Congress on Gender Studies | CGS22: Appearances of Violence | 16-18 November 2022

CGS22
ABSTRACT BOOK

CONGRESS DATES: 16-18 NOVEMBER 2022

Papers are invited on topics related, but not limited to:
- Gender-based violence
- Gender and Migration
- Gender and Health
- Gender and Economy
- Gender and Politics
- Gender and Human rights
- Gender and Religion
- Gender and Leadership
- Gender and Literature

Keynote Speech by Prof. J. Ann Tickner

"Celebrating 100 Years of IR Feminism"

Contact Information: Web: https://gendercongress.com
E-mail: gendercongress@gmail.com
Congress on Gender Studies
CGS22: Appearances of Violence
2022 16 - 18 November
CONGRESS ON GENDER STUDIES CGS22:
Appearances of Violence
16-18 NOVEMBER 2022

Karadeniz Technical University’s Women’s Studies Application and Research Centre, (KTÜKAM)
Altınbaş University Gender and Women’s Studies Research Centre (TOKAMER)
Karadeniz Technical University Centre for Strategic Research (KTÜSAM) ATINER Greece,
CESRAN International, UK

Congress Program

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<th>16 November 2022</th>
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| 09.45 - 11.30 | 1st Session |
|----------------|
| Panel Chair: Utku Özer |

Gender and Literature I

- “A Memory of Violence: Nadia Hashimi’s A House without Windows and Khaled Hosseini’s A Thousand Splendid Sun” Antara Chandra
- “Communal Scapegoat: Women, Sexual Violence and Literature” Arushi Brotia
- “We are the Violated Daughters’: A Study of Various Forms of Violence on Women in the Selected Texts” Trayee Sinha
- “Male Tyranny Funneled Through Violence: The Plight of Women in Etaf Rum’s A Woman is No Man” Wahiba Nouioua
- “Meena Kandasamy’s When I Hit You: Or A Portrait of the Writer as a Young Wife: A Tale of Marital Abuse and Retribution” Khedidja Chergui
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<tr>
<td>11:45–13:45</td>
<td>2nd</td>
<td>Fulya Aksu</td>
<td><strong>Gender and Literature II</strong></td>
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<td>- “Lesbian Poetry of Carol Ann Duffy” <em>Barış Ağır</em></td>
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<td>- “Reflection on Invisible Discrimination Against Female Writers and Translators” <em>Mahak Rathee &amp; Seyed Masoud Noori</em></td>
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<td>- “Lesbians in the Jewish Shtetl: Isaac Bashevis Singer’s Take on Situational Vulnerability” <em>Myriam Ackermann Sommer</em></td>
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<td>- “Images of Women in Nigeria Biafra War Igbo Fiction: Insights from Tony Ubesie’s Isi Akwụ Dara n’Ala” <em>Chinedu C. Ezebube, Ogechukwu F. U. Chukwuneke, Chioma M. Akaeze</em></td>
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<td>- “Politics of Justice in Margaret Atwood’s The Handmaid’s Tale” <em>Lina Serir</em></td>
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<td>- “The Concept of House in Modern Arab Women's Poetry: Ḟattā Atakhallā ‘an Fikrat al-Buyūt by Īmān Mīrsāl as a Model” <em>Rawand Sliman-Baraky</em></td>
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<td>14.00–15.30</td>
<td>3rd</td>
<td>Esra Elif Nartok</td>
<td><strong>Gender and Violence I</strong></td>
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<td>- “A Netnographic Analysis of Instagram Articles by Ayşe Arman on Berfin Özek: The Acid Attack Case” <em>Burcu Asena Salman</em></td>
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<td>- “Women Acid/Burn Survivors: Phenomenological Study of Lived Experience” <em>Rabia Farooqi</em></td>
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<td>- “An Overview of The Female Genital Mutilation/Cutting Practice Among Muslim Immigrants In Malaysia” <em>Siti Nur Afiqah Zahari Zaareeni Azmi</em></td>
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<td>- “Gender-Violence and Crisis: Voice(S) Resisting the Rape Cult Within Indian Power-Politics” <em>Suparna Roy</em></td>
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<td>- “Sexual Violence and Consent: An Ancient Historical Perspective” <em>Joana De Jesus Mira Pinto Salvador Da Costa</em></td>
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<td>15.45–17:00</td>
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<td>Enkelejda Cenaj</td>
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<td>- “Domestic Violence in Rural India and Salishi- Role Ofcommunity Response to Solve This Social Evil” <em>Swarnendu Chakraborty</em></td>
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<td>- “Gendered Paradigm of Domestic Violence: A Case Study of Bahni Village of Gumla District in Jharkhand, India” <em>Sreemoyee Sarkar</em></td>
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<td>- “Domestic Violence Against Women and The Impact of The Covid-19 Pandemic” <em>Enkelejda Cenaj</em></td>
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**Gender and Migration**

- “Gender and Migration: Can We Talk About Feminization of Migration?” **Buket Ökten Sipahioglu**
- “Human Rights Violations of Venezuelan Female Immigrants in Mato Grosso Do Sul, Brazil” **Carolina Aires Marangoni & Thaisa Maira Rodrigues Held**
- “Girls’ in Irregular Migration in The Northern and Eastern Migration Corridors” **Fathima Azmiya Badurdeen**
- “Liminal Citizenship and Sub-Saharan African Migrant Women in Morocco: Impact and Survival Strategie” **Hanane Darhour**
- “Feminization of Migration, How Does Gender Perspective Affect Research?” **Banu Kavaklı**

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**Celebrating 100 Years of IR Feminism**

- **Prof. J. Ann Tickner**
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<th>Panel by Women in Foreign Policy Initiative: The Women, Peace and Security Agenda: History, Politics, and Practice</th>
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| 10.30–12.15| 6th     | Bilge Sahin          | • “The Women, Peace and Security Agenda: Negotiations between Feminist Approaches and Global Politics” Bilge Sahin  
• “National Action Plans in the MENA Region: Insights for the Effective Implementation of the Women Peace and Security Agenda” Burcu Ozdemir Sarigil  
• “Women, Peace and Security Agenda for UN Peacekeeping: Gender Mainstreaming Peace Actors” Gizem Bilgin Aytac  
• “WPS Agenda and Feminist Foreign Policy: A Fresh Perspective for Turkish Foreign Policy” Zeynep Alemdar  
• “Integrating SDGs and WPS Agenda” Bezen Balamir Çağkan  
• “Incorporating Climate Change into the WPS Agenda: A Human Security Perspective” Aysegül Gokalp Kutlu |
| 12.30–13.30| 7th     | Seema Shekhawat      | Gender and Politics                                                                                                                                                 |
| 13.45–15.00| 8th     | Alper Tolga Bulut    | Gender, Politics and Economy                                                                                                                                            |
|            |         |                      | • “Gender Equality Bill and Sustainable Development in Nigeria” Omosefe Oyekanmi  
• “Exploring Political Identity of Women in Bengali Fiction: Tales of Gender and National Consciousness” Priscilla Namrata Rozario |
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| 15.00-16:15 | 9th     | Berna Ekal                   | • “Femonationalist Discourses in Far-Right Parties” *Rukye Patan*  
• “Lessons From Women’s Leadership - A Case Study: South Asia in The Last Half-Century” *Seyed Masoud Noori & Tasmim Mouly*  
• “Gender Pay Gap on A Global and National Scale” *Banu Kavaklı* |
|           |         |                              | Gender at War and Peace I  
• “How Do Masculinities Shape War? Looking Ukraine-Russia War Through Gender Lenses” *Elif Ezgi Keleş*  
• “Positioning Feminity Against War and Peace in The Male Society” *Çiğdem Elbir & Ayça Eminoğlu*  
• “International Relations, Feminist Foreign Policy and the Enduring Search for Peace” *Zuhal Yeşilyurt Gündüz*  
• “When Violence Is Normal”: Gendered Violence in India and Beyond” *Seema Shekhawat*  
• “Gender Based Violence in Times of Crisis: Experience Of Women And Girls With Disabilities In Nigeria” *Odirin Omiegbé* |
| 16.30-17:45 | 10th    | Prerana Srimaal              | Gender at War and Peace II  
• “The Feminine Corporeality Re-Identification” *Elham Vatankhahan*  
• “Women’s Position in Israeli Army” *Hakan Küçük*  
• “The Impact of Conflict and Trauma Narratives on Identity: The Nagas After the Second World War” *Moamenla Longkumer & Prerana Srimaal*  
• “Rape, Refugeeism, And Ruins: Gendered Violence and Intra-Family Trauma in The Post-1945 Alpine-Adriatic Region” *Dagmar Wernitznig* |
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<td>10.30-12.00</td>
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<td>Rüya Yüksel</td>
<td><strong>Gender and Arts</strong>&lt;br&gt;• “Historicizing Gender-based Violence on Turkish Stage: Performing Queer Testimonies and the 1980 Turkish coup d’état” <em>A. Berkem Yanıkcın</em>&lt;br&gt;• “Gender and Festival: An Inquiry of Women’s Involvement in Egungun Festival in Ibadan” <em>Akinkunmi Afeez Akinlabi</em>&lt;br&gt;• “Representations of Violence Against Women and Nation in Shidai Manhua (Modern Sketch), 1934-1937” <em>Asia Adomanis</em>&lt;br&gt;• “(Re)Presenting Political Deconstruction of Love -Intimacy and Affection: A Filmic Contemplation” <em>Debjani Halder</em>&lt;br&gt;• “Preponderance of Patriarchy in Mahesh Dattani’s ‘Dance Like a Man’” <em>Savita Boral &amp; Divyabha Vashisth</em></td>
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- “The concept of violence - Comparison of the Belém do Pará and Istanbul Conventions” *Alexandra Sipos & Antonio García Cazorla*
- “Khap Panchayats in India – Sites of Honour, Violence and Citizenship” *Prerana Srimaal & Malavika Menon*

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<td><strong>Panel Chair:</strong> Qaisar Khalid Mahmood</td>
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**Gender and Health**

- “Living with Risk: Knowledge and Attitudes Towards Breast Cancer Among Pakistani Women Students” *Qaisar Khalid Mahmood & Naila Rafiue*
- “Role of Cognitive Emotion Regulation and Humor Style in Marital Satisfaction of Female Seeking Infertility Treatment” *Saira Ijaz & Rabia Farooqi*
- “A Literary Embodiment of Misogyny Against Postpartum Depressed Women” *Fatima Zahra Def & Nadia Ghounane*
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<td>J. Ann Tickner</td>
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<td>Centre for Gender Studies at Götingen University</td>
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<td>Hanane Darhour</td>
<td>Ibn Zohr University</td>
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<td>Alida Binte Saqi</td>
<td>Department of Law and Human Rights University of Asia Pacific</td>
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<td>Tanveer Ahmad Khan</td>
<td>International Socioeconomics Laboratory Harvard University</td>
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16 November 2022 - Wednesday  
09:45-11:30  1st Session

Panel Chair: Utku Özer

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A MEMORY OF VIOLENCE: NADIA HASHIMI’S A HOUSE WITHOUT WINDOWS AND KHALED HOSSEINI’S A THOUSAND SPLENDID SUNS

Antara CHANDRA/National Institute of Technology Goa

Abstract

Khaled Hosseini’s *A Thousand Splendid Suns* is set in Afghanistan, a land ravaged by the clash of foreign forces and local warlords to such an extent that it has turned into a space implying migration, broken homes, uncertainty and an acute crisis of fragmented identity for its people. In this poignant novel, a wife named Mariam kills her husband in an act of defence following years of abuse, beating and psychological violence. *A House without Windows* by Nadia Hashimi opens on similar lines as the protagonist is found implicated in the murder of her husband that entails a long period of trial which is almost destined to end in execution within a justice system rattled by frequent changes in law and the government. Built on the two novels, this paper would seek to underline the repetitive violence that is perpetrated on women in a society which is severely affected by constant flux and instability thus resulting in a cessation of progress and emancipation. The social history is invariably entwined and adversely influenced by the political history that forced women to forego their rights and autonomy in terms of education, culture, socio economic choices and religion. This history is connected to the construction of a memory which keeps getting replicated and consolidated in the macrocosm of a race. The woman was chained to suffer with absolutely no rights over her own body or faculties where every decision would be taken for her by a man. The aspect of brute physical power gained the determining force in a society because of the constant wars, and this inadvertently left the women in the mercy of men. This analysis would be based on the concept of memory studies as to how history, discursive encoding and cognitive bias work together in an environment of instability to strip women of their entire agency, while infinitely reconstructing a memory of perpetuating and normalising gender violence.

**Keywords:** Violence, Instability, Women, Memory, Reconstruction.
‘WE ARE THE VIOLATED DAUGHTERS’: A STUDY OF VARIOUS FORMS OF VIOLENCE ON WOMEN IN THE SELECTED TEXTS

Trayee SINHA / Diamond Harbour Women’s University

Abstract

“Gender norms shape and are shaped by power structures, the positioning of human subjects within these structures are central to all feminist theory”.

Cynthia Cockburn

The appearance of violence in the society is multifaceted. Violence, as observed by many theorists and practitioners, is a destructive natural force. Whenever the issue of violence is addressed, it is the living beings who are under scanner because without the pulse of life the pain and sufferings of violence is not possible to feel. If one hurts a statue; it cannot express its feelings, maximum consequence is that the statue is broken. But in case of living individuals; violence plays its affective role. The predominant heteronormative structure of the society makes women worst victims of violence although the contemporary trend of violence expands from gender binary to diversities and contemporary research also intends to focus that. Following Michele Bograd’s concept, violence against women stems from different inequalities on the societal level. (Bograd, 1990) The terms ‘femicide’, ‘gendercide’ indicate a wide area of gender-based violence. Literature reflects violence in various ways. Alice Walker’s Colour Purple, Helen Yglesias’s Sweetsir, “A Jury of Her Peers” by Susan Glaspell, “The People of Color” by Jean Thompson represent women’s violence at various levels.

The present paper attempts to focus on violence on women in contemporary times through the reading of selected texts by various writers. Jennifer Crusie, Hillary Monahan, Laura Lee Guhrke and Gabriel Tallent’s selected texts will be examined to represent violence on women in various contexts. The time span of the selected texts would be between 2004 and 2017.

Since violence on women is a global phenomenon and structural violence is rooted from the structural inequalities of the society, therefore women across cultures are oppressed at physical, mental, psychological and sexual levels. Intersectionality has become the part and parcel of understanding gender violence. Since violence on women is worked out at various empirical level research work, it is also necessary to focus on the literary texts which would conceptualise violence on women in daily life.
The texts selected from the above-mentioned writers will examine

1. Violence on women’s bodies at different levels through the analysis of narratives
2. The root causes of women being the worst victims of violence
3. In spite of being the victims of rape, sexual abuse, stalking how women come forward to resist the aftereffects of violence
4. The changing nature of violence from the social to the global level

**Keywords:** Structural Violence, Global, Women, Literary Texts, Resistance.
MALE TYRANNY FUNNELED THROUGH VIOLENCE: 
THE PLIGHT OF WOMEN IN ETAF RUM’S A WOMAN IS NO MAN

Wahiba NOUIOUA / Algiers Training College

Abstract

The present article looks critically at the philosophy of male domination and female subordination flagged by the existentially debilitating cultural norms whereby male violence against women is justifiably tolerated. The dialectical coexistence between men and women, channeled very often via patterns of violence is accorded a comprehensive treatment in Etat Rum’s novel, A Woman Is No Man. The article will explore from a feminist perspective the feminine lot of f Isra and her daughter Deya, two Palestinian immigrants living in America, obliged to succumb to patriarchal whims seeking to subdue and encaged them in instrumental and auxiliary roles. The male surveillance and violence that Isra is subjected to in her conjugal union is expressive of a normative masculinity, that enacts social conventions and sex stereotyping to find legitimacy within the matrix of gender intelligibility. Understandably, in a male normative society, like Isra’s, a man is a man by virtue of the exertion of authority and assertion of supremacy over women. On the other hand, Isra, accustomed as she is to live up the role of the pawn in this game of sex role, is coerced by her mother-in-law to patiently bear the wounds of crucifixion and bow down submissively to her husband’s assaults.

The article will show that a significant difficulty in combating the status quo occurs when this male authority becomes camouflaged under a disfranchising cult of femininity which likens the female’s docility and passivity with her virtuosity. Under intoxicating discourse of female righteousness, women like Isra are also called to tame their potentials for the fulfillment of their wifely and motherly avocations. Any pursuit of personal worth beyond the marital boundaries is awful to contemplate for Isra, whose reproductive capacity to preferably bear male children becomes a decisive condition in measuring her self-validation. Rum devotes a significant attention to show how women’s raison d’être is geared exclusively towards accomplishing the domestic roles decreed by the patriarchal order and crucify their talents at the altar of egoistical male interests. The article will insightfully point out that the harassment and violence incurred by the protagonist can dangerously wreak incurable psychological scares which hamper her autonomy and sense of self-worth as a woman.
The constraints maintained against women seem to weigh heavily on Deya who refuses to incarnate the lot of her deceased mother and decides to castrate the paternalistic dictates that marshal against her dreams for self-entitlement. The truth about her mother's tragic death, as will be explored, would further inflame a dissident determination to apply for college, and forge an emancipatory pathway free from patriarchal clutches.

**Keywords:** Etaf Rum, Men, Patriarchy, Violence, Women.
Panel Chair: *Fulya Aksu*

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LESGIAN POETRY OF CAROL ANN DUFFY
Barış AGIR / Osmaniye Korkut Ata University

Abstract

Like other feminists of the first wave feminist movement, British poet Carol Ann Duffy focuses on male dominance or patriarchy and, like most feminist writers, describes and analyzes the numerous ways in which male domination or patriarchy distorts women’s lives in her poetry. In addition to her explorations of the interaction between men and women, Duffy is well-known as a lesbian who has maintained a long-term relationship with a female poet. By writing about lesbian relationships, Duffy has demonstrated a certain level of maturity in looking inward at women themselves and investigating other ways in which women are implicated in the reproduction of patriarchy and in their own oppression, in demonstrating an awareness of the depth and breadth of male dominance and the difficulty of overthrowing patriarchy, and in exploring female identity in her poetry. This study will analyze her poems regarding the exploration of female identity in lesbian relationships in light of Adrienne Rich’s lesbian feminism. The study focuses on the female identity in Duffy’s lesbian poetry, in which the female is defined as androgynous, lesbians are described as having both sameness and diversity, and desire between women is acknowledged.

Keywords: Lesbian Poetry, Carol Ann Duffy, Androgynous, Desire.
REFLECTION ON INVISIBLE DISCRIMINATION AGAINST FEMALE WRITERS AND TRANSLATORS

Mahak RATHEE / Global Representative (India), Roya Institute for Global Justice

Seyed Masoud NOORI / New York University (NYU)

Fortunately, there have been a lot of debates and discussions on the topic of Gender Inequality at the international and national level, and even by individuals, NGOs, etc., and almost all sectors are impacted by it. Nevertheless, many invisible discriminations against women are still not sufficiently investigated.

One such sector where less attention has been paid to Gender Inequality is invisible discrimination against women in the field of writing, translation, and publication.

Gender Inequality in the field of Literature remains a less noticed issue, and a lot of excellent work by female authors does not get due recognition as the work of their male counterparts does.

It has been revealed by statistics that 81% of the readers of the top ten bestsellers written by women are women, and only 19% of the readers are men. The margin is a little less but exists in the case of non-fiction as well. This clearly depicts that though the readers of books written by male authors are both men and women, but to the contrary, most readers of the books written by female authors are women only.

This is one of the reasons why many famous female authors wrote under male pseudonyms. Some such female authors include Joanne Rowling (J.K. Rowling), Mary Ann Evans (George Eliot), A.M. Barnard (Louisa May Alcott), and the list goes on. They have taken this step to get recognition in male-dominated circles and to encourage male readership. There can be several reasons behind this, but one primary reason is that male readers do not accord as much authority to female authors as they do to male authors. Another reason can be that male readers feel that the books written by female authors have nothing to offer and won’t relate to them.

This not only creates Gender Inequality, but if the male members of the society do not read books written by female authors, then they do not see things through the lens of a female and keep on living and understanding the world from the male perspective. This can be a dangerous situation for society at large, and this will further increase gender inequality. On the other hand, Literature can be an excellent way to bridge the Gender Inequality gap and make men see the world through the
lens of a female and understand their challenges, as well as their perspective, and this can be done if there is more awareness and motivation to read the books written by female authors.

The Research Paper will cover the present scenario, the challenges faced by the female authors and translators, the causes behind this inequality, and the probable solutions to the issue of Gender inequality in the field of writing, translation, and publication.

**Keywords:** Female Writers, Female Translators, Discriminatory Readers, Invisible Discrimination.
LESBIANS IN THE JEWISH SHTETL: ISAAC BASHEVIS SINGER’S TAKE ON SITUATIONAL VULNERABILITY

Myriam Ackermann SOMMER / Yeshivat Maharat (NYC)

Abstract

Zeitl and Rickel” (translated by Mirra Ginsburg and published in The Séance in 1968) is one of Nobel Prize laureate Isaac Bashevis Singer’s rare short stories in which the two protagonists are a Lesbian couple. Zeitl and Rickel, two women living in a village of observant Jews, both lose their families in the beginning of the narrative and are consequently left alone in the world. As a result, they decide to share their fate with one another and soon fall in love with one another. Emotionally unstable, rejected by this pious and somewhat bigoted community, and convinced that they are committing a sin (“I heard one ask: ‘Must we go to hell?’ The other answered: ‘Yes, my soul (…)’”, p 629), they decide to commit suicide and are buried beyond the fence, ostracized even in death. Later, the ghosts of Zeitl and Rickel come back to Zeitl’s former house and haunt it: “lost souls remain on earth and do not even know they don’t belong”1, the narrator comments, enhancing the ambiguity of the delineation of these vulnerable transgressors – both sympathetic to the reader (and, as we will argue, to the narrator who struggles against her fascination for the couple) and unanimously condemned by the community. Their plight illustrates the feminist concept of situational vulnerability, as it was described in one of Catriona Mackenzie’s essays on the subject.

A lesbian who does not have the combined capacity to express her sexuality is situationally vulnerable to a range of possible harms. The specific harms to which she is vulnerable will vary depending on the community of which she is a member but may include social ostracism and persecution, (...) forced marriage to a man, or being a victim of homophobic violence.

I will be tackling how the author elicits compassion for these two figures while at the same time voicing prejudice against the LGBTQ+ community, which is evidenced through his other stories featuring LGBTQ+ characters, in which they seem to be systematically presented as tragic and dysfunctional. I will compare these representations with traditional Jewish attitudes towards homosexuality and Lesbianism in particular.

Keywords: Situational Vulnerability, Jewish Literature, LGBTQ+ representation, Homophobia, Religion.
IMAGES OF WOMEN IN NIGERIA BIAFRA WAR IGBO FICTION: INSIGHTS FROM TONY UBESEIE’S ISI AKWŲ DARA N’ALA

Chinedu C. EZEBUBE / University of Nigeria Nsukka
Ogechukwu F. U. CHUKWUNEKE / University of Nigeria Nsukka
Chioma M. AKAIZE / University of Nigeria Nsukka

Abstract

The Nigeria-Biafra war, fought from 1967 to 1970, is an indelible experience in the minds of many Nigerians, especially the Igbo people of Eastern Nigeria. Disorderliness, loss of lives and property are some resultant effects of the war. Also, the power shift from the men to the women during the war time cannot be overemphasised. To pass down the narratology of the war to the present generation, most of Tony Ubesie’s literary texts are used. This could be as a result of the fact that he participated in the war and he is also an expert in using his pen to recount history. However, to the knowledge of the researchers, no female literary artist is known to have given a literary picture of the war like Ubesie did. This could be attributed to the fact that the men were the main participants in the war and therefore believed to tell the tales better than the women. Against this backdrop, the study examines the portraiture of women in Tony Ubesie’s Isi Akwụ Dara n’Ala (1973), an Igbo fiction that recounts life before, during and after the Nigeria-Biafra war. The study further seeks to unravel the place of ‘the woman’ as it relates to economy and familial status during the war as represented in the study text. From the text, it is observed that women had freedom more than the men as they cannot be conscripted into the Biafra army as the men. The fear of conscription made many men to lose their headship of the family to the women. Ada, the major character abuses such power as she neglects the care of her husband and children. It is worthy to note that aside the negative portrayal, there are also some positive portrayal of women during the war in the text. To a great extent, Ubesie portrays his women during the war more in the negative light than in the positive.

Keywords: Nigeria-Biafra War, Gender, Women, Ubesie, Igbo Fiction, Power.
THE CONCEPT OF HOUSE IN MODERN ARAB WOMEN'S POETRY - ḤATTĀ ATAKHALLĀ An FIKRAT AL-BUYŪT BY ĪMĀN MIRSĀL AS A MODEL

Rawand Sliman BARAKY / University of Haifa

Abstract

My presentation clarifies the difference and conflict between the traditional definition of a house, handed down through the generations, and the newer understanding challenging societal norms. This struggle is at the center of a collection of poems by Īmān Mirsāl, Ḥattā Atakhallā ‘an Fikrat al-Buyūt (Until I Give up the Idea of Houses). In this collection, Mirsāl tests the extent of women’s boldness in conservative society to advance new ideas and concepts. This conflict generates hesitation and stands in a gray zone between societal ideas and behaviors that govern houses and the liberation from these behaviors/ideas through the pursuit of one’s own dreams. These dreams sometimes contradict society’s way of thinking and its expectations of behavior. Imposing this reality on women, without asking whether women want this reality, and placing difficulties in front of them in order to prevent them from changing this reality, is tantamount to a silent violence being practiced against women preventing them from crossing imaginary barriers.

Contrary to what is prevalent in conservative societies, the house appears in modern writings as a symbol and a sign of a changing, unstable order. It is reinvented each time anew, according to an individual’s needs. According to this view, the house is a subjective matter.¹

The matter becomes more complicated when the house appears in feminist poetry by an Arab writer, in which all the previous meanings are mixed with those related to the position of women in a conservative society in general and the position of a particular woman in that society. Hence, my discussion will center on the privacy of a house as well as the meaning of “house” for Arab women and their attitude towards it. To clarify this, I take two poems by Īmān Mirsāl as examples in which the house appears as an essential element that reflects a particular revolutionary thought, and then present a proposal to read these poems and their meanings through that lens. These two poems are: “Jaras al-ṣabāḥ” (Morning Bell) and “Fikrat al-buyūt” (The Idea of Houses).

¹ Stern, “No Place Like Home,” 395-396.
In her collection, Mirsāl breaks down the accepted societal concepts and dares the reader to discuss the assumptions in Arab and other conservative societies. This questioning of societal norms is different from the concept of a house. Giving up one’s house means abandoning the role that society has assigned to women, liberating them from it, and exposing them to criticism. It is the struggle between the desire for liberation from the emotional, spatial constraint of that which is called a house and an unknown path, shrouded in ambiguity, leading to either success or failure. Therefore, these texts are feminist texts that upend the norms imposed by society.²

**Keywords:** İmān Mirsāl, House, Home, Feminist Writing, Modern Arabic Poetry.

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² Taha, Swimming Against the Current, 213.
### Gender and Violence I

- “Communal Scapegoat: Women, Sexual Violence and Literature” - *Arushi Brotia*
- “A Netnographic Analysis of Instagram Articles by Ayşe Arman on Berfin Özek: The Acid Attack Case” - *Burcu Asena Salman*
- “Women Acid/Burn Survivors: Phenomenological Study of Lived Experience” - *Rabia Farooqi*
- “Gender-Violence and Crisis: Voice(S) Resisting the Rape Cult Within Indian Power-Politics” - *Suparna Roy*
- “Sexual Violence and Consent: An Ancient Historical Perspective” - *Joana De Jesus Mira Pinto Salvador Da Costa*
COMMUNAL SCAPEGOAT: WOMEN, SEXUAL VIOLENCE AND LITERATURE

Arushi BROTIA / Lady Shri Ram College of Women

Abstract

The celebratorily birth of a new nation came to a brusque halt with the unprecedented violence that the Indian subcontinent encountered during the Partition of 1947. Violence levied on women and children by means of abduction, rape and killing is still a question for scrutiny and research. Violence branched into the subject’s body, psyche and intellect, and penetrates to an intangible degree of the present which consistently and eternally bleeds into the future through memory and trauma can be informed through this event in history. This paper aims to retrace what manifested itself for the female subject as eternal displacement during Partition. Converging Ritu Menon and Kamla Bhasin’s Borders and Boundaries to elaborate on how marking the female body became a site for avenging, this paper will unravel how a woman’s honour is deemed pertinent for upholding male and community’s honour in the name of nation-building. In the absence of a male figure, the protection then came in the choice of either conversion, marriage or self-immolation. The female body is made to appear as a traitor, conveniently morphing into a conflicting site of cleansing and polluting by the Patriarchy. Tropes of such depth are uncovered through Jamila Hasmi Banished, Rajeswari Sunder Rajan’s Lajwanti and Intizar Hussain’s Basti in the paper. The paper also incorporates S. Lillian Kremer’s book on Women’s Holocaust Writing: Memory and Imagination, bringing into focus the predominance of male writers in holocaust literature and the neglect of gender issues in such narrative which ensues a whole absence of a side of gender trauma creating a lacuna in the entire genre.

Keywords: Gendered Violence, Partition, Gender Issue, Holocaust Literature, Trauma.
A NETNOGRAPHIC ANALYSIS OF INSTAGRAM ARTICLES BY AYŞE ARMAN ON BERFİN ÖZEK: THE ACID ATTACK CASE

Burcu Asena SALMAN / TED University

Abstract

Victim On February 2019, the 19 years old woman Berfin Özek was attacked by her ex-boyfriend Casim Ozan Çeltik in Balıkesir, Turkey. He threw 1.5 kg of acid to Berfin, destroying her face in an unrecoverable manner, together with pain and loss of vital organs. Surgical reconstruction of the face was extremely expensive, not funded by the state and impossible to be fully reconstructed. In this point Ayşe Arman, the ex-columnist who is continuing her career via her personal Instagram account started to follow and write about the issue. By writing and selling bead necklaces, she both created awareness and raised fund for the surgeries. With the public support legal conditions and funding were adjusted and Berfin started to have surgeries. Since her face was faded away with her eyes, nose and mouth, it needed multiple operations. By the way there was a serious hearing process lead by feminist activists and volunteer lawyers to punish Casim Ozan Çeltik, beyond that to have a leading case which would intimidate future possible criminals. Throughout this process of surgeries and hearings Ayşe Arman posted on the issue about each development till December 12, 2021 when Berfin Özek announced that she got married with Casim Ozan Çeltik via her Instagram account, equipped with photos showing them side by side, smiling and signing the wedding book. This research is mainly conducted with Netnographic analysis to understand how this type of violence against woman--acid attack--is perceived by the public. In order to do this, each single comment under the selected posts that are having the quality of breaking news are read, classified and analyzed. The Berfin Özek Case was a "normal" violence against woman case till she got married with the criminal of the crime. This was the point that shook everyone and made them write unfiltered comments not just under this very post by Ayşe Arman, but even under the previous ones showing that this unexpected final made them to be interested in the issue more. The Berfin Özek case is in sleep but acid attacks continue to be done throughout the world each day rising in number. During Covid-19 Pandemic, journalists experienced both the need for having their personal accounts in social media and to read instant, uncensored, opposing, praising even injuring, attacking comments of their readers for
the first time, this is what makes Netnographic analyses richer and outstanding with more than 15,000 comments.

**Keywords:** Acid Attack, Berfin Özek, Ayşe Arman, Instagram, Netnography, Casim Ozan Çeltik.
WOMEN ACID/BURN SURVIVORS: PHENOMENOLOGICAL STUDY OF LIVED EXPERIENCE

Rabia FAROOQI / University of Central Punjab

Abstract

The present phenomenological study sheds light on the changes in the life of acid/burn survivors after the traumatic incident. It further focused on unravelling the causes of acid/burn attacks as well as unearthing the challenges faced by female acid/burn survivors in Pakistani patriarchal culture. According to feminist theory, the reason behind the violence toward females in a patriarchal society is oppression and unequal power distribution (Gulrez, 2016). According to Wilson’s Choice Theory, men exhibit violence towards women because they have the choice to do so and they want to exert their power (Wilson, 2006). The trauma theory focused on the impact of trauma (e.g., rape, acid/burn assault, bride burning, honor killing, etc.) on the psychological and physical well-being of survivors (Garber, 2015). This theory supports the current study that this traumatic incident leaves the person with severe physical and emotional scars which drastically change their life. In the current study ten women, respondents were recruited via the purposive sampling technique. Data was collected through in-depth semi-structured interviews from the acid/burn survivors with an age range of 21-45 years. Colaizzi’s techniques were used for analysis which resulted in three main themes; reason for victimization, challenges encountered by survivors, and support system. As the victims were married or divorced at the time of the incident the reasons for victimization were a demand for more dowry, marital discord, refusal to remarry, and being attacked by husband, in-laws, and known person. Numerous challenges were encountered by the survivors, including social challenges such as criticism, blaming the victim, deferment of the medical and justice system, economic challenges, and psychological challenges. The women received support from parents and NGOs which led to a greater sense of resilience in them and helped them utilize different strategies to tackle the situation. The findings of this study can be utilized by governmental organizations and policymakers to rectify the reason for such occurrences and amend the conditions to overcome the psychological, legal, financial, and medical issues encountered by victims.

Keywords: Acid/Burn Survivors, Acid/Burn Violence, Interpretative Phenomenological Analysis (IPA), Reason For Victimization, Challenges Encountered, Supportive System.
GENDER-VIOLENCE AND CRISIS: VOICE(S) RESISTING THE RAPE CULT WITHIN INDIAN POWER-POLITICS

Suparna ROY

Abstract

Rape and Sex are terms highly ambiguous and complexly ‘republicized’ within its domain of “pure” cultural representation. Focusing on the concept of Women as the rape victims here, it is crucial to comprehend what we even understand by the definition of women. Is it what Women actually identifies and relates with their experience or are trying to uplift and mold themselves with certain featured definitions that are patriarchally encoded to fit themselves into the definition of woman as an identity. Women, the term reflect a huge world consisting of multiple experiences, strategically stratified into an intricate network of oppressive gender-dynamics voicing the intersections of categories up on their bodies. The concept of women functions still in India as a linguistic absence and politically under-represented subject of identity politics. The pluralism of this under-representation of a marked object, further functions as a throbbing echo of subjugative gender-power dynamics; where fragmented self-reciprocation to marginalization(s) performed on these identities over powers any other voice. Remembering the definition put forward by Judith Butler in Gender Trouble regarding the concept and definition of Women, where she said- “Women are the sex which is not “one”. Within...a phallogocentric language, women constitute the unrepresentable...women represent the sex that cannot be thought, a linguistic absence and opacity” (Butler, 13). Women as political subject within Indian framework is unrepresented, and even if presentation of this identity takes place, the social narratives are from the position of a phallus; as well as, the literary narratives flows from the hands of a phallus. The power to commute the position of Women from subject to object of narrations is simple, because the subject position open to women in this phallocentric society is different, and the symbolic order of presentation is therefore peripheral in opposition to men. Within the regressively progressive framework of Indian culture and social monologues, celebrated patriarchal event of power to which women are conveniently conditioned as “obvious and natural” objects are caste-rape-motherhood. Queer theory along with Feminist studies has provided us with lens to speculate the intersectionalities that exists in each paradigm of identity, and the necessity to
recognize the same is important to deconstruct the stratified layers of marginalization, the intersectionality of the same to portray how the identity of a ‘woman’ is still an ‘objective silence’ socio-political framework; however, which the literary domain is trying to present loudly. The discourse and discursive power of rape has been subverted by our ‘benevolent patriarchy’ stating appropriate rape can cure homosexuality. Rape is non-consensual sex or forced sex, physical violence; the how can violence be a corrective method, and functions as a ‘cure’? An empirical and observational methodology has been followed to observe practical issues and political forum of a land from an intersectional perspective that will be further supported by an empirical interpretation and theoretical understandings to depict how the concept of Rape and Marginalized communities like LGBTQIA++, Women, and Dalits are viably compelled to sustain the power regime.

Keywords: Gender, Women, Dalits, Tribes, Indian Rape Cult.
SEXUAL VIOLENCE AND CONSENT: AN ANCIENT HISTORICAL PERSPECTIVE

Joana De Jesus Mira Pinto Salvador Da Costa / University of Lisbon

Abstract

Every year thousands of people are victims of sexual violence. This paper aims to discuss how it is possible to connect sexual violence with the absence of consent, from the point of view of Ancient History, more specifically in the mentality of the Ancient Greeks. We all know that History can be a tool in the fight for human rights and justice. So, concerning this matter, it’s necessary to start by exploring behaviour in History to understand the human being, the origin of his thought and, consequently, his actions and the need for violent acts. By using interdisciplinarity, it will be possible to show whether this deep-rooted appearance of violence has remained unchanged since Greek civilisation or, on the contrary, there has been a change in thinking regarding sexual violence.

Keywords: Ancient History, Behaviour, Gender Studies, Human Rights, Sexual Violence.
**Panel Chair: Enkelejda Cenaj**

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DOMESTIC VIOLENCE IN RURAL INDIA AND SALISHI- ROLE OF COMMUNITY RESPONSE TO SOLVE THIS SOCIAL EVIL

Swarnendu CHAKRABORTY / Dasarathi Hazra
Memorial College

Abstract

In India and rest of ancient civilizations, Patriarchy used to dominate women by excluding them from certain political-economic-social rights. In Rig Vedic era, Indian Women enjoyed equal religious, educational rights like men. This equality began to lose during later Vedic period by excluding women from higher education, religious ceremonies, and political power step by step. According to Manu, “women will remain under men, in childhood father, in youth husband, in old age son”. This degeneration process took more speed in Medieval India. During the Nineteenth century and early Twentieth Century, Indian social reformers like Ram Mohan Roy, Ishwar Chandra Vidyasagar, Begum Roqeya sakhayat Husain in Bengal, Pandita Rama Bai, Madam Vikaji Rustemji Kama in Bombay, Kandukuri Veeresalingam in Madras played vital roles in women’s education, re-marriage of widows, empowerment. As a result of their hard works, during Indian freedom movement, women actively participated both in non-violent and violent format. Sarojini Naidu, Matangini Hazra, Pritilata wader, Kalpana Dutta are rememberable names. After Indian Independence in 1947, Indian Constitution made amendments to provide equal political-legal-economic-cultural rights to all Indian citizens irrespective of gender. Though Indian women literacy and employment rates rapidly increased, but it does not pictured the whole scenario. Even in Twenty First century India, more than six thousand wives have been killed every year by their husbands-parent-in-laws. Surveys show us that about fifty percent of Indian women from urban slum, rural localities have suffered domestic violence in their married life. The Indian patriarchal social system has considered domestic violence against women as private matters/essential parts of married lives. This concept makes the accused invincible from social-legal punishments and forced the victims to cope with their situation as normal marriage norms. Surveys also prove the fact all most all the cases, victims hesitate to share their bitter experience with outsiders. And when abusive environment reached climax only then they seek justice from other than inner-family members. But due to present Indian bureaucratic system, legal cases run for long duration. And very low percentage of victims get proper redressed from formal.
legal and judicial system. Even during legal procedure and after the victims will suffer from lack of support from family and friends in general. The accused will try to pressurize the victims to withdraw their complaints or settle outside court. Apart from all the difficulties, most of the women from rural, semi-urban localities cannot bear long and costly legal wars in court.

The Persian word “Salishi” means mediation or arbitration as a method of dispute settlement. In ancient India this method was widely used to solve village level disputes without State intervention. Two opposing parties’ sought justice from community leaders /Salishidars. Even during medieval and colonial India this system existed anonymously in rural India. In the second half of twentieth century, a new wave of feminism emerged all over the world. It also touched India as well. Women became aware about their legal rights and initiatives were taken by Govt./semi Govt. institutions to redress women’s problems legally. In West Bengal Salishi system used by Shramajibe Mahila Samiti, in Gujarat Nari-Adalat used by Mahila Samakhya Programme, in Garhwal Sahara-Sangh used by Mahila Samakhya Programme are trying to eliminate domestic violence by changing social norms and make community based social mobility without formal legal/State infrastructure. It is my aim in this study to analyses nature/extent of domestic violence in rural India and role of community response to eliminate this social evil.

**Keywords:** Domestic Violence, Salishi, Nari-Adalat, Manu, Ram Mohan Roy.
GENDERED PARADIGM OF DOMESTIC VIOLENCE: A CASE STUDY OF BAHNI VILLAGE OF GUMLA DISTRICT IN JHARKHAND, INDIA

Sreemoyee SARKAR / Christ University

Abstract

United Nations Model Legislation, 1996 defines domestic violence as – “All acts of gender-based physical, psychological and sexual abuse by a family member against women in the family, ranging from simple assaults to aggravated physical battery, kidnapping, threats, intimidation, coercion, stalking, humiliating, verbal abuse, forcible or unlawful entry, arson, destruction of property, sexual violence, marital rape, dowry or bride-price related violence, female genital mutilation, violence related to exploitation through prostitution, violence against household workers and attempts to commit such acts shall be termed as ‘domestic violence’.” According to World Health Organization (WHO) definition, domestic violence is “the range of sexually, psychologically and physically coercive acts used against adult and adolescent women by current or former male intimate partners”. The legal definition of domestic violence in India as per the Protection of Women from Domestic Violence Act (PWDVA), 2005, is “(a) Harms or injures or endangers the health, safety, life, limb or well-being, whether mental or physical, of the aggrieved person or tends to do so and includes causing physical abuse, sexual abuse, verbal and emotional abuse and economic abuse; or (b) harasses, harms, injures or endangers the aggrieved person with a view to coerce her or any other person related to her to meet any unlawful demand for any dowry or other property or valuable security; or (c) Has the effect of threatening the aggrieved person or any person related to her by any conduct mentioned in clause (a) or clause (b); or (d) Otherwise injures or causes harm, whether physical or mental, to the aggrieved person.” – However, international statutes and national legislature and judicial immunities are yet to address the Domestic Violence issue, successfully. Patriarchy, gendered prejudices, lack of empowerment, gender sensitisation, and misinformation contribute to the little social status and dignity of women. Furthermore, the pandemic-induced mandatory stay-at-home rules, economic uncertainty, and anxiety have led to a sharp increase in domestic violence.

The present work focuses on the gendered paradigm of domestic violence cases in the Bahni village of Gumla District, Jharkhand, India where 1552 cases of dowry deaths were reported in the year 2020. It identifies the variables responsible for gender inequality and domestic violence in Bahni village,
Gumla District, Jharkhand. It also gauges the effectiveness of the existing legal regime and redressal against domestic violence in that area. It attempts to finally analyse the role of Government and non-Governmental agencies in promoting gender equality and sensitization against domestic violence in Bahni village, Gumla Jharkhand, concerning. It is empirical research and based on primary data collected from the people of Bahni village of Gumla district, Jharkhand. The required data is collected from the rural women of the selected village through an interview schedule containing questions related directly or indirectly to domestic violence and their assigned gender roles.

**Keywords:** Domestic Violence, Pandemic, Gendered Paradigm, Gender Sensitization, Empowerment.
DOMESTIC VIOLENCE AGAINST WOMEN AND THE IMPACT OF THE COVID-19 PANDEMIC

Enkelejda CENAJ / Aleksander Moisiu University

Abstract

Gender-based violence is an issue that concerns all societies and seems to affect women and girls more. Studies show that there are societies that have a more developed system of protection and social and economic development that empowers women and gives them bigger opportunities to protect themselves from violence against them, regardless of its form. Meanwhile, it seems that in other societies, women may be in a position where they are raised and educated to think that violence, especially by men, is normal. This is to underline that the study of the phenomenon of gender-based violence is complex and regardless of the common dimensions, the social, economic and cultural specificities of each society must be taken into account.

Albanian society faces a series of social and economic challenges since the fall of the communist regime, which have worsened with recent events such as the earthquake, pandemic, and other developments in the international arena, which also affect the issues of increasing cases of gender-based violence. The statistical data are concerning and show that a significant percentage of girls and women in Albanian society have experienced at least one of the types of violence. The situation created by the pandemic has influenced the deepening of social and economic issues in our society, including violence against women, and the data obtained from studies support it. The data show that during the outbreak of the Covid-19 pandemic there was an noticeable increase in reports of domestic violence.

In addition to social and economic challenges, it should be considered that Albanian society is characterized by elements of patriarchal tradition and prejudices, especially towards girls and women, which are still very influential. These factors have a significant impact on the perception of violence and its reporting to the relevant bodies.

In this framework, it can be said that gender-based violence in Albanian society is a very complex and delicate issue to study. In this context, through this article it is intended to give an overview of the situation of gender-based violence in Albanian society, focusing on domestic violence. In this article is argued that the specific social, economic, and cultural elements that characterize Albanian society, worsened by the situation created by the Covid-19 pandemic, put women and girls at greater risk.
of being victims of gender-based violence, inside and outside the family.

**Keywords:** Women, Domestic Violence, Covid-19 Pandemic, Patriarchal Society, Albanian Society.
Aslı TELSEREN / Doğuş University

Abstract

As a social construction, gender refers to the cultural, social, political, and economic distinction between social roles, which changes across time and space. Through a relational process, the gender regimes are constructed through social institutions according to the socioeconomic, cultural, and political needs of societies. Gender inequalities or hierarchies are constructed within a given socioeconomic, cultural, and political structure. Gender-based violence occurs as a result of power relationships, and it is a significant indicator of gender inequalities that already exist in societies. Being a form of discrimination and human rights violation, gender-based violence can target women, men, and gender non-binary individuals due to socially constructed roles of femininity and masculinity.

In this paper, I will discuss the role of general and discriminatory judicial, political passivity, and passive discrimination in increasing gender-based violence against women in the last decade of Turkey. I argue that although the laws are well designed to end violence against women, the lack of political and judicial determination and the strength of the patriarchal point of view that reinforces the gender inequality and that penetrated in multiple layers of society, including judicial practices, is a severe obstacle for ensuring women's fundamental rights such as the right to life, health, security, bodily integrity, and work. For a better understanding of this malfunction in the context of Turkey, in this paper, my theoretical groundings are in feminist jurisprudence as well as second and third-wave feminist theories for their critics of patriarchy and gender-based violence.

Keywords: Gender-Based Violence, Violence Against Women, Feminist Jurisprudence, Passive Discrimination, Political Passivity.
Panel Chair: Büşra Alparslan

**Gender and Migration**

- “Gender and Migration: Can We Talk About Feminization of Migration?” - Buket Ökten Sipahioglu
- “Girls’ in Irregular Migration in The Northern and Eastern Migration Corridors” - Fathima Azmiya Badurdeen
- “Feminization of Migration, How Does Gender Perspective Affect Research?” - Banu Kavaklı
IMPACT OF COVID-19 ON THE WORKING AND LIVING CONDITIONS OF MIGRANT WOMEN DOMESTIC WORKERS LIVING IN ISTANBUL

Adviye Damla ÜNLÜ/Istanbul University
Berrin OKTAY YILMAZ/Istanbul University
Hakan BEKTAŞ/Istanbul University
Beyzanur BOLAT/Istanbul University

Abstract

The economic and social consequences of COVID-19 deeply affected vulnerable social groups such as women, immigrants, and precarious workers and increased gender-based inequalities. Throughout the pandemic, especially with the implementation of closure and curfews, migrant women domestic workers have been subjected to multiple discriminations. In this context, the experiences, working conditions, and problems of migrant women domestic workers during the COVID-19 pandemic process have gained a dimension worth investigating. From this point of view, this study aims to examine the impact of COVID-19 on the working and living conditions of migrant women domestic workers.

Changes in traditional family-based care models are among the main reasons accelerating migration’s feminization. The aging population and the increased participation of women in the workforce necessitated the procurement of services in the care of children, the elderly, the sick, and the disabled. As a result of the gender-based division of labor, the burden of care services has shifted from upper-middle-class women to lower-class immigrant women (Toksöz & Ünlütürk, 2012). This process in which the responsibility of care work passes from one woman to another is defined as the “global care chain/network” (Ehrenreich & Hochschild, 2003). Care chains depend on inequalities rather than correcting the unequal distribution of labor, perpetuating these inequalities. The intensity of informality, the lack of a clear job description for domestic work, and the unpaid and invisible nature of domestic labor that is closely related to gender inequality are among the leading causes of the problems experienced by migrant domestic workers, and research shows that those problems have deepened with COVID-19 (Fong & Yeoh, 2020; Lui et al. 2021).

Based on the Turkish Statistical Institute (TURKSTAT) data, the estimated number of domestic workers in Turkey for 2020 is...
approximately 221,000, and more than 90% of these workers are women (Güler, 2021). Considering the distribution of the population migrating to Turkey by provinces, a regional restriction was employed in the research due to Istanbul’s highest share and metropolitan nature. In this context, the research population consists of migrant domestic workers living in Istanbul. The inclusion criteria determined for the study’s sample selection: are being born in a country other than Turkey, residing in Istanbul, and working in domestic services (child care, patient care, elderly care). Migrant women working in Istanbul’s high-income and middle-class families vary as Georgian, Uzbek, Turkmen, Kazakh, Kyrgyz, Moldavian, and Filipino. The sample was collected using the snowball method by considering the inclusion criteria within this group. The data was gathered via in-depth interviews with 12 women from the Philippines, Turkmenistan, Russia (Dagestan Origin), and Uzbekistan. Interviews took place between February-May 2022 through face-to-face and online meetings. Findings of the research confirmed the precarious living and working conditions of migrant domestic workers, portrayed the deepening of problems with COVID-19, and identified new challenges posed by the pandemic.

**Keywords:** COVID-19, Domestic Work, Feminization of Migration, Global Care Chains.
GENDER AND MIGRATION: CAN WE TALK ABOUT FEMINIZATION OF MIGRATION?

Buket ÖKTEM SİPAHİOĞLU / Ankara University

Abstract

Migratory movements have increased more than ever lately. Representing a global phenomenon, migration correlates with many variables and thus many reasons like cultural, social, economic, war and climate for forcibly displaced people. Gender, on the other hand, influences where to migrate, why to migrate and the migrants’ relationships both with their home country and destination country. The dynamics of migration vary with one’s gender, whether the migrant is a woman, a man, a boy or a girl. Moreover, it is crucial to also recognize people who identify themselves as gay, lesbian, bisexual, transgender, or intersex since these people also migrate around the world. According to mid-202 data, 48% were women and 45% were men. The proportion of female migrants has decreased from 49,4% in 2000 to 48,1 % in 2020, while the proportion of male migrants has increased from 50,6 % in 2000 to 51,9 % in 2020 (United Nations Migration Data Portal, https://www.migrationdataportal.org/themes/gender-and-migration). Although there is a slight difference between the male and female migrant numbers, it is crucial to highlight why women migrate less than men. First of all, there is a limit to finding a job for a woman when compared to a man. Furthermore, women face difficulties in returning home and reintegrating into their home countries.

It can be suggested that women migrants mainly leave their home countries in order to gain more income and social status. On the other hand, since women are more sensitive and vulnerable than men, they face more discrimination and more challenges in the migration process. Besides, women are generally more responsible for children and households in families. When women face challenges through their migration processes, broken families and several other problems arise. From the perspective of male immigrants, it can be argued that generally it's men who have to work and earn money. That is why it has been easy for men to leave home and move to another country or city. Considering the male/female migrant proportions, it was difficult to talk about the feminization of migration until recently. The courage of women to migrate for economic and cultural reasons in order to gain status and earn money, on the other hand, describes women's impact on migration and thus the concept of "feminization of migration."
This study aims to shed light on the gender-based research on migration and try to describe the gender aspect of migration such that even slightly different, men migrate more than women. In the meantime, due to the rise in the world population and male migrants, the number of female migrants doubled from 1960 to 2015. Majority of these women migrate for educational and economical issues and supporting the household by several ways. Speaking and thinking globally and humanly, people who do not identify themselves as male or female should also be recognized in this aspect and counted in the statistics if they declare their gender status.

Keywords: Gender, Global Migration, Feminization of Migration.
GIRLS’ IN IRREGULAR MIGRATION IN THE NORTHERN AND EASTERN MIGRATION CORRIDORS

Fathima Azmiya BADURDEEN / Technical University of Mombasa

Abstract

The recent wave of girls’ in mixed migration flows are attributed to changes in the socio-economic waves in Somaliland as a result of education opportunities, job prospects for girls, prolonged droughts and chronic poverty. The article intends to highlight the need to explore migration processes with a girl child focus, which needs close scrutiny to prevent hidden risks and dangers for girls within human trafficking networks and promote new opportunities for girls and their families in reintegration. Migration trends among girls cannot be stopped completely, due to various socio-economic factors at the macro and micro-levels at play. However, girls can be sensitized or made aware on the risks and opportunities. Awareness raising programmes need to target girls at risk, such as from schools, universities or IDP camps which remain as hotspots for migration. Girls’ at risk for irregular migration need education and skills on health risks, life skills before they make their journeys. Girl friendly services are needed which are uniquely designed for specific age groups. Migrant girls undergo a host of experiences and challenges which requires services which are low cost and targeted towards their specific age categories. Safe houses are critical to ensure returnee migrants a safe space before they go to their respective homes in their communities. Attention should be given to both – girl migrants aiming to reach Europe as well as to migrant girls who had come from the Gulf region, as the lack of policies in place has resulted in girls unable to seek redress and services. There is a need to invest in evidence based programming where research is needed on risk assessment in localities to explore on human trafficking and smuggling networks, and on girls who had migrated from Somaliland and settled in the country of destination or are unable to make it back from the country of destination or transit.

Different cultural and religious norms and beliefs shape lives of migrant girls’ in the country of origin and the country of destination, influencing their decision-making on migration. The formulation of policies and programmes require a nuanced understanding of gender and its intersection with various social aspects to address the diverse needs of migrant girls. This study is shaped by the following research questions: How do girls give meanings to their decisions on migrating? How do trafficking
networks exploit girls and the vulnerabilities? What are the risks, dangers and constraints they face throughout their journey? What type of child-centred policies exists for migrant girls in addressing some of the challenges the girls faced during migrating, return and reintegration? Based on interviews with 48 girls and 29 key informant interviews, the study intends to provide a case study to understand girl migration via human trafficking networks and to understand return from specific perspectives of girls who had returned back to Somaliland. In this study, girls refer to female individuals who have made their decisions to migrate when they were under the age of eighteen.

**Keywords:** Irregular Migration, Girls, Trafficking, Smuggling, Victims, Survivors.
FEMINIZATION OF MIGRATION, HOW DOES GENDER PERSPECTIVE AFFECT RESEARCH?

Banu KAVAKLI / Altınbaş University

Abstract

This paper traces the not-so-long history of integrating gender into migration studies and literature. Even though today we acknowledge the significance of gender as an analytical factor in all studies of human mobility, ranging from labor migration to forced displacement, the recognition of the presence of women as individuals who actively partake in the decision-making process of migration and the cross-border mobility itself has not always been seriously considered. Starting from early 1970s first women have been added as independent category of investigation, as if women’s experiences of migration were not integral parts of the migration process that also affected men as migrants. This ‘add women and stir’ approach was soon to be understood to be insufficient and eventually with the comprehension of gender as a relational concept and, more importantly, as a social construct, gender has begun to appear in migration studies as an analytical category. I call this the symbiotic relationship between gender and migration. The reason behind the symbiosis is that not only the construction of gender affects how both women and men experience the whole migration process (before, during and after the cross-border mobility), but the experience of migration also affects how gender relations are constructed and reconstructed both in the origin and destination societies. The ways in which cross-border movement and displacement are experienced by individuals varies according to the gender order and gender regimes of the societies left behind and arrived at. Recent works focusing on the post forced displacement lives of Syrian families, for instance, reveals how gender makes a difference to the experiences of women and men, even when other things are constant.

Keywords: Gender, Migration Studies, Gendered Experiences of Migration, Refugee Women.
17 November 2022 - Thursday  
10:30-12:15  
6th Session

**Panel Chair:** Bilge Şahin

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THE WOMEN, PEACE AND SECURITY AGENDA: NEGOTIATIONS BETWEEN FEMINIST APPROACHES AND GLOBAL POLITICS

Bilge ŞAHİN / Bolu Abant Izzet Baysal University

Abstract

Various women's movements have discussed women's experiences during conflict and the need for their inclusion in peace processes since the beginning of the twentieth century. Feminist approaches have focussed on challenging gendered power relations and promoting anti-militarist politics. When United Nations Security Council (UNSC) adopted Resolution 1325 on Women, Peace and Security (WPS) in 2000, women's experience in conflict and post-conflict settings received recognition at the institutional level. While the WPS made a significant contribution to strengthening women's agency in international politics, its narrow focus has also marginalized certain feminist concerns, such as engagement with gendered power relations or a more comprehensive understanding of women’s experiences. This presentation provides a historical background for the WPS Agenda and presents the feminist movements and ideas behind it. It also explores to what extent these feminist ideas and objectives have been tailored and negotiated within the UN’s security discourse by analyzing the Resolutions within the WPS Agenda. It argues that the feminist ideas behind WPS were only selectively engaged with by the UNSC and were manipulated and reshaped following the UN security discourse. While this presentation emphasizes the significance and contributions of the WPS Agenda, it will also scrutinize the political dynamics within which the Agenda operates.

Keywords: International Security, Women, Peace and Security Agenda, Resolution 1325, Feminist Peace, Armed Conflict.
NATIONAL ACTION PLANS IN THE MENA REGION: INSIGHTS FOR THE EFFECTIVE IMPLEMENTATION OF THE WOMEN PEACE AND SECURITY AGENDA

Burcu ÖZDEMİR SARIĞİL / Bilkent University

Abstract

National Action Plans (NAPs) have been regarded as the strategic tools for states to implement and diffuse the global Women, Peace and Security (WPS) Agenda. Nevertheless, debates remain about the formulation, relevance, and effective implementation of these plans in different regional, national and local socio-political contexts. This article scrutinizes the NAPs of MENA countries to provide new insight into the practice of the WPS Agenda. Drawing on the analytical framework developed by Hamilton, Caitlin and Shepherd (2020), the article assesses the content of NAPs over time on three core grounds of effective implementation: (a) gender-responsive budgeting and its allocation, (b) monitoring, reporting and evaluation mechanisms, (c) integration of civil society actors and women in the development and implementation of NAPs. The findings reveal that the NAPs of the regional countries had significant limitations in gender-responsive budgeting and effective monitoring and evaluation mechanisms. Furthermore, while women’s participation in subsequent NAPs has increased over time, this increase seems to be symbolic because women in the MENA region still have limited power and representation in decision-making processes in peace and security issues.

Keywords: Women Peace and Security, Implementation, National Action Plans, MENA Region, International Feminist Relations.
WOMEN, PEACE AND SECURITY AGENDA FOR UN PEACEKEEPING: GENDER MAINSTREAMING PEACE ACTORS

Gizem BİLGİN AYTAC / Istanbul University

Abstract

The Women, Peace and Security (WPS) Agenda requires significant gender mainstreaming. The UN Resolution 1325 and all the following Resolutions build a robust framework for peacebuilders and activists worldwide. This presentation introduces the WPS Agenda and examines UN peacebuilding practices, analyzing this framework and the mainstreaming practices. From a feminist perspective, the presentation criticizes the stereotypical view that portrays women as victims of conflict or that assumes that women are peaceful by nature. Instead, it posits that women need peace, and while women's representation in peace practices is vital, and when the implementation of the WPS is only through recruitment of more women, then it is only symbolic. However, there is some progress within organizations, and gender advisors are critical organizational actors. In this context, this presentation analyzes the practices of UN peacebuilders and activists in UN peacekeeping missions. How are they adapting the WPS Agenda into their missions? Do they confront formal and informal barriers? How does the literature evaluate their practices as an organizational structure? What are the practical differences between national examples? The presentation also evaluates gender advisors’ relations with civil society, with anecdotal evidence from missions and conflict zones to better map the gender advisors’ experiences.

Keywords: Gender, Security, Peacekeeping, WPS, Feminist International Relations.
INCORPORATING CLIMATE CHANGE INTO THE WPS AGENDA: A HUMAN SECURITY PERSPECTIVE
Ayşegül GöKALP KUTLU / Kocaeli University

Abstract
Climate change was not a priority for the WPS Agenda until the adoption of the first and only document on the issue, Resolution 2242, in 2015. Even though it was seen as irrelevant in the discussions on peace and security initially, climate change has a profound impact on women and girls in many parts of the world. It is a rising security threat, contributing to insecurity through direct effects on natural systems and secondary threats like loss of livelihoods, political instability, armed conflicts, forced displacement, and poverty. These threats may worsen the poverty. These threats may worsen the socio-economic burden on women and increase gender-based violence when coupled with unequal gender roles within many communities. The arguments that favour incorporating climate change into the WPS Agenda are not without their critics. The main criticism focuses on the securitization approach and the limits of women's victimization. Another one accuses the WPS of favouring a political agenda which promotes the interests and priorities of the wealthy Global North. This presentation aims to bridge the discussions on climate change and the WPS Agenda. It will summarize different perspectives on climate change and the WPS, arguing that there may be multiple perspectives on gender, climate change and conflict. The presentation will offer a human security perspective, which is indeed the founding principle of the WPS but represents a recent approach to the discussions on climate change.

Keywords: WPS, Climate Change, Human Security, UNSCR 2242, Securitization.
Panel Chair: Seema Shekhawat

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WOMEN IN DEVELOPMENT IN PORTUGAL: A PRELIMINARY ANALYSIS

Lurdes MACEDO / Lusófona University
Carla CERQUEIRA / Lusófona University

Abstract

Departing from a statement of Jaquette (2017) that Women in Development (WID) and Gender and Development (GAD) approaches are facing a growing gap between theory and practice, this communication seeks to suggest and discuss some clues on the current participation of women in local development processes in Portugal.

Aiming to know how women have been involved in the local development processes, the project “Vozes em Rede” (Voices in Network), started the data collection with 5 exploratory focus groups with women who work on this topic, held online between May and June 2021. These women came mainly from Municipal Councils, Development Associations and NGDOs from several regions of the country.

Primarily addressing to participants individual paths, the objective of these conversations was to understand how these women feel that their gender belonging has influenced their experiences in development processes, what challenges and/or obstacles they faced and what achievements they consider the most remarkable. A second line of questions, focused on the participants’ relationships with power structures, sought to discover whether, in the opinion of these women, equality is an achievable goal and who is responsible for ensuring it.

This communication presents a thematic analysis of the aforementioned Focus Groups, supported by the theoretical framework in the field of women and development. Thematic analysis was chosen because it is a method to identify, analyze and describe patterns (themes) in the data, which often allows to go beyond that and interpret various aspects of the research topic.

In addition to a great discursive diversity, which accompanies social, regional and age differences, among others, that characterize the groups of participants, the thematic analysis of these conversations suggests some points of contact in the voices of the participants. For example, the way in which youth is underlined, being identified, sometimes, as a factor of discrimination more accentuated than the very belonging to gender; the reproduction of gender roles in the distribution of positions in the various institutions (women in roles linked to...
care and men in political leadership); or the persistent difficulty for many women in reconciling a professional career with family life.

These results point out interesting clues to proceed with the research to verify if Jaquette’ statement could be applied to the Portuguese context.

**Keywords:** Women, Participation, Development, Focus Groups, Thematic Analys.
GENDER QUOTAS IN POLITICS: THE CASE OF TUNISIA
Şennur ÖZDEMİR / Bayburt University
Ayça EMİNOĞLU / Karadeniz Technical University

Abstract

Due to the patriarchal social structure, it is a situation encountered in almost every country that men are considered as individuals belonging to the public sphere and women as individuals belonging to the domestic sphere. This discrimination against women, which has continued in the historical process, continues in many areas such as political, economic, cultural and educational. This discrimination makes it difficult for women to be represented equally in politics. This situation, beyond being an inequality between men and women, also makes it impossible for democracy to be fully implemented. The fact that women cannot participate in politics as much as men, that half of the population cannot be represented effectively means that the decisions making are not made in a democratic and pluralistic manner. The fact that women are not as much as men in decision-making mechanisms also complicates the solution of other women's problems. Individuals' participation in politics, their stance in the society they live in and their ability to have a word in the management of this society are important in terms of human rights. The Global Gender Gap Report, published annually by the World Economic Forum, provides a picture of the state of women's rights. Regardless of the developments, the negative picture regarding gender equality remains. Published reports indicate that the world needs at least 100 more years to achieve gender equality globally.

The struggle for women's rights began in the 18th century and continued increasingly. The demand for equality brought with it the demand for equal citizenship and women started to demand the right to vote and be elected. On the way that started out as a demand for equality with men, women gradually gained many rights, especially the right to vote and be elected. Even if women have the right to participate in politics, they cannot take charge in the decision-making of the country as much as men due to some structural obstacles. In order to prevent this, implementations called gender quotas have been deployed in politics. These quotas are aimed at both increasing women's participation in politics and ensuring that women can take part in decision-making mechanisms as much as men. While quota practices are increasing rapidly all over the world, Tunisia,
located in North Africa, has taken a big democratic step by introducing radical gender quotas compared to its neighbors.

In this study, it will be explained what the gender quota is and for what purpose it is applied. On the other hand it can be said that quotas are a direct way of increasing the number of women in office but they are not always seen as an effective way of empowering women. Many people in Tunisia also question the value of increased female representation with quotas. Based on this the gender quotas applied in Tunisia will then be explained. Then it will be focused on the question of whether these quotas implemented to increase women's participation in politics in Tunisia serve different purposes, how well they work, and whether the quotas alone are sufficient to increase participation in politics.

**Keywords:** Women, Politics, Elections, Quotas, Tunisia.
MEDIA IMAGE OF THE LGBT+ COMMUNITY IN POLISH PUBLIC MEDIA: A CASE STUDY OF TVP INFO

Karolina OWCZAREK / Adam Mickiewicz University

Abstract

The purpose of this study is to reveal the media portrayal of the LGBT+ community presented in Polish public media, more specifically in one of the public television channels - TVP INFO. In Poland, for a long time the LGBT+ community has been fighting for the right to equal treatment, but also for basic values such as respect. Nevertheless, acts of aggression and homophobic attacks continue to occur. These behaviors are also a result of the public media's narrative regarding this community. The study will be conducted using the source analysis method, content analysis technique, and a set of questions to the sources will be used as a research tool. The starting caesura of the study is 2015, when the Prawo i Sprawiedliwość (Law and Justice) party came to power and began preaching anti-LGBT+ slogans. Articles available on the official TVP INFO website that contain the #LGBT hashtag since 2015 will be analyzed. Articles with "clickbait" headlines and those whose headlines "hit" the LGBT+ community will be selected. On the basis of the study, the following hypothesis was accepted: TVP INFO presents content that ridicules the LGBT+ community and discredits it in the eyes of the public.

Keywords: Public Media, LGBT, Homophobia, Television, Manipulation.
Panel Chair: Alper Tolga Bulut

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GENDER EQUALITY BILL AND SUSTAINABLE DEVELOPMENT IN NIGERIA

Omosefe OYEKANMI / Nigerian Institute of Social and Economic Research (NISER)

Abstract

At a time when the world stood still to reiterate the need to break the bias against women globally, the Gender Equality Bill (GEB) originally proposed in 2015 was yet again rejected by Nigerian lawmakers in March 2022. Bills 35, 36, 37, 38 and 68 envisioned to domesticate the Sustainable Development Goals 5 and 17, and create a platform for fair representation and inclusion in government was halted by members of the parliament. For the last decade, on all sub-indexes ranging from political, social and economic indicators, on the global gender gap indexes, Nigeria’s position has fluctuated between 60-63%. This wide gender gap amidst Nigeria’s title as the poverty capital of the world reveals the nexus between gender equality and sustainable development.

Through secondary sources of data collection, the study set out to evaluate the Gender Equality Bill and its implications for sustainable development. Using content analysis, the five strands of the GEB (Special seats for women in the National Assembly; 35 percent appointed positions for women; Affirmative action for women at party administration and leadership; citizenship right to foreign-born husbands of a Nigerian woman; and Women’s indigeneity through marriage) were assessed. The study revealed that disapproval of the bill on the basis of cultural and religious affinity strengthens the marginalization of women and limits the development of the country as a whole. It therefore recommends that sensitization programmes for parliamentarians, politicians and policy makers on the prospects of the bill to sustainable development should be conducted frequently.

Keywords: Gender Equality Bill, Sustainable Development, Inclusion.
EXPLORING POLITICAL IDENTITY OF WOMEN IN BENGALI FICTION: TALES OF GENDER AND NATIONAL CONSCIOUSNESS

Priscilla Namrata ROZARIO / Christ University

Abstract

From the mid 19th century themes of nationalism and patriotism came to be the dominant domains in Bengali literature. In the past two and a half decades feminist historiography has tried to document the political participation and politicisation of Indian women in narratives that concern the struggle for Indian independence and nation building. The rigorous efforts of scholars have redressed to a great extent the imbalance in representation of the involvement of Indian women in the political movements of the twentieth century. However, the under-representation and marginalisation of Indian women in the narratives in the earlier decades suggests how the politics of identity, which Indian women have experienced and contested in the political sphere among others, operates. This paper aims to examine how the politics of the various movements, the documentation and the telling, and the politics of the identity of ‘modern’ Bengali women are intertwined. The first part of this paper will focus on the process of politicisation of women in Bengal to understand the causes at work that made it possible for Bengali women to enter mainstream politics. It will be argued that while there were external factors that contributed to the politicisation of Bengali women, their own consciousness and agency were also a crucial factor. There were repeated attempts to marginalize them but they organised themselves and tried hard to keep women’s issues in focus. This paper will also focus on some novels as case studies to examine how the political movements have been represented and how women’s roles and activities within these movements have been perceived and critiqued. The paper will analyse that whenever women have tried to write about the period of Indian independence struggle, they have habitually conflated the issue of the nation’s three hundred years of subjugation with the issue of women’s perennial subjugation. For them the emancipation of women and the freedom of the nation were issues that were intertwined. The paper will argue whether Bengali women also experienced freedom as a nation’s freedom would be a false freedom if the women did not experience freedom with the nation as the nation was composed of women also.

Keywords: Bengali Women, Identity, Politics, Nation, Gender Consciousness.
LESSONS FROM WOMEN’S LEADERSHIP - A CASE STUDY: SOUTH ASIA IN THE LAST HALF-CENTURY

Seyed Masoud NOORI / New York University (NYU)
Tasmim MOULY / Roya Institute for Global Justice-Representative in Bangladesh

Abstract

Politics is considered to be the home ground of power relations among individuals. It is politics that actually shape a state's law and regulation, policies, and social structure. In fact, according to studies, an increase in the number of women in parliament generally results in a greater focus on women's issues. Participation of women in politics is a fundamental requirement for gender equality and genuine democracy. It promotes women's direct participation in public decision-making and ensures greater accountability to women. And when it is the leadership role in politics, the impact should be more effective and broader than ever. But how much truth lies in this concept? In the last few decades, the world has witnessed a number of prominent women leaders in the world of politics. Especially some South Asian countries, where patriarchy is deeply rooted, have footmarks of a remarkable number of women leaders in their political arena. Patriarchal social norms inhibit the participation of women, children, and especially adolescent girls in the decision-making processes that take place within families and communities. Their ability to demand that their rights to protection, education, and health be fulfilled as a result of this is diminished. But how much this women’s leadership in politics has actually contributed to establishing gender equity and preventing gender violence? The actual gender-based violence situation in this part of the world does not really comply with the outcome. Statistics show that, in South Asia, more than 37 percent of women have experienced violence at the hands of their intimate partners. So, despite having a breakthrough example of female leadership in politics, what are the underlying factors conflicting with the context of gender violence? We will try to explore the ins and outs of women in politics, using case studies in the South Asian context and examining the appearance of gender violence in women-led countries. The main questions of the presentation are: 1- Why do women have a more effective presence in the Indian subcontinent (compared to other regions in Asia, the Middle East and Africa, and Latin America) in the country’s leadership? 2- And does women’s leadership (for example, prime ministership) necessarily mean improving the position of women in society? Why?
**Keywords:** Women in politics, Gender Violence, South Asia, Women Leadership, Gender Equity, Participation of Women.
GENDER PAY GAP ON A GLOBAL AND NATIONAL SCALE

Banu KAVAKLI / Altinbas University

Abstract

This paper utilizes data based on a survey conducted in Istanbul, Turkey with labor force participants. The data reveal that the wage differential between genders is an evident and ongoing problem. Data on private sector reveals a 19% wage differential between women and men when all other factors are the same. In the public sector, wage differentials seem to be much smaller, however there is a considerable gap between the numbers of women and men at the administrative levels, to the disadvantage of women. Evaluated against the backdrop of government policies to “reconcile work and family life”, the current situation gains importance especially in the struggle for gender equality in Turkey. The Justice and Development Party’s call on women to have at least three children to keep the population young and hence maintain economic growth counters the alleged attempts to integrate women into the economy as equal citizens. Particularly in an economic environment where the government boasts about the growth rate of Turkish economy, this issue enables us to question the “gender appropriate” role of women in the labor market as well as the domestic sphere. Assessing the relative economic welfare of working women in Turkey, this paper aims at understanding the factors underlining the persistence of gender pay differentials. By relying on data from different countries, it also assesses the extent of gender pay gap on a global scale and compares the Turkish case to its counterparts around the world.

Keywords: Gender, Pay Gap, Gender Equality in Workplace.
Panel Chair: Berna Ekal

**Gender at War and Peace I**

- “How Do Masculinities Shape War? Looking Ukraine-Russia War Through Gender Lenses” - Elif Ezgi Keleş
- “Positioning Feminity Against War and Peace in The Male Society” - Çiğdem Elbir & Ayça Eminoğlu
- “International Relations, Feminist Foreign Policy and the Enduring Search for Peace” - Zuhal Yeşilyurt Gündüz
- “When Violence Is Normal”: Gendered Violence in India and Beyond” - Seema Shekhawat
HOW DO MASCULINITIES SHAPE WAR? LOOKING UKRAINE-RUSSIA WAR THROUGH GENDER LENSES
Elif Ezgi KELEŞ / Nişantaşı University

Abstract

The relation of militarism with male domination has long been argued by prominent feminist scholars of International Relations (IR) Discipline. The growing literatures of war, gender and militarism studies, critical military studies, masculinity, and war studies yet to develop, are closely concerned in finding gendered logics beyond war and militarization processes. Scholarly scrutinising the gender patterns on aggressive state behaviours (ultimately wars), these researchers consider that masculinities are nucleal to understand the construction, process, and the results of wars. Accordingly, the war machinery, and its ideological roots: militarization processes and military operations are directly associated with masculinities (in particular, a certain masculinity types called hegemonic masculinity and militarized masculinity). Correlatedly, militarized masculinities are either theoretically and empirically studied; albeit studies mostly focus on masculine dominated wars' damage and discrimination against women. Considering the related literature critically, there is a tendency to take the masculinity concept for granted, while the different variations of masculinities mostly neglected to be studied in war and military contexts.

Aiming to contribute to the related literature gap, this paper investigates the different masculinity types (or different masculinity typed leaders’) roles and impacts on war. In other words, this paper tries to answer to the relevant research question: “How do different types of masculinities effect the construction, processes, and results of war?”. In the search for an answer, in the first chapter literature on war, gender and militarization is critically discussed. The second chapter provides a case study, which presents a quite useful tool to explain the main argument of the paper. Here, the actual case of Ukraine-Russia War’s (Russo-Ukraine War or Russian invasion to Ukraine in 2022) leaders are selected, hence it presents an exceptional and appropriate case that contains either a hegemonic masculine leader (Vladimir Putin) and effeminate-seen (but then masculinized) male leader (Volodimir Zelenski). Therefore, the paper also traces the processes of shift in masculinity types. By doing so, this research probes if there is a meaningful bond with the shift in masculinity types. Adopting an interpretivist approach, the research scrutinizes each leaders’ characters, speeches, tweets and body languages (during the
ongoing war). So, critical discourse analysis (CDA) is used as a method in this research. In the last chapter, the effects of different masculinity types (and shift processes in masculinities) to the course of war are to be analysed.

**Keywords:** Gender, War, Masculinities, Ukraine, Russia.
POSITIONING FEMINITY AGAINST WAR AND PEACE IN THE MALE SOCIETY

Çiğdem ELBİR / Karadeniz Technical University
Ayça EMİNOĞLU / Karadeniz Technical University

The biggest example of positioning the identity of men and women in certain behavioral patterns or in a certain place in the social order is the situations of war and peace. Within the scope of war and peace processes, the roles that society imposes on the identity of men and women show themselves more clearly. In this context, female identity is associated with the concept of peace and the sustainability of peace. On the other hand, there is a perception that male hegemony is integrated with the concept of war and that male identity should be in the decision-making position.

In this study, which looks at the positioning of women through the concepts of war and peace, the concept of peace is explained through Jane Addams and the concept of war is explained through Alenka Ermenc. When these concepts are approached more gender-based, it is striking that the concept of peace is associated with women rather than men. Because male identity is associated with a process such as war, which has required physical strength and organizational ability. At this point, it is necessary to mention Jane Addams and her achievements in terms of the sustainability of the peace process. Addams is a woman activist who has made progress by emphasizing the ideal of positive peace. Addams’ ideal of positive peace includes social justice, social equality, cooperation, community participation, effective governance and democracy. Her analysis of the remnants of militarism in the city government is an example of this inequality. In order to fill the gap arising from the 3rd Hague Peace Conference, which was canceled due to the 1st World War, she organized an informal conference organized by women. Approximately 1200 participants from 12 countries took part in this conference. As a unique women's forum, this conference argued for the first time that the continued exclusion of women from the policy discourse on war and peace is highly problematic.

When the concept of war is considered in terms of male and female identities, women are mostly assigned in the background, behind the front, although it is the identity of the woman who has to endure the most severe consequences in the wars. Alenka Ermec can be given as an example to the women who broke this conventional perception, as the first woman to be appointed as the Slovenian Chief of General Staff and the
first woman to be appointed as a Major General in NATO in 2018. Alenka Ermenc has proven that she can be a soldier and manage operations in social structures where women are given an opportunity, are not marginalized or weakened, through the military trainings she receives and the military operations she participates in. Moreover, she proved this with her ability to become the first female major general of a military organization like NATO. This success of Ermenc actually points to the changes that need to be made in the social structure, leaving her personality. Because it is seen that women can actually carry out both war and peace processes successfully when they provide equality over the identities of men and women.

Keywords: Female Identity, Male Identity, War, Peace.
INTERNATIONAL RELATIONS, FEMINIST FOREIGN POLICY AND THE ENDURING SEARCH FOR PEACE

Zuhal YEŞİLYURT GÜNDÜZ / TED University

Abstract

The discipline of International Relations (IR) began with the search for peace. Motivated by the horrors of WWI and believing that there must be a better way to organize international affairs, idealists aimed at developing a set of institutions and procedures that could control or even eradicate war in the international system. For them, ignorance and lack of understanding was a primary source of international conflict. Their most enduring contribution was the idea of an academic discipline constructed to study international politics and the establishment of an academic department of international politics located in Aberystwyth, Wales in 1919. The aim of this new discipline was the production of a body of knowledge that could be used in the furtherance of peace. Instead of peace, what followed was fascism, Nazism, the Second World War, the Cold War, proxy wars, civil wars, religious wars. What followed were poverty, discrimination and injustices. Notwithstanding this quest for peace International Relations increasingly became associated with realism and politics of war. What lacked most in the discipline of IR were women, leading Prof. Dr. Ann Tickner to ask in 1992 the still valid questions: “Where are the women?” and “Why are there so few women in my field?” This presentation argues that it was exactly this lack of women in IR and in decision-making positions that led to a world of war and struggle instead of peace and harmony. This presentation aims at revealing the great impact and challenge feminist theory brought to International Relations. It aims at providing an outline of the meaning of foreign policy and then at revealing the difference feminist foreign policy can possibly bring. It aims at highlighting the significance of human security in overcoming various forms of violence. It aims at proving an outline of structural violence. Following Galtung, it then aims at highlighting the everlasting importance of peace studies and the quest for peace. The presentation argues that globally, regionally, nationally, locally and individually peace can only be reached with the full realization of feminism in all areas of life and the full implementation of feminist foreign policy.

Keywords: International Relations, Feminist Foreign Policy, Peace Studies.
“WHEN VIOLENCE IS NORMAL”: GENDERED VIOLENCE IN INDIA AND BEYOND

Seema SHEKHAWAT / University of Central Florida

Abstract

Security is central to the discipline of international relations. It is also an important subject of interrogation for feminists. This paper argues it is crucial to explore the intersection of gender and violence to analyze peace and security at multiple levels. While arguing that gender security is an important aspect of human security, the paper examines how gender is a relevant category of analysis for internal politics of India. It analyzes how and why a gender perspective is critical for sustainable peace and security. It also makes a broader assertion that the gender and violence discourse is constructed of dichotomies and their deconstruction would be beneficial for an understanding of socio-political scenario. Security, with gender as a factor at play, would not only help understand the complexity involving the notion of security but also pave the way towards making states safe, peaceful and inclusive. To make an argument that a gender approach to security may generate enabling answers to many of the problems confronted by women as well as the larger community within and outside the states the paper will critically analyze the contemporary gendered violence scenario in India and beyond. It will conclude that gendered violence is a worrisome issue, both at local as well as global level.

Keywords: India, Violence, Security, Human Security, International Relations.
Panel Chair: Prerana Srimaal

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WOMEN’S POSITION IN ISRAELI ARMY
Hakan KÜÇÜK / Karadeniz Technical University

Abstract

There are applications that contain patriarchy in many areas around the world. Military service is one of these applications. In almost every country, there are contextual discussions about whether military service is compulsory or not. However, the fact that women should do their military service as citizens of the country they live in is either not mentioned much or even if it is mentioned, it does not reach any conclusion. For this reason, in countries where military service is compulsory, it is generally seen that this duty is performed by men. However, Israel is one of the few countries that are exempt from military service. The country's female citizens are also natural members of the army just like its male citizens. Everyone who does not have a force majeure has to do her/his duty in the army. Israel is one of the strictest countries in the world in this fact.

Israel has a compulsory military service system due to the main arguments such as the painful founding process, the cold relations with its neighbors and the low population. For the same reasons, citizens in the country perform their military service for long periods of time. In Israel, not only men but also women serve in the military. The inclusion of women in the Israeli military system dates back to the independence process in 1947. In this process, women contributed to the founding of the country by doing active military duties as much as men. Although women service in the army is a positive development against the patriarchal system, it is thought-provoking that women's roles in the army are lower than men's. In addition to all this, the Case of Alice Miller was a positive milestone for the position of women in the Israeli Army. It is necessary to carefully examine the process before and after this case.

The aforementioned study was written within the framework of the above-mentioned issues. In the study, first of all, army structures around the world will be briefly mentioned. In the second stage, information about the general structure of the Israeli army will be given. In the third part, which also constitutes the basis of the study, the position of women in the Israeli army will be mentioned. In the fourth and last part, the reasons underlying the presence of female soldiers in the Israeli army will be examined. As a result of the study, it will be decided in the light of the findings whether women's military service in Israel is related to Israel’s being an egalitarian country or to Israel's political and military interests. In
addition, the study will focus on the reasons why women in the army can rise less than men at the same level as themselves.

**Keywords:** Army, Military Service, Israel, Men, Women.
THE IMPACT OF CONFLICT AND TRAUMA NARRATIVES ON IDENTITY: THE NAGAS AFTER THE SECOND WORLD WAR

Moamenla LONGKUMER / Christ University
Prerana SRIMAAL / Christ University

Abstract

The propensity for violence has always been a part of the human condition. Violence as a phenomenon, has led to outburst of trauma and sufferings among the Ao Naga women of Nagaland from the North East region of India—bringing with it negativity and hostility in both emotional and physical aspects. Conflicts arising due to violence do not emerge only from a single motive or cause but from various factors like discrimination, political unrest for power, and socioeconomic conditions; this is to name just a few. Ethnic conflicts and violence were widely prevalent among the Nagas of the Northeast region of the Indian Subcontinent during the 1940s, with a major conflict recorded in 1946. The primary motives for the bloody conflicts between the underground armed rebels and the Indian Army during the late 1940’s and early 1950’s was to ascertain political status and power, and to own a separate nation at the end of the struggle. Even the common civilians, without hesitation or without being privy to the consequences, would also be looped into this struggle, which would ultimately become a fight to establish a Naga identity and own a Naga motherland. The many facets of such violence and tribal life amidst this, is depicted in the works of Temsula Ao, one of the most influential and prominent writers from Nagaland. This paper aims to understand the emotional suffering, traumatic experiences, aggression and conflict with deep analysis of the human condition at different levels through Ao’s These Hills called Home: Stories from a War Zone. This book shows how violence and brutality spared no one—the young, the old, the militant with his gun, the children and the housewives who were burnt to death. It shows how women suffer the most heinous of crimes. But amidst all the sufferings, the female characters have a resilient spirit which makes them carry on and live against the hardship in the worst of circumstances. Gradually, it shows how war can only fill some with pain and anguish that leads to a path of insanity. It will delve further in understanding the belated occurrence of trauma among the women’s lives. Cathy Caruth argues that the occurrence of belated trauma is the outcome of what is left unspoken in our everyday language. It is Robert Eaglestone who is of the view that our linguistic register may prove inadequate to understand the traumatic experience. Women’s trauma as a
result of violence got even worse due to the disciplinary action imposed upon them by the Indian military force to restrain revolutionary acts. Foucault describes ‘discipline’ as a “type of power, a modality for its exercise’. The women of the North East region of India were surviving in a panopticon and as a result of which their existence became disillusioned which ultimately led them to give up their ideology over peace. Thus, using the theoretical discourse of trauma it will help interpret the representation of women who found it difficult to preserve the traditional norms of the Naga society after the war.

**Keywords:** North East India, Violence, Women, Conflict, Trauma Narratives.
RAPE, REFUGEEISM, AND RUINS: GENDERED VIOLENCE AND INTRA-FAMILY TRAUMA IN THE POST-1945 ALPINE-ADRIATIC REGION

Dagmar WERNITZNIG / University of Ljubljana

Abstract

The proposed paper aims to contextualize post-conflict violence at the intersections of gender, refugeedom, and maternalism. Focus of this analysis are archival files by female displaced persons, who documented their experiences as mothers during the aftermath of the Second World War in the ethnic, cultural, and linguistic triangle of Austrian, Italian, and Slovene borderlands. This study is based on a larger research project, namely an ERC Advanced Grant with the title ‘EIRENE – Post-War Transitions in Gendered Perspective: The Case of the North-Eastern Adriatic Region’ (https://project-eirene.eu).

By utilizing material housed at local depositories, such as correspondence, diaries, poems, and psychiatric files, the narratives of women refugees at the dawn of the Cold War are unpacked regarding multiple traumas or auto-therapy as well as socio-political and socio-cultural expressions of motherhood. Frequently recorded and preserved for their offspring, such texts by mothers illuminate migratory experiences of sexual violence in the vicinity of the newly drawn Iron Curtain and through a gendered lens. For instance, E. P., exiled from her home near Maribor during the wake of the Second World War, preserved a journal about her post-1945 incarceration with psychological and physical torture that she later presented as an ‘heirloom’ to her adult daughter, then a toddler. In my presentation, the ramifications of micro-historical sources like E. P.’s trans-generational diary are also related to contemporary

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1 Sammlung Frauennachlässe [Collection of Women’s Personal Papers], Institut für Geschichte [Department of History], Universität Wien [University of Vienna], NL 235 I. Translation from German to English by the author. (Due to ethical reasons, only the initials of the protagonists are provided.)
and global issues of alienation, (para-)military aggression towards civilians, and asylum.

**Keywords:** Displacement, Maternalism, (Para-)Military Violence, Trauma.
**Panel Chair:** Rüya Yüksel

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HISTORICIZING GENDER-BASED VIOLENCE ON TURKISH STAGE: PERFORMING QUEER TESTIMONIES AND THE 1980 TURKISH COUP D’ÉTAT

A. Berkem YANIKCAN / Kadir Has University

Abstract

How do queer testimonies engage with personal and national histories during times of crisis and increased violence? How do these testimonial and historical performances attempt to make a political intervention in the present, and imagine and invest in alternative futures? I will investigate these questions by focusing on the theatrical adaptation of Black Pink Triangle Izmir Association’s history project with the same name, 80’lerde Lubunya Olmak [Being a Queer in the 80s].

Following the radical changes caused by the economic liberalization and the emergence of new social, economic, and political actors in Turkey’s social structure after the 1980 military coup d’état, queer and trans people in the country witnessed unprecedented forms of state violence. Among the members of this abject community, trans women experienced the harshest human rights violations through incarceration, forced displacement, and torture. Since this period intersects with the formation of first LGBTQI+ organizations in Turkey, this decade constitutes a foundational significance for the queer and trans rights movement in the contemporary history of Turkey. Published as a civil society project, Being a Queer in the 80s aims to develop a queer historiography and to create a memory of queer experience in Turkey during the 1980s. Based on the testimonies of nine queer individuals who lived through the 80s, the book provides a verbatim account for the social and cultural shifts around the 1980 Turkish coup d’état. After its publication in 2012, the book was adapted as a play by a non-profit theatre organization, Mekan Artı, in 2013. A video recording of the play was later made public on YouTube during the coronavirus pandemic. With the project’s staged performance and its online distribution, the testimonies of queer individuals continue to bring past experiences of the queer community in Turkey to a contact with the social and political circumstances of the present-day Turkey.

Combining a close reading of the play with archival research, my presentation will demonstrate how theatre contributes to the development of a queer historiography in contemporary Turkey. As I study the play’s importance in Turkey’s queer history as a resistive expression, I will also discuss how identity
and sexuality gained political significance in the country’s recent history.

**Keywords:** Gender, Violence, Queer, Trans, Performance.
GENDER AND FESTIVAL: AN INQUIRY OF WOMEN'S INVOLVEMENT IN EGUNGUN FESTIVAL IN IBADAN

Akinkunmi Afeez AKINLABI / Obafemi Awolowo University

Abstract

Egungun festival is an annual celebration of culture and religion that attracts audience from all works of life. This festival is organised to showcase the religious and cultural enrichment of the followers and the audience. As a festival associated with significant traditions, literature has explored the religious, cultural and historical dynamism of the egungun festival. Arguably, the festival is often regarded as a male-dominated festival. Consequently, men are presented in the literature as the major players of the festival organogram. While literature inquiry centres mainly on the socio-cultural stance of the festival and the recurrent violence inherent in the annual conduct of the festival, this study shall explore women's involvement in the various stages of the festival organogram. Thus, the study intends to critically analyse the role of women and, likewise, the effects of recurrent violence on the level of women's involvement. Based on this background, the study shall attempt to answer questions: What are women's roles in the egungun festival? How important are women in the conduct of the egungun festival? To what extent has the recurrent violence limited the involvement of women? To achieve this, a semi-structured interview shall be conducted with respondents drawn through the snowball sampling method. The data garnered will be analysed using narrative and thematic techniques. This research is aimed to expand knowledge on women vis-à-vis religion and festivals by unravelling the position of women in the festival and, likewise the effects of violence on women's involvement.

Keywords: Egungun, Cultural and religious festival, Women, Violence, Ibadan, Tradition.
REPRESENTATIONS OF VIOLENCE AGAINST WOMEN AND NATION IN SHIDAI MANHUA (MODERN SKETCH), 1934-1937
Asia ADOMANIS / Ohio State University

Abstract

This paper analyzes how the relationship between the graphic representation of violence against women and the concept of China as a nation transformed within the pictorial Shidai manhua (Modern Sketch) (published in Shanghai from January 1934 to June 1937) during the interwar period, particularly during the years leading to the Second Sino-Japanese War. Several studies have suggested that over the course of the 1930s, print culture and the content of Chinese pictorials broadly experienced an “increased politicization,” or an intensified focus on unambiguous political engagement and dogmatic messaging in response to the growing threat of war.1 Building from this established precedent, I argue that the increased inclusion of explicit imagery of violence in later issues of Modern Sketch demonstrates how the pictorial’s already provocative content became more overt over the course of its two and a half years of publication as a consequence and manifestation of increased politicization within the sphere of Shanghai’s print media. In other words, the amplified appearance of graphic violence in later issues of Modern Sketch, i.e., those published between approximately January 1936-June 1937, I argue, is concomitant with the trend of increased politicization of the period’s print media and is reflective of both contributors’ and readers’ growing trepidation regarding the impending Japanese invasion of Shanghai and the ignition of the Second World War.

This paper investigates the phenomenon of increased politicization through the analysis of imagery in which women stand in for the concept of China during the pre-war and wartime periods, building in part from concepts present in Amanda Wangwright’s 2020 book The Golden Key: Women Artists and Gender Negotiations in Republican China. Although Modern Sketch is not the focus of Wangwright’s monograph, my project works from the notion that the representation of women

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in Chinese pictorials became increasingly graphic as the risk of war intensified and then was realized, a concept well-demonstrated by her research.\(^2\) Although Wangwright’s study considers this phenomenon particularly as it relates to wartime pictorials, my paper integrates it into an analysis of Modern Sketch as pictorial from the pre-war period that nevertheless represents the progressively graphic representation of women as a result of the increased politicization of Modern Sketch’s production conditions.

This paper also considers the representation of women in interwar media to be deserving of specific scholarly attention because women’s frequent absence and exclusion from the political sphere during this period has resulted in analyses of international affairs during the interwar that fail to account for women as a social class. Research about representations of Chinese women during the interwar reveals how patterns of governmental control over the individual can develop in tandem with national security and how representations of violence against victimized bodies can be used as a metaphor for national military or diplomatic losses. Furthermore, my analysis of the representations of women in the pictorial is informed by their racialization, especially as it compares to the racialization of those who perpetrate violence against them.

**Keywords:** Republican China, Art History, Print Media.

PREPONDERANCE OF PATRIARCHY IN MAHESH DATTANI’S ‘DANCE LIKE A MAN’

Savita BORAL / The NorthCap University
Divyabha VASHISTH / The NorthCap University

Abstract

The gender disparity is not just a conservative alleged but a logical realism, as a result males govern. The long-term consequence of male superiority is patriarchy. Indian society has been quite rigid in its approach to granting equal rights to female and neuter gender, transgender, and those opposing conventional gender roles, because the dominance of the male gender destroys the possibility of impartial equality for the others. Playwright Mahesh Dattani’s work sheds light on the patriarchal realities of contemporary Indian culture, which assigns rigid gender roles to members of the majority and shuns those who do not conform to these expectations. His stories explore the pernicious effects of patriarchal structures, as his protagonists fight for autonomy and personal fulfilment in the face of hegemonic masculinity, compulsive heteronormativity, and a biased cultural sphere. Women in India face societal oppression, economic inequality, and abuse at the hands of patriarchal institutions. The dominance of men in society appears to have left this scar permanently. Playwright Mahesh Dattani seems to have found solid ground in his observations on Indian middle-class families, which figure in the majority of his works. The tension brought about by the gender gap is given centre stage. He has made the patriarchal nature of society and its attendant gender bias and macho culture the focus of his attention. As a result, his plays come across as repulsive and even ridiculous at times. He decided to devote himself to dramatising the concerns that have plagued contemporary urban Indian society. Mahesh Dattani has explored the individual and the social consciousness of people who are limited by patriarchal conventions in relation to his popular play Dance Like a Man. Production of this play began in 1989. Family drama that vividly illustrates the struggle between conforming to the dominant culture and finding one’s own unique voice. There was once a time when dancing in India was seen as the work of prostitutes. The difficulties faced by an Indian guy named Jairaj who decided to pursue dancing as a profession and thus go against conventional gender roles are emblematic of the widespread nature of such social hypocrisy. The playwright expertly dismantles and projects the restraining factors of masculinity via him. This study argues, against the backdrop of a patriarchal worldview, that the victim of
patriarchal conventions is not a woman but a man with androgynous characteristics. It provides a concise history to stress the importance of androgyny and shows how the gender nonconforming trait correlates with original thought. It explains how patriarchal rules reinforce the dominant powers in society in order to impede the development of the personalities of androgynous males through harrowing experiences of stigma and social untouchability in a conventional setting. This paper takes a critical look at the existing socio-cultural domain that, behind the facade of the happily cohabiting heterosexual Indian family, practises politics of exclusion of androgynous identities, and demonstrates how Dattani, through the performance of his protagonist, has done a remarkable job of countering the presentation of the polarised association of gender roles with conventional practise.

**Keywords:** Androgyny, Gender, Exclusion, Hegemonic Masculinity, Patriarchal Norms.
**Panel Chair:** Rabia Farooqi

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PERCEPTIONS OF MALE ACADEMICS TOWARD GENDER IN A CONSERVATIVE ZEITGEIST: RECONSIDERING SUSTAINABLE PATRIARCHY IN TURKISH ACADEMIA

Birgül DEMİRTAŞ / Turkish-German University

Abstract

There is an increasing number of academic works on the gendered nature of Turkish academia as the conservative and populist politics have an influence on the universities in the recent years. However, most of the works are focused on an analysis of perceptions of female academics. This article is based on semi-structured online communication with 80 male academics from the discipline of International Relations at Turkish universities. This qualitative work analyses how male scholars perceive gender in societal context as well in the academia. The main finding of this study is that there are different attitudes of male academics towards gender, however most of them state that they do not observe any gender inequality at their departments. With regard to the perceptions of male IR scholars towards gender in academia, there are mainly four types of views. First of all, some respondents state that there is gender equality in Turkish academia and female scholars do not encounter any discrimination. In addition, there are those who claim that there is not any kind of gender inequality in their department, but there are some problems elsewhere. Third view argues that female scholars suffer from discrimination and they, as male academics, are aware of those problems. Fourth view states that there is partial inequality. The article aims to contribute to the masculinities literature through studying the gendered order of academia in a Muslim-majority society and at a time of conservative political Zeitgeist.

Keywords: Turkey, Academia, Male Academics, Gender, Perceptions.
WOMEN AND ACADEMIC FREEDOMS CURRENT SITUATION AND FUTURE PROSPECTS - THE INDIAN SUBCONTINENT AS A CASE STUDY

Alida Binte SAQI/ Department of Law and Human Rights University of Asia Pacific

Seyed Masoud NOORI / New York University (NYU)

Abstract

Women are half of the world’s population. This simple and undeniable fact clearly requires that women - be able to enjoy the resources, wealth, job and social opportunities, and public-political positions to the same extent as men - the other half of the world’s population. But we all know, unfortunately, that has not happened yet. Even women who have gain a job with their double efforts face more discrimination and problems in many cases compared to their male colleagues. Getting paid less for similar work is an example. Even in universities and higher education centers - where rationality, justice, and ethics are expected to be observed more - women face particular problems. This presentation tries to investigate the challenges and obvious and hidden discrimination against women in the academic environment. In order to avoid generalization and to get more precise results, we focus on the Indian subcontinent. Bangladesh, India, and Pakistan fall among the world’s most populous countries. So, promoting gender equality (including women’s access to academic freedom) in these countries will mean better conditions for women in countries which are home to one-fourth of the world’s population. To formulate our discussion in a specific framework, we use the term “Academic Freedoms.” A term that means “the freedom of expression of the academics, researchers and the students to explain a matter from a scientific point of view.” As a necessary introduction, we will review the status of academic freedoms in the Indian subcontinent and then focus on the extent to which Bangladeshi, Indian, and Pakistani academician women have access to that right and the challenges and possible solutions.

Keywords: Gender Equality, Academic Freedom, Indian Subcontinent, Academician Women.
### 18 November 2022 - Friday
13:45-15:00  
13th Session

**Panel Chair:** Birgül Demirtaş

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THE CHANGING VERNACULAR OF MOTHERHOOD IN INDIA: A SOCIO-LINGUISTIC ANALYSIS

Sre RATHA / Manipal Centre for Humanities, Manipal Academy of Higher Education

Abstract

In India, motherhood is constructed mainly through a religious, divine lens where the figure of the mother is understood as a manifestation of divinity in the family. The mother then emerges as a figure central to the stability of the family unit and the incarnation of the ultimate (stereotypically) womanly presence to whom the honour of the family is inextricably tied to. The “sacrifices” and hardships of motherhood are also seen as undertakings in the fulfilment of a divine duty. Thus, the mother is constituted through faith-saturated narratives as a widely beloved and respected figure. The figure of the mother is also constituted and maintained in linguistic representation, often in daily vernacular and mostly in the form of insulting expletives. In India, it is quite common to hear expletives directed at the receiver’s female relatives, especially the mother and they mostly involve graphic details of sexual violation. These expletives have taken on a life of their own often being used to connote pride as in the very popular phrase “Dilli se hu bench*ed” (I am from Delhi, sisterf*cker) and even as terms of endearment towards one’s closest friends. That language has important ties to the construction of meaning making schemas of a society and its ideals, is an argument that has existed. However, there is very little research on the affect of expletives and cuss words especially when they become entrenched in daily parlance and the kind of ideologies they are saturated with. In some incidents, YouTubers and Social Media Influencers have been called out for the use of such language. The usual response in such cases have been boilerplate, urging the public not to take the words’ literal meanings but to focus on the import of the words in context or that it is just language, that it does not matter, that the users are not really endorsing the ideologies of the expletives because they would never translate their words into action. To put her in a place of sexual activity and sexual violation through language offers deep insight not only into cultural understandings of mothers in particular and women in general but also how religion and allied concepts of family honour are linguistically performed in India, with respect to women. To claim that this is how language is and how it has always been emerges as a pale justification when one examines closely the kind of ideals this kind of language not only has a history of but still reproduces.
Drawing from the works of Chandan Gowda’s sociolinguistic work on the gendered nature of language and Judith Butler’s essay on excitable speech, this paper analyses the productive and discursive effect of expletives commonly used in Indian languages, predominantly Hindi. The paper seeks to understand how the figure of the mother is both constituted and maintained in the representational matrix constructed by the prevalence of these words in language predominantly focusing on the construction of the body, cultural and ideological insights and their reproduction and the metonymic connotations that this kind of representational logic creates and sustains. The paper intends to understand the function of such words in the social, cultural and ideological milieu of India and seeks to highlight the need for an activism of language for the same.

**Keywords:** Sociolinguistic Analysis, Expletives, Construction of Motherhood, Chandan Gowda, Judith Butler.
THE CONCEPT OF VIOLENCE - COMPARISON OF THE BELEM DO PARÁ AND ISTANBUL CONVENTIONS

Alexandra SIPOS / Centre for Social Sciences in Budapest

Antonio García CAZORLA / Violence Against Women (GREVIO) Division, Council of Europe

Violence against women is the most pervasive but least visible human rights violation in the world. It continues to affect millions of women worldwide, having devastating effects on their health, dignity, freedom, and autonomy. WHO (2021) points out that a third of women worldwide (736 million) suffer physical or sexual violence in the private sphere perpetrated by their partners. Furthermore, violence is not limited to physicality as other forms or multiplications of it are recognized at international and national levels (UN Women, 2022).

In response to this systematic issue, various instruments have been developed at the international level to put an end to violence against women, although most of them are missing the legally binding element. However, there are two treaties developed by international organizations and established at the regional level which are legally binding: the Inter-American Convention on the Prevention, Punishment, and Eradication of Violence against Women (Belém do Pará Convention) and the Council of Europe Convention on preventing and combating violence against women and domestic violence (Istanbul Convention). The Organization of American States (OAS) approved the Belém do Pará Convention in 1994, being the first binding treaty in the world to recognize that violence against women constitutes a punishable violation of human rights. This has been ratified by 32 of the 35 members of the OAS. Meanwhile, the Council of Europe (CoE) adopted the Istanbul Convention in 2011, and as of today it has been signed by 45 countries and ratified by 37 members of the CoE. This is the first binding European treaty on violence against women.

The Istanbul Convention and the Belém do Pará Convention have similar objectives and monitoring mechanisms. However, both treaties have differences when it comes to conceptualizing and addressing violence against women. Previous research focused on the importance of the Istanbul Convention as a crucial legal development in addressing the issue of violence against women, more specifically the approach toward domestic violence (Guney, 2020; McQuigg, 2017). The comparison of the abovementioned conventions seems present sparsely or cursory in the literature.
The research aims to contribute to the existing literature on the international legal instruments addressing violence against women by focusing on two regional treaties, the Belém do Pará Convention and Istanbul Convention. By relying on the framework of the sociology of law and comparative law, the paper analyzes and compares the two conventions. The comparison of these regional legal instruments follows three aspects: 1) How is violence conceptualized in the texts? 2) What is the role of ratifying States in sanctioning violence against women when implementing these treaties? 3) What kind of monitoring mechanisms exist related to these legal instruments?

Through the analysis and the comparison, the paper aims to highlight the differences and similarities of the text as well as the implementation of both treaties, more specifically the conceptualization and approach to violence, States' obligations, and mechanisms connected to the conventions. It can be stated that despite the contextual differences between the two regions, these two treaties are unique in the world.

**Keywords:** Violence Against Women, Gender-Based Violence, Human Rights, Belém Do Pará Convention, Istanbul Convention.
KHAP PANCHAYATS IN INDIA – SITES OF HONOUR, VIOLENCE AND CITIZENSHIP

Prerana SRIMAAL / Christ University
Malavika MENON / Christ University

Abstract

Indian society presents a unique case where violence against women can be situated at the intersectionality of caste, community and gender. What one has in mind here is a system peculiar to northern India – Khap panchayats. Khaps have had a long history in India and have served as quasi judicial bodies in select north Indian states. They have dotted the landscape of Haryana and parts of Rajasthan and Uttar Pradesh. Derived from and based on the gotra or clan, the Khaps - an informal social institution, largely meant for conflict resolution have been infamous. The media, academia, women’s organisations and the Supreme Court have been very critical of the mandate of the Khap panchayats and have sought time and again to curb its powers. They have emerged as a parallel government vis-à-vis the constitutionally mandated Panchayati Raj system in India. Rooted deeply in community identity, they are an exemplar of patriarchy and the violence accompanying it, both physical and structural. For instance, the couples who have eloped have often been brutally murdered under the diktats of the elders constituting the khaps - known as ‘honour killings' of both men and women who transgress the traditional gotra system. Yet, one can examine khaps largely as institutions of patriarchy that reinforce violent discrimination against women, manifesting the deeply embedded inferiority of women while ironically burdening them as caretakers of the community and community honour. Many such incidents have occurred in Haryana, Western Uttar Pradesh and the rural belt of Delhi. These areas have reaped the fruits of modernization and access to various facilities such as educational institutions, health centres, modernised roads and multinational business establishments that have encouraged foreign investment. Yet there exists a vast gulf between this modernization and the almost feudal mindsets of people in the ‘Khap Panchayats'. In contemporary Indian society, the khaps can be examined within the rights discourse, in particular, rights of women as citizens of the state. The concept of izzat/honour perpetrated by the Khaps demonstrates that citizens are not always equal before the law and that discrimination takes place, openly violating constitutional norms and fundamental rights. In the above context, this paper undertakes a critical examination of the Khap panchayats, locating it within the ‘colonisation of gender',
in particular of women as the property of men and the keeper of community honour, and looks at its institutionalisation in states of North India. It examines questions of legitimacy i.e. how people in many regions of rural India still look up to the Khaps as mechanisms of justice while they are in fact a product of a deeply patriarchal society that believes women should uphold and sacrifice for their family, community and village. The Khap Panchayats try to legitimise their actions by quoting historical antecedents of uncertain origin to support their practices. They are of the opinion that the Khap Panchayat is an age-old institution, having its foundation in the early mediaeval period. In doing so, khaps serve as a disturbing yet contemporary illustration of the second class citizenship that is forced upon many women in India.

Keywords: Community, Justice, Rights, Honour, Citizenship, Violence.
Panel Chair: Qaisar Khalid Mahmood

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LIVING WITH RISK: KNOWLEDGE AND ATTITUDES TOWARDS BREAST CANCER AMONG PAKISTANI WOMEN STUDENTS

Qaisar Khalid MAHMOOD / University of the Punjab, Lahore, Pakistan

Naila RAFIUE / International Islamic University Islamabad, Pakistan

Abstract

Globally, the prevalence of breast cancer is increasing every year and is becoming the leading cause of mortality for female cancer patients. According to the World Health Organization, 2.3 million women were diagnosed with breast cancer in 2020, with 685,000 deaths. Pakistan has the highest prevalence rate of breast cancer among Asian countries, with one in every nine women at risk of developing the disease in their lifetime. This is due to very low rates of early detection; most women are diagnosed with breast cancer at advanced stages, with fewer chances of survival. Thus, early detection can reduce the chances of mortality and increase the survival rate. In countries like Pakistan, the knowledge and awareness about breast cancer is very minimal. It is believed that women do not know the symptoms of breast cancer and the procedure of breast self-examination (BSE). Therefore, there is a need to conduct empirical studies to understand the level of knowledge about symptoms, risk factors, and procedures of BSE and the awareness of early detection techniques to diagnose breast cancer. Such studies are much needed for the younger female population in order to raise awareness about breast cancer. This study aims to investigate the level of knowledge about symptoms, risk factors, and procedures of BSE and awareness of early detection techniques to diagnose breast cancer among Pakistani university students. Furthermore, this study highlights the importance of breast cancer literacy and attitudes towards breast cancer prevention. A cross-sectional survey will be conducted through an online questionnaire. The data will be collected from four hundred and fifty female university students. The findings of this study will be helpful to understand knowledge and attitudes towards breast cancer among educated Pakistani women.

Keywords: Women Health, Cancer, Pakistan, Awareness.
ROLE OF COGNITIVE EMOTION REGULATION AND HUMOR STYLE IN MARITAL SATISFACTION OF FEMALE SEEKING INFERTILITY TREATMENT

Saira IJAZ / University of Central Punjab
Rabia FAROOQI / University of Central Punjab

Abstract

The current study is designed to investigate the role of cognitive emotion regulation and humor style in the marital satisfaction of women seeking infertility treatment. The main objective of this study was to investigate the relationship between cognitive emotion regulation and marital satisfaction along with the impact humor style has on the relationship between cognitive emotion regulation and marital satisfaction. Previously, researchers only highlighted the impact of infertility on marital satisfaction and analyzed the role of cognitive emotion regulation and humor style separately but those researches are scarce and unable to describe the role of cognitive emotion regulation and the moderation role of humor styles adopted as a coping mechanism to deal with the stressful life event like infertility. Through this research, the moderation effect of humor styles as a coping mechanism on marital satisfaction will be presented. So, the current research will fill the gap identified in the existing literature. This research was conceptualized according to Beck’s (1964) cognitive model, any situational event creates automatic thoughts which lead to behavioral, emotional, and physiological reactions. In, the current study infertility is a situational event that affects the regulation of negative emotions. Suppression of these negative emotions influences marital satisfaction and humor work as a coping mechanism moderating the impact of cognitive emotion regulation on marital satisfaction. A cross-sectional research design was used and data was collected through snowball and purposive sampling techniques from the OPDs of Public Hospitals and Private Clinics. The sample size was determined via G-power. Participants (N= 92) currently seeking infertility treatment between the age range of 25 to 40 (M = 31.4, SD = 2.6) and in wedlock for 3 to 15 years were selected. The assessment measures were used; Cognitive Emotion Regulation Questionnaire (CERQ; Garnefski et al., 2001), Humor Style Questionnaire (HSQ; Martin et al., 2003), and Enrich Marital Satisfaction Scale (ENRICHMSS; Fower & Olson, 1993). Data analysis was done by using Pearson Correlation, Linear Regression, and Hyes Moderation Analysis on SPSS Statistics 21. Results indicated that there is a significant relationship between the subscales of cognitive emotion regulation, marital
satisfaction, and humor style of women seeking infertility treatment. And cognitive emotion regulation significantly predicts \( F(2,89) = 3.9, p = 0.02 \) the marital satisfaction of women seeking infertility treatment. Results also indicated that negative humor style significantly moderates \( F(2,89) = 2.7, p = 0.05 \) the relationship between cognitive emotion regulation and marital satisfaction of women. These findings will help to understand the cognitive emotion regulation of women seeking infertility treatment and its impact on their marital satisfaction. This research also highlights the importance of humor style as a coping mechanism in order to moderate the relationship between cognitive emotion regulation and marital satisfaction.

**Keywords:** Cognitive Emotion Regulation, Humor Style, Marital Satisfaction, Infertility, Gender, and Health.
A LITERARY EMBODIMENT OF MISOGYNY AGAINST POSTPARTUM DEPRESSED WOMEN

Fatima Zahra DEF / Dr Taher Moulay Saida University
Nadia GHOUNANE / Dr Moulay Tahar University

Abstract

Patriarchy has been the core element of sexism and gender-based violence in societies in order to subdue the female and grant males to rule. Feminism, along with its various waves, aims at rejecting patriarchal deeds and introducing gender equality in a myriad of ways. As the rights enabled females to be similarly treated to males, women started occupying jobs in every possible domain. However, it is a fact that women are biologically different from men, whereas they experience hormonal shifts and major events, mainly, pregnancy and childbirth that their male peers cannot identify with. Hence, the majority of workers nowadays are aware of the physiopsychological challenges female workers face in the aftermath of giving birth, especially the high possibility of suffering from a postpartum depression. The previously stated facts fairly justify the necessity of maternity leaves for a rehabilitation of the women concerning their social well-being, which is not an issue males are exposed to. The issue, then, is the rise of Misogyny against working mothers for not being equal to men, and the rising gender violence against Postpartum depressed women who are in need of support rather than hatred. The research investigates the representation of this category in literary works, bearing in mind that literature is a mirror to society and can be a social rebellious tool and a feminist urge for justice. This work is more of a comparative analysis of the postpartum depressed protagonists in Charlotte Perkins Gillman’s The Yellow Wallpaper, and Cho NamJu’s Kim Jiyoung, Born 1982. In other words, it is an examination of Misogyny against childbirth care from the Nineteenth Century to the Twenty-First, which is realistically represented in Literature to protect the female from gender violence and highlight their status after giving birth concerning work.

Keywords: Comparative Literature, Gender Violence, Misogyny, Post-Partum Depression.
LIMINAL CITIZENSHIP AND SUB-SAHARAN AFRICAN MIGRANT WOMEN IN MOROCCO: IMPACT AND SURVIVAL STRATEGIES

Hanane DARHOUR / Ibn Zohr University

Abstract

This paper aims to highlight the gendered aspects of migration and provide a better understanding of the lives, experiences, expectations and frustrations of Sub-Saharan irregular women migrants, who fall within / outside citizenship protections in Morocco. It examines the effects of regular/irregular migration on the lives of migrant women, situating their experience within the framework of liminal citizenship and legal non-existence. It questions how irregularity or liminality affects migrant women’s lives. Empirically, it draws on informal in depth interviews and ethnographic observations of Sub-Saharan migrants living in Agadir, Morocco. This case study speaks to the global rising phenomenon of feminized irregular migration and offers new angles from which to consider the interplay of gender and migration status of irregularity.

Keywords: Liminality, Citizenship, Irregular Migration, Subsaharan Women, Morocco.