers and Fashion Brands that sought to standardize these issues.

Keywords: Androgyny; Unisex garments; Fashion Design
THEIR STORIES: DEMOCRATISATION OF PUBLIC PRIVATE: DEPICTING REFUGEE WOMEN BREADWINNERS in POST-PARTITION BENGALI CINEMA (1950S TO 1970S)

Dejbani HALDER / Film and Television Institute of India

Abstract

Maestro of Indian non-mainstream cinema, Ritwik Ghatak’s (1925-1976) creation, specially films and plays, primarily focused on Partition of India and the suffering thereof. His mind was lacerated by the rootless existence of the middle class, which found expression in ‘Meghe Dhaka Tara’ or ‘Cloud Capped Star’ (1960), ‘Komal Gandhar’ (1961) and ‘Subarnarekha’ (1962), which earned the epithet of a trilogy, despite his protestations to the contrary. In the trilogy he delved into the socio-economic and psychological crisis of the uprooted people in the context of the complex political turmoil after they had gained a foothold in life. In post-Partition Bengal, poverty and unemployment were creating great pressure on the socio-economic fabric. ‘when the uprooted people from East Pakistan came crowding in west Bengal, it brought about changes in the pattern of urbanisation and on the other hand, the increase in the number of labour class initiated changes in the economic infrastructure of Bengal. Before partition, when those in East Bengal, who were economically stable by any means whatsoever, migrated to west Bengal and floated around, living on the platforms of Sealdah or in refugee camps or colonies, took up any job, however low paid it was, for mere survival. In this paper I will like to critically explain ‘through the lens of Ghatak’s Cloud Capped Star’ that how the partition of India open to the public sphere for refugee women as bread winners those who engaged in the struggle for existence, by forgetting age-old prejudices? I would like to explain that after the partition when refugee Bengali women overcame the public-private binaries, should we tell that they would enjoy the real sense of ‘empowerment’ within patriarchal household? Or it would only a financial security rather than women empowerment? Did their struggle for survival enthralled to the socio-psychological defragmentation of womanhood in refugee families, within geopolitical displacement? Here used the sociological viewpoint that sees film texts as simple reflections of social authenticity and critiques mainstream films for representing images of women that are, in fact, not reflections, but falsifications of women’s real lives which work to support patriarchal dogma. Here I would like to discuss a couple of parallel Bengali films like, Ritwik Ghatak’s Nagarik (1952), ‘Meghe Dhaka Tara’(1961), ‘Subarna Rekha’ (1964), ‘Satyajit Ray’s ‘ Mahanagar’ (1963), ‘Jana Aranya’ (1976), ‘Mrinal Sen’s ‘Kolkata71’ (1971),

Keywords: Partition, Bengali Refugee Family, Women Breadwinner, Patriarchy
REPRESENTATION OF WOMEN in TELEVISION in a CHANGING WORLD: ROLE AND BEHAVIOUR PATTERNS in THE TV SERIES “THE ORGANIZATION” (TEŞKİLAT)

Dilara N. KOÇER / Sivas Cumhuriyet University

Abstract

The way women are represented in media always important because it has a huge power of influence ideas and behavior at all levels of society. People may shape their social identities through the messages produced by media. Television is the most important mass medium for constructiong and reproducing gender roles. Especially representations on television can be effective in the continuation of patriarchal patterns and values in society. Turkey is a culturlly male dominated society and media is not an exception. In general, Turkey-specific gender trereotypes are reproduced and reinforced in TV series broadcast. The aim of this study is to examine gender representation through roles and identities written for women in TV dramas. Thus, the study considers the prime-time series “The Organization” (Teşkilat) to reveal whether the female protagonists in the series exhibit the characteristic roles and behaviors that are accepted as specific to women in terms of gender roles. With in the scope of the study, 14 episodes of the Season 1 was analysed by a qualitative descriptive research design. Sample scenes selected from the series were subjected to the analysis in terms of codes/themes determined depending on the purpose of the reseach. Those are physical aspects, roles and behaviors. In the study it is concluded that the series constitutes an exception in terms of stereotypical woman’s portray. Unlike other television shows, “The Organization” portrays women as political figures who think, make decisions, and possess particular attributes and ideals.

Keywords: Gender, Woman Representaion, Turkish Series, Woman Agent
REPRESENTATION OF GENDER IN DONNA DEITCH'S FILM DESERT HEARTS (1985)

Partha Sarathi GUHA / Berhampore Girls’ College

Abstract

Read against the poststructuralist questioning of the integrity of defined entities, the paper is an attempt to explore the representation of different identities in the film Desert Hearts (1985) and to find out the extent to which the lesbian consciousness of its protagonists helps them to come out of order and embrace love, innocence, friendship, sex and desire. However, the film attempt to manifest ambivalence and not an absolute lesbian psyche through the protagonists Vivian and Cay and thereby foregrounds a mixed and hybrid consciousness and turns identity as comprising something which is mysterious and unstable. While representing this problem-in-identity in the characters, the film also critiques through the lesbian consciousness of its protagonist the cultural representations which takes place through literary texts wherein identities are produced, reproduced, maintained and transformed. As we see in the film, Vivian Bell is a Professor of English Literature at Columbia University. She confronts and challenges the pre-existing value system and attempts to create an inner world different from the outside world. In this respect, the images are read in the film and they show the characters operating in a double space and thereby help to bring out the duality and indeterminacy of their identities. Desire, in this regard comes out or rather seeks to come out through the protagonists as a simple innocent category which comes into conflict with the dynamics of identity politics. Film, Laura Mulvey points out, produces “a new language of desire” (Visual 2184). This desire gets a new dynamics when it challenges what Butler critiques the “internal coherence” between desire and gender where “desire reflects or expresses gender and that gender reflects or expresses desire” (Gender Trouble 31). Female desire, in the queer film, Desert Hearts (based on the novel by Jane Rule), is also seen to question heteronormative assumptions from the very beginning. The film entails a “queer positivity” by challenging the insider outsider discourse that prevails under the purview of a dominant social sphere and articulates and defies the notion of identity as something that is stable and conclusive. The film also shows: “What queer people want most is of course to queer the social dramatically, flamboyantly, militantly, cautiously, longingly, and confusingly” (Erni 575). The paper would therefore argue the political aspect of the lesbian consciousness of the protagonists and attempt to show desire as something still enjoying a de-politicised and at the same time a political space from primarily the vantage point of Judith Butler’s seminal text Gender Trouble: Feminism and the Subversion of Identity (1990) beside the queer film theory and feminist theory of critics like Adrienne Rich, Laura Mulvey, Liza Johnson and John Nguyet Erni.

Keywords: Identity, Desire, Queer, Shame, Heteronormative.
12 November 2021
SESSION I

Structural Forms of Gender Based Violence

Panel Chair: Ayça Eminoğlu

New Violence Against Women in the Context of the Pandemic: Prevention in the Face of Aggravation
Nadjiba Badi Boukemidja

Living in the Shadows: Conflict Trauma, Social Stigmatization and Fear Victims of Sexual Violence in Congo and Nigeria
Pınar Kadıoğlu

Bangladesh’s “War Heroines”: Questioning the Terminology
Sanchali Sarkar

State, Law and Ethnicity in the Context of Gender Based Violence in Turkey
Banu Kavaklı

Gender Based Violence: A Critical Analysis of Structural Violence
Smita M. Patil

The Responsibility to Prevent and Gender Based Violence in Conflict
Fulya Aksu & Utku Özer
NEW VIOLENCE AGAINST WOMEN IN THE CONTEXT OF THE PANDEMIC:
PREVENTION IN THE FACE OF AGGRAVATION

Nadjiba BADI BOUKEMIDJA / University Algiers-1-

Abstract

Violence against women remains a major threat to global public health and women's health in emergencies. According to the Health World Organization, globally, one in three women has experienced physical and/or sexual violence by an intimate partner or sexual violence by another person in their lifetime. This kind of violence against women tends to increase in all types of emergencies, including epidemics. Older women and women with disabilities are likely to be at risk and have additional needs. In addition, women who are displaced, refugees, or living in conflict-affected areas are particularly vulnerable. Also, domestic violence is about power and control, disempowering victims and undermining their confidence, which often makes it difficult to report such violence. Confinement and isolation, along with added stress, tension, and financial insecurity, can exacerbate existing abuse and control or trigger the first occurrence. In this context, working remotely during the Covid-19 pandemic has made reporting and seeking assistance even more difficult, especially when the victim cannot leave the home to go to work or perform other routine tasks. It may be impossible to make a simple call in private. There are additional risks of not being able to leave the home and not having the protection of the workplace, where a victim may be able to talk to co-workers or a manager and access information, services, and support in confidence during work hours. When women and girls do have access to and use the Internet, they face online forms and manifestations of violence that are part of the continuum of multiple, recurring and interrelated forms of gender-based violence against women. Despite the benefits and empowering potential of the Internet and Information and Communication Technologies (ICT), women and girls across the world have increasingly voiced their concern about harmful, sexist, misogynistic, and violent content and behavior online. It is therefore important to acknowledge that the Internet is being used in a broader environment of widespread and systemic structural discrimination and gender-based violence against women and girls, which frame their access to and use of the Internet and other ICT. Emerging forms of ICT have facilitated new types of gender-based violence and gender inequality in access to technologies, which hinder women’s and girls’ full enjoyment of their human rights and their ability to achieve gender equality. Terminology in this area is still developing and not univocal. In several official United Nations documents, and in particular the 2030 Agenda for Sustainable Development, reference is made to the general and inclusive term “information and communications technology”, while in other reports “online violence”, “digital violence” or “cyber violence” are used.

1-Protection of the abused woman against the provoking elements of violence
2-More violence against women through electronic means

Keywords: Violence, Pandemic, Women, Means, Internet.
LIVING IN THE SHADOWS: CONFLICT TRAUMA, SOCIAL STIGMATIZATION AND FEAR VICTIMS OF SEXUAL VIOLENCE IN CONGO AND NIGERIA

Pınar KADIOĞLU / Altınbaş University

Abstract

Patriarchal mind establishes sexual violence as a weapon of war. A gendered operative tool for the psychological destruction of the ‘enemy-other’. A strategic action leading to victory through creating a sense of helplessness and humiliation amongst the adversarial group members.

Established by the same mindset, social systems of gendered inequality and subordination facilitates the endurance of such suffering via in-group otherization of the victims. The survivors of the sexual violence in conflict zones often face with social stigmatization and isolation. They are shamed, blamed and perceived as ‘worthless’ by members of their own society. Thus, they often find themselves trying to cope with the constant abuse of in-group members, in addition to the trauma they carry from the inhumane acts of out-group members.

This paper aims to expose this phenomenon through the cases of conflict-ridden sexual violence survivors in Congo, and Boko Haram escapees in Nigeria, while highlighting the socio-psychological and cultural elements that enables such practices.

Keywords: Trauma, Sexual Violence, War
BANGLADESH’S “WAR HEROINES”: QUESTIONING THE TERMINOLOGY

Sanchali SARKAR / Basanti Devi College

Abstract

Violence is a pervasive factor of the human experience. It can be structural, cultural, and physical. In cases where violence is physical or bodily, the body it violates varies. And treating women’s bodies as sites of violence is not a notion that is predominantly familiar during peacetime, but also within the context of war; for instance 1971’s Liberation War in Bangladesh.

This paper takes into account the case of the ‘Virangana’, which means 'war heroine' or ‘brave heroine’ or ‘brave female soldier’, a term to describe women who were raped during the Liberation War. It was a way of honouring and recognizing women’s “sacrifice” and their contributions during Bangladesh’s freedom fight. Initially it was meant to designate all women who helped in the freedom struggle, for instance, the freedom fighters, political activists, and rape survivors who were raped by the Pakistani army. But gradually it started getting associated with only the women who were raped during the nine-month long Liberation War.

The paper attempts to question the intention behind essentializing the category of such women “used” during war. In the case of the wartime rape survivors in Bangladesh, the terms “Virangana” obscures the gravity of such a crime and homogenizes women’s diverse experiences and valorizes the sexual act and the women enduring it as purely political and strategically required.

Keywords: Bangladesh, Virangana, War, Liberation War, Heroines
STATE, LAW AND ETHNICITY IN THE CONTEXT OF GENDER BASED VIOLENCE IN TURKEY

Nur Banu KAVAKLI / Altınbaş University

Abstract

Gender-based violence is an important arena where one can decipher the asymmetrical relations of power as well as the gendered nature of the state and society. Gender-based violence in Turkey, and particularly honor crimes, provide a fruitful area for investigating the intersectionalities of gender and ethnicity because the state formulates the problem more along ethnic lines, as a problem intrinsic to the Kurdish population, rather than as a problem originating from the unequal gender order. In Turkey, especially in discourses produced by the state, honor killings are referred to as ‘custom and honor killings’, always emphasizing that the problem is confined to a particular region where backward tradition prevails. The responses of different segments of the civil society to this official discourse determine not only their distance to and relationship with the state, but also their course of action. Tradition can be conceptualized as a discursive formation in the sense Foucault defined a discursive formation as practices of which structure of possibility is not the individual or a collective, but the relation between the past and present based on a rule system that determines what is doable and recognizable as a comprehensible event. Tradition, then, is referring to a collectivity’s past to constitute their subjectivities, sensibilities and capacities. Understanding tradition as an analytical tool is particularly useful to comprehend ‘subject formation as a means of understanding how a particular discourse establishes its authority and truth within a historical moment’. The state cannot be analyzed in abstraction from history and the social struggles that shape it. The form of the state depends on who was mobilized in the social struggle, what strategies were deployed, and what they yielded. The state, as institutionalization of power, is dynamic and so is gender politics. As an actor in social struggle, feminism places several demands on the state. The state, in return constitutes women as social actors in gender politics. Here, the state itself is both an actor in social struggle and what is at stake in it. It is an interplay in which the structure of the state shapes the feminist movement and vice versa. This work aims to understand the relationship between the state, the law, and civil society through their responses to and ways of dealing with gender-based violence. The struggles and negotiations that mark this process enable us understand the dynamics of gender relations within the Turkish society, and more importantly, the gendered nature of the state structure.

Keywords: Gender-Based Violence, Honor Crimes, Turkey, State, Law
GENDER BASED VIOLENCE: A CRITICAL ANALYSIS OF STRUCTURAL VIOLENCE

Smita M. PATIL / School of Gender & Development Studies, IGNOU

Abstract

Indian democracy is one of the largest democracies in the world. The arrival of the pandemic has changed the lives of people across India. At the same time structured Indian society whose ideology and practices related to caste are drastically changing the life chances of Dalits. Caste operates at the psychological levels. It also impacts various facets of social and political life of Dalits. Impact of the COVID-19 pandemic has shuddered the lives of various sections of people across the globe. Dalits who do not have cultural, social and political capital will have to bear the brunt of the intersected nature of the caste and pandemic. COVID-19 has emerged as an equalizer in the popular imagination because it impacts the people across different caste, genders, class, race, class etc. However, atrocities on dalit women are rampant and increasing. Thus, this paper tries to address the violence against dalit women and its forms by stating the number of examples from the cases such as Hatras rape and so on. It maps the ways in which institutions like state, police, judiciary functions rather addressing the critical questions of violence based on structural violence. I also argue that how state denies justice to dalit women by demonstrating several cases.

Keywords: Caste, Gender, Patriarchy, COVID-19, Pandemic
THE RESPONSIBILITY TO PROTECT OR PREVENT: GENDER BASED VIOLENCE IN CONFLICT

Fulya AKSU / Altınbaş University
Utku ÖZER / Athens Institute

Abstract

Conflict affects men and women differently. While men are more likely than women to be conscripted into combat, to die as a result of war, and to be executed, women and children make up the vast majority of civilian losses, often outnumbering warriors. They are also more likely to be among refugee or internally displaced populations. Women are also more likely than men to be exposed to sexual violence. Nonetheless, women are less likely than men to participate in public or private decision-making. Despite a long history of widespread or systemic violence against women during armed conflict, gender concerns have been mostly disregarded in times of war until recently. Even though there has seldom been a war without gender-based violence, gender considerations were not included in the UN’s major programs until the 1990s. As a result of the post-Cold War political context and widespread media coverage of mass rape of women during the Bosnian war, the issue was brought to the attention of the international community. When the war had flared up in Bosnia and Herzegovina in 1991, one of the major aims of the warring parties was to establish homogeneous territories to claim for themselves. It therefore was a civil war based on ethnic conflict. This nature of the war made ethnic cleansing the main tool of parties and gender-based violence was used to this end. One of the most sophisticated aspects of violence and ethnic cleansing was the widespread and systematic rape of non-Serbian women of all ages, the majority of whom were Muslim. Women had also been deported in large numbers and held in camps. Gender based violence persisted long after international operations began, and it remained pervasive throughout the conflict, indicating that the issue received little attention despite the fact that women’s safety should have been a major priority given the frequency of gender-based violence in Bosnia and Herzegovina. Likewise, women were entirely excluded from the peace talks; they were not present in Dayton peace talks, and their views were not represented in the provisions of the accord. The inability to protect women in conflict, as well as their exclusion in the post-conflict regulations, showed the importance preventing gender-based violence before it took place.

The aim of this presentation is to discuss whether the international initiatives that have been shaped since the second half of 1990s have contributed to the prevention of gender-based violence in conflict. With this aim, the focus of the presentation will be the gender dimension of the Responsibility to Protect (RtoP) as a norm. Other developments aiming to prevent gender-based violence that took place before the adoption of this norm will also be included in the presentation. This way it will be possible to portray how gender-based violence evolved from a minor human rights problem to a severe threat to international peace and security during the course of the twentieth century.

Key words: Gender based violence, responsibility to protect, responsibility to prevent, Bosnian war, Resolution 1325
12 NOVEMBER 2021
SESSION II

Gender in the Labor Market and Economy
Panel Chair: Joanna Rak

The Role of Gender in Technology-Driven Economy During Covid-19 Pandemic: A Case study of BPO Industry in India
Avdhesh Kumar

Women in Power and Poverty in Sri Lanka; Challenges in Eradicating Extreme Poverty
Dissanayake DMSB, Suneth Primal, Wijethunga R, Jayasooriya BWGPB

A Qualitative Research on the Problems of Working Women
Emel Bahadir Yilmaz & Büşra Akcan

Gender-Based Analysis of Employees’ Quality of Working Life during COVID-19: A Quantitative Research on Banking Sector
H.Bektaş, A.D.Ünlü, D.T.Kiriktir, H.Ekelik

Women’s Employment during the Covid-19 Pandemic Process
Kübra Mert & Tuğba Kaplan

The Comparison of Turkey’s Male and Female Labor Force Participation to BRICS: From 1990 to the Era of COVID-19
Nimet Kalkan
THE ROLE OF GENDER in TECHNOLOGY-DRIVEN ECONOMY DURING COVID-19 PANDEMIC: A CASE STUDY OF BPO INDUSTRY in INDIA

Avdhesh KUMAR / Jawaharlal Nehru University

Abstract

The pandemic outbreak has impacted different sectors of the world economy. However, some of the sectors survived pandemic originated hurdles. These sectors were able to survive due to their technology-driven nature and quick adaptability of work approach. Among those sectors, business process outsourcing (BPO) is one of them. Generally, the BPO industry is considered to be gender-balanced. But the recent changes have marked a negative impact on the women workforce in this industry. Technology-Driven works have challenged the traditionally conventional jobs i.e. teaching and stitching which women were doing since the centuries. Feminist scholars claim that digital works have widened the workspace to a certain degree. As a result, the women workforces were being able to enter into technology-driven work since the 1990s in India. Pandemic has become the cause of hindrance of that growth of an already under-represented section of the society. Indeed technology-driven industry has provided the space to the larger sections of society. Technology and the internet-based economy has been projected as inclusive. The modern form of the economy does not discriminate based on someone’s caste, class, religion, race, creed and gender. Everyone has got an equal opportunity for their growth. Modern forms of jobs have replaced the traditional nature of labour. Studies claim that women were already struggling in the digital economy even before covid-19. The irony of technology-driven works is that one form of technology learning is not enough in the longer run. The demand for advanced technology and skill learning is the biggest challenge for the women workforce due to societal and patriarchal norms. Now the question is whether a neoliberal technology-driven economy gives equal benefits to all? The paper will be analyzing the relationship of technology and gender during Covid-19 in the context of the BPO industry. The work potential of the women exploited to date. Despite their strong presence, women failed to get their status in the workplace. Women labours are more demands to the certain types of jobs due to their nature and societal conditions. Women were projected historically as soft and chatty in workspaces. Therefore, the projection of 'woman' identity is itself a process of ghettoisation and derogatory. The recognition of the 'being' is necessary for identity politics. It decides the bargaining power of the being. This paper will try to understand the bargaining power of women in the economy during the pandemic. The study has used the ethnography method. This study has conducted interviews in the duration of August-December, 2020.

Keywords: Identity, Technology, Gender, BPO, Labour
WOMEN IN POWER AND POVERTY IN SRI LANKA; CHALLENGES IN ERADICATING EXTREME POVERTY

Dissanayake D M S B / Institute of Development Studies
Suneth PRIMAL / University of Colombo
Ramitha WIJETHUNGA / United Nations Development Programme
Jayasooriya B W G P B / Institute of Development Studies
Gunasekara K U W / University of Colombo

Abstract

Goal one of the Sustainable Development Goals (SDGs) is eradicating poverty. Women are an elementary factor in poverty as a cause, as well as a victim and witness. While the feminization of poverty sees the power of women in poverty alleviation, the poorest are mostly female-headed households. The target one of ‘No Poverty’ assesses the ‘proportion of population below the poverty line, by sex, age, employment status, and geographical location. The indicator strives to show two significant factors in eliminating poverty; the ‘population category’ and ‘location’. This paper examines the challenges in meeting SDGs’ target 1.1, by assessing the official data of the Central Bank of Sri Lanka, Department of Census and Statistics (DCS), and Sustainable Development Council Sri Lanka. The estimated total population in Sri Lanka in 2020 is 21.8 million, out of which 81 percent are in rural and Estate sectors. The women population is 52.1 percent, 23 percent of households in Sri Lanka are female-headed (DCS, 2012). Losing the husband causes the loss of significant support (Thomas & Ryan, 2008). In 2019, the female labour force reported 34.5 percent while it was reported 73 percent of males (DCS, 2019). Sri Lanka constituted 9.5% female persons with disabilities, and the economically inactive ratio of female PwDs is higher (84%) than the male (54.1%) (Dissanayake & Haesung, 2021). Nevertheless, post-war Sri Lanka had been taken several measures to reduce poverty, the poverty in the rural sector was reported as 80% while it was 8.8 percent in the urban sector (UNDP, 2019). This indicates that the ‘sex’ and ‘location’ are key challenges in meeting SDG target 1.1. The prevalent pandemic situation and its consequences, climate change effects, and the government agenda on fertilizer-free agriculture practices may intensify the problems and increase the gap. In considering women’s power and poverty, it can be seen that problems within women, among women, and over women create barriers for women’s socioeconomic empowerment to more positively contribute to achieving SDGs. Lack of empowerment is the fundamental disadvantage factor within women. This situation worsens with their health, education and skills, family ties, level of assets and access to resources, etc. Self-confidence and lack of strategic support of women for women in decision making, including in political spheres play a significant role in the disadvantage of women. Gendered roles that narrow the women’s space in socioeconomic and public life, including gender pay gaps, violence against women are some key barriers over women in their advancement. Therefore, a multidisciplinary approach is essential for combating poverty at all levels by giving strategic values for women in combating poverty.

Keywords: Sustainable Development Goals, No Poverty, Women, Power and Poverty, Challenges.
A QUALITATIVE RESEARCH ON THE PROBLEMS OF WORKING WOMEN

Emel BAHADIR YILMAZ / Giresun Üniversitesi
Büşra AKCAN / Trabzon Aile, Çalışma ve Sosyal Hizmetler İl Müdürlüğü

Abstract

The involvement of women in working life has revealed the importance of work-family life balance. It is known that female employees experience conflicts due to not being able to establish a work-family life balance during the working process and discrimination based on their gender in business life. The aim of this study is to determine the problems faced by working women in work, family and social life. The study sample consisted of 11 female employees. Data were collected using sociodemographic information form and semi-structured interview form. The semi-structured interview form consisted of 12 questions about work, family, and social life. Individual interviews held between 8 June and 12 June 2020 during the COVID-19 pandemic and lasted between 30 and 120 minutes. Descriptive statistics and analysis were used in data analysis. It was determined that the age of the women participating in the study was between 25-54 years. 8 women were undergraduates; 5 women had an income between 2300-3000 TL and 3 women between 3001-4000 TL; 5 women were single and 6 women were married. Two of women had a child, 3 of them had two or more children; 6 women did not have children. The following themes were obtained in the descriptive analysis: 1) Reasons for women to work, 2) Responsibilities of working women, 3) Problems related to gender, 4) Effect of work on family and social life, 5) Psychological aspects of working life, and 7) Success of working life. effect on promotion. In this study, working women reported that their main reasons for working were for economic and personal development. It has been determined that the problems related to home and work overlap due to the high responsibilities of married women, while the responsibilities of single women do not overlap. Some women had psychological problems due to their participation in working life, and some of them received psychological support for these problems. For this reason, women needed flexible working hours in business life. As a result, it has been determined that working women prefer to work more for economic reasons, have difficulty in balancing between work and family life, responsibilities based on gender roles predominate, therefore they cannot spare time for themselves, experience burnout and guilt, and stay away from promotion issues in business life.

Keywords: Working Women, Responsibilities, Economical Problems, Gender Roles, Burnout
GENDER-BASED ANALYSIS OF EMPLOYEES’ QUALITY OF WORKING LIFE DURING COVID-19: A QUANTITATIVE RESEARCH ON BANKING SECTOR

Hakan BEKTAŞ / İstanbul Üniversitesi
Adviye Damla ÜNLÜ / İstanbul Üniversitesi
Durdane Tuğçe KİRİKTİR / İstanbul Üniversitesi
Haydar EKELİK / İstanbul Üniversitesi

Abstract

The novel coronavirus disease (Coronavirus Disease - COVID-19) occurred as respiratory disease, viral pneumonia of unknown cause, in Wuhan, Hubei province, China, in late December 2019. Wuhan Municipal Health Commission reported the first case of COVID-19 to the World Health Organization (WHO) on December 31, 2019, and on March 11, 2020, WHO declared a pandemic. Since there was no vaccine or effective treatment for COVID-19 at the first stage, measures to combat COVID-19, especially quarantine and curfew, have begun to be implemented in many countries to prevent the spread of the disease. These measures have had significant transformative impacts on working life, family, and social life as on other aspects of life. Concerning this, this research aims at the gender-based examination of employees' quality of working life (QWL) during the COVID-19. The research question is how COVID-19 measures (taken by the government and firms) affected the QWL of women employees. The working life dimension of the quality of life (QOL) is expressed with the concept of QWL. The focus of QWL goes beyond job satisfaction; for example, it includes satisfaction with life outside of working life, general life satisfaction, personal happiness and subjective well-being (Sirgy et al., 2001: 242). QWL is related to job productivity and satisfaction, organizational commitment and low turnover rates, and it constitutes a significant dimension of life satisfaction and QOL (Sirgy et al., 2011: 297). With the implementation of policies to combat COVID-19, the importance of the research focused on the impact of alternative working models on QWL has increased. Before the pandemic, it was possible to argue that flexible working can increase women's satisfaction with work and family life together and increase their work-life balance (Chung and van der Lippe, 2018: 366). However, the impact of the pandemic on the work and family lives of women and men has been different. In this sense, the potential of the pandemic to deepen existing gender inequalities has been opened to discussion (Zoch et al. 2020, Yerkes et al. 2020). Research by Hjálmsdóttir and Bjarnadóttir (2020) showed how social changes such as childcare and housework caused by COVID-19 affect gender-based unpaid labor discrimination in a country at the top of gender equality indices, Iceland. The sample of this research is call-center representatives working in the banking sector because of the high rate of female employment, the convenience of the teleworking model, and the ability to quantitatively measure the work performance of the employee. The inclusion criteria of the sample are (1) working in a public/private bank, (2) being a dual-earner couple and (3) having worked in their current unit for at least two years. Interviews will be conducted with call-center representatives through the semi-structured questionnaire. This research on banking sector
employees during the COVID-19 period and modelling the quality of working life based on gender will contribute uniquely to the literature.

**Keywords:** COVID-19, Gender, Quality of Working Life, Call-Center Representatives
WOMEN’S EMPLOYMENT DURING THE COVID-19 PANDEMIC PROCESS

Kübra MERT / Recep Tayyip Erdoğan Üniversitesi
Tuğba KAPLAN / Karadeniz Teknik Üniversitesi

Abstract

Today, the position of the female and youth workforce, which is described as "fragile", is an important issue in the labour market and in the literature. The participation of women in the labour market affects this group from many economic and social dimensions. In parallel with the effect of the economy on the social superstructure, the place of women in the production process also affects their place in the whole of life (Kılıçaslan and Işık, 2016). It is possible to see women in business life in every period of history. However, the history of labour is mostly the history of male workers (Makal, 2010: 13). Therefore, researchers are less interested in women's labour. Especially with the proliferation of multinational enterprises with gender-specific hiring policies (Stichter, 1990), women's participation in lucrative employment increased after 1960s due to factors such as social, cultural, lifestyle, political changes, and related legal regulations (Ece, 2019). The low level of women's participation in employment poses an important obstacle to women's capabilities and makes social development impossible (Karabıyık, 2012: 237). In addition, women generally work in labour-intensive, but unqualified and low-paid jobs (Aytaç et al., 2002). This social problem is on the agenda not only in underdeveloped and/or developing countries, but also in developed countries. Despite these, the increase in women's employment, which can be observed numerically in recent years, has not changed the position of women in their still fragile business life. Generally, businesses tend to dismiss women first when they want to implement their downsizing strategies/in the event of an economic crisis. The Covid-19 pandemic, which has affected the whole world since the beginning of 2020, has created such a crisis environment. In addition to the effects of the Covid-19 pandemic in the field of health, it has brought many regulations while causing economic, social, and psychological consequences. As of March 2020, partial or full closure regulations have been implemented in more than 100 countries (Şenol and Zeren, 2020: 8). According to Bayar et al. (2020), the economic impact of Covid-19 points to a significant decrease in average incomes, and although it tests employees, it has undoubtedly affected more vulnerable income groups. At this point, it is necessary to reveal the effects of the Covid-19 pandemic on women's employment. The aim of this study is to examine the effects of the Covid-19 pandemic on women's employment worldwide and in the context of Turkey. According to the preliminary findings of the study, when the employment rates for the years of 2019 and 2020 are compared; it is seen that while male employment decreases by 3.32% in high-income countries around the world, female employment decreases by 3.76%. In low-income countries around the world, the situation becomes more striking and male employment decreases by 2.45%, while female employment decreases by 4.72% (ILO, 2021). The study, which deals with the effects of Covid-19 on employment in the context of gender, is expected to contribute to the literature theoretically and practically since studies in this direction are not sufficient yet.

Keywords: Gender, Women, Economy, Labour Force, Covid-19
THE COMPARISON OF TURKEY'S MALE AND FEMALE LABOR FORCE PARTICIPATION TO BRICS: FROM 1990 TO THE ERA OF COVID-19

Nimet KALKAN / Karadeniz Teknik University

Abstract

A balanced labor force distribution is one of the critical points for a sustainable growth economy (Choudhry, Marelli, & Signorelli, 2010; Stevens, 2010). This balance should be considered in terms of gender together with an economic perspective. Despite the male-dominated workforce dominance of the past, today's women-oriented work perspective is developing at an increasing level. However, it is a fact that the female labor force plays the second fiddle compared to the male (World Bank). Researches justify this situation with women's inadequate education, cultural prejudices, etc (Mehrotra & Parida, 2017). However, despite these conditions, women's labor force participation rates increase in crisis-era, especially in developing countries, and explained by the "added worker effect" approach (Lundberg, 1985). Turkey's position in those expected conditions like similar to some countries while having some differences. In this regard, the research aims to present a descriptive picture within the framework of BRICS countries and Turkey and present the striking points in the female labor force in Turkey basing on the critical observations. Arising this comparison is from that Turkey has openly declared her intention to include the BRICS, the group of the world's rising powers. Turkey's involvement in the BRICS Summit, 2018, and the recognition of its potential to include in the group in terms of its economic indicators created many studies comparing these countries to Turkey. I hope that a study dealing with Turkey and the BRICS in terms of the female labor force will reveal the invisible and bring new perspectives to the issue.

A second aim of the research is to answer the questions those how Covid-19 affected the labor force in general, the female and in particular, how similar or different this effect is with previous crisis periods. Discussing the answers to these questions can bring an initiative expansion in restructuring the female labor force and eliminating the deficiencies with new policies in the new world order, in which Covid-19 has led to sharp changes and regulations.

According to the results, the first point is that the male labor force participation rate is higher than the female for all countries. China draws attention to having the closest ratios of male and female. Turkey has the lowest rate of female labor force between 1996-2010. Since 2007, Turkey has had the highest upward trend. As a result, even though an increasing trend has entered into force, the data of nearly 30 years tells us that female labor force participation should increase much more.

The supreme difference of Covid-19 from the effects of other crises is that it has narrowed the labor force participation rates in all countries, regardless of gender. Furthermore, it makes one feel that this contraction may continue in the coming years. In favor of the outcome of this evaluation, the later stages of the research should probe these points: Could the resurgence period created after Covid-19 be an opportunity to eliminate the inequality in
female labor force participation? Can the female labor policies of China, Russia, and Brazil be a lead for Turkey, integrating with the balanced wage practices and good work conditions? Can Turkey find a place among the fast-growing countries in 2050, with the support it will receive from the female labor force?

**Keywords**: Labor Force, Female, BRICS, Turkey, Covid-19.
12 NOVEMBER 2021
SESSION III

Gender in the Media
Panel Chair: Smita Patil

The 8M Portuguese Feminist Strike in the News
Célia Taborda Silva & Carla Cerqueira

Gendered Crisis of Democracy in Poland: Delegitimization of LGBT to Secure Support for Authoritarian Abuse?
Joanna Rak

Media Representation of Female Candidates Intending to Participate in South Africa’s 2021 Local Government Elections during the 2021 COVID-19 Pandemic
Tshegofatso Modubu

Women, Media and Migration: The Gendering of a Pandemic in India
Pranta Pratik Patnaik

Trending Feminism: From Ink to Web Impact of Digital Activism on Women Empowerment Movements
Pallavi Mahajan
THE 8M PORTUGUESE FEMINIST STRIKE in THE NEWS

Célia Taborda SILVA / Lusófona University
Carla CERQUEIRA / Lusófona University

Abstract

Throughout history women have conducted several protests, some of which were framed by the feminist movement. Feminism has been asserting itself since the 19th century and its struggles have evolved, with current studies pointing to the existence of three waves of the feminist movement (Kaplan, 1992; Cerqueira, 2012), each corresponding to demands and conquests of rights for women. Each wave of protest had its own collective action "repertoire" (Tilly, 2004), introducing innovation into the protest cycles (Tarow, 1998). There is, however, some research that foretells the emergence of a fourth wave of the feminist movement (Cockrane, 2013; Chamberlain, 2017) marked by the digital world, transnational demands, intersectionality and the inclusion of new agendas and performance repertoires. In the latest demonstrations organised by the Western feminist movement, the strike was introduced as a performance, an innovation in its repertoire of action. In Portugal, after 2018, the strike was called by the 8 of March Collective (which included civil society organizations, collectives and individuals), which introduced the strike as being essentially for workers, but also students, consumers and domestic care players. The low adherence to the strike by the largest Portuguese unions made the strike symbolic, but the considerable number of participants showed that the idea was well received in Portuguese society, just as it had been in neighbouring Spain.

In this sense, given the importance of media communication for social movements, our main objective in this research is to understand how they placed the theme of the strike in the public sphere. Based in the digital pages of the Portuguese newspapers considered of reference Expresso and Público (2019), and using a content analysis, in our presentation we intend to understand the way they looked at this innovation of feminist movement introduced in the international women's day demonstrations. With this analysis tried to understand the role of news coverage in the visibility of the protest and whether it contributes to the recognition of the advocated agendas. Furthermore, this analysis based on media content allows us to understand whether the characteristics associated with the so-called fourth wave of the feminist movement appear highlighted in the mainstream media. The results demonstrate that the newspapers analysed gave little visibility to the 8M feminist strike. The feminist strike did not manage to put the major themes of the movement on the journalistic agenda, that is, it did not work as a journalistic lever. However, it allowed the International Women's Day to be repoliticised, i.e. to be presented once again as a day of struggle and not just of celebration.

Keywords: 8M, Feminist Strike, Portugal, News Media Coverage
12 NOVEMBER 2021
SESSION IV

Gendered Experiences of Migration
Panel Chair: Fulya Aksu

Changing Borders and Women as the Narrator: The Case of Syrian Circassians in Turkey
Eylem Akdeniz Göker

The ‘Gendered’ Subaltern, Migration and the Theatre of the Oppressed: Defining New Cultural Landscape During Pandemic in India
Anirban Debsarma & Sreemoyee Sarkar

Spatial Experiences of Syrian Refugee Women in Istanbul
Banu Kavakli
THE ‘GENDERED’ SUBALTERN, MIGRATION AND THE THEATRE OF THE OPPRESSED: DEFINING NEW CULTURAL LANDSCAPE DURING PANDEMIC in INDIA

Anirban DEBSARMA / Central University of Jharkhand
Sreemoyee SARKAR / National University of Study and Research in Law

Abstract

This paper is looking forward to the theoretical marker ‘Subalternity’ by Antonio Gramsci and ‘Theatre of the Oppressed’ by Augusto Boal shedding light on the collective yet ‘gendered’ struggle of mass migration of the ‘inferior rank’ labourers in the pandemic-stricken socio-cultural circumstances. In December 2019 the world was hit by a new virus SARS-COV-2 which soon spread from one country to another infected more than 225 million people and has killed more than 4 million. Nation-wide Lockdowns throughout the world were called for safety. But whose safety? The rapid spread of the highly contagious COVID-19 pandemic situation has prompted the Government of India to implement the nationwide lockdown on short notice, putting strict restrictions on mobility, transportation links, commercial activities and any social interactions. It precipitated a severe crisis of mobility for the internal ‘subaltern’ migrant population stranded in different urban, semi-urban pockets, seeking to return to their homes, safely. The plight of the ‘gendered’ subalterns was the worst. The sharp rise of domestic violence, child marriage, sexual abuse, unwanted pregnancies and baby births, teen pregnancies, increased risk of pregnancy-related deaths, exposure to unhygienic sanitation conditions, reduced access to vital health care services, exclusion from potential Covid 19 treatment, a greater burden of domestic and care work, economic and physical hardship and exploitation, reduced financial independence and future job prospect, etc. show how gender gap skyrocketed during the Covid 19 Pandemic. Can Theatre of the Oppressed as a methodology effectively address this gender-layered ‘subalternation’ and ‘subalternization’ of the pandemic induced migration? Therefore, the present work tries to examine the space of the Theatre of the Oppressed methodology creating an activism-based discourse for the 'subaltern' and the 'gender divide' in it, who rather remain 'invisible' to the eyes of the state. It also addresses the limitations of the new normal public policy relief and psycho-social desperateness of the migrating subaltern population in terms of mobility, physical and mental hardships and trauma and gender disparity and vulnerability. The research paper further experiments on the scope of active participatory theatre for and by ‘gendered’ and ‘subaltern’ ‘spect-actors’ during the pandemic, during migration, defining a new cultural landscape of 'gendered subaltern' 'spect-activists'.

Keywords: Pandemic, Migration, Gendered Subaltern, The Theatre of Oppressed, Gender Gap, Gender Divide
SPATIAL EXPERIENCES OF SYRIAN REFUGEE WOMEN IN ISTANBUL

Nur Banu KAVAKLI/ Altınbaş University

Abstract

It has been more than a decade since the first wave of Syrian refugees crossed the border to Turkey as part of Turkey’s open-door policy. Although, over time, the Turkish State has altered its admission policies and started to apply a tighter border patrol, the official number of Syrians in Turkey surpassed 3.7 million as of November 2021. During the early periods of refugee flow, the state has hoped to contain the Syrians in the few refugee camps located near the border. However, soon it became obvious that only a minority of Syrians preferred to be longtime camp residents. With the relative share of camp residents declining steadily, today more than 98 percent of the Syrians in Turkey are urban refugees, scattered over Turkey and concentrated in metropoles and bigger cities. Istanbul, recognized as the commercial, financial and cultural capital of Turkey, has been receiving its share of refugees since the onset of population mobility due to the war in Syria. Even though the actual number is estimated to be higher, official figures indicate that Istanbul is host to almost 600 thousand Syrians, who are trying to survive amongst harsh and hostile conditions. The difficulties involved in obtaining a work permit render Syrians a reserve army for the informal sector leave them more vulnerable dismal work conditions, insecurity and low pay. The difficulties experienced in the access and provision of basic necessities and social services are harder for women and children. Integration to social life and participating in the public sphere are particularly hindered for this social group due to financial difficulties, housing problems, prejudice and discrimination. Especially for the women who are confined to indoors and are devoid of the social networks and support mechanism of back home, the lived experience of Istanbul is far from being liberating. On the contrary, their lives are limited spatially and in content. Spaces are not just physical places but have significant effects on the construction of meanings and identities. The perception of and identification with a city is full of subjective meanings and these are realized by the experiences of both the locals and the newcomers. The subjective experience of Istanbul as a living space varies for different groups and is definitely different for more vulnerable groups such as women and refugees. Lived experiences of space are also gendered experiences. The realization that spatial and social relations are interconnected enables the comprehension of how asymmetries of power and access are constructed and experienced. The spatial experiences of Syrian refugees women, and their lived experience of Istanbul in particular, are unique. Based on interviews with Syrian refugee women living in Istanbul, this work discusses the experience of the city as a living space and what it means to live in Istanbul as a refugee woman.

Keywords: Syrian Refugees, Gender, Lived Experience of Space, Istanbul
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