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**Gendering Migration** | **November**

# ABSTRACT BOOK



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**Congress on Gender Studies  
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## (ONLINE) Congress on Gender Studies: Gendering Migration (CGS23)

8-10 November 2023 (Zoom)

Gender and Women's Studies Center (TOKAMER), Altınbaş University  
 Women's Studies Center and Center for Strategic Research, Karadeniz Technical University  
 Athens Institute for Education and Research (ATINER)  
 CESRAN International, UK

8 November 2023, Wednesday

19:00	<b>Keynote Speech</b>	Moderator: Banu Kavaklı	<b>Pierrete Hondagneu-Sotelo</b> Gender & Migration: A New Retrospective and New Directions
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9 November 2023, Thursday

<b>Session 1</b> 11:00 - 13:00	<b>Policy and Equality</b>	Panel Chair: Fulya Aksu	<b>Gizem Kolbaşı</b> Gendered Consequences of Dutch Marriage Migration Policies on Turkish Women	<b>Huriye Toker &amp; Destina Berfin Sever</b> International Cooperation in the Context of Gender Equality: The Experience of Yaşar University and Mosul University	<b>Elena Vranceanu</b> The EU Decision Making Process and the Challenges of Migration Policy from a Gender Perspective	<b>Berna Ekal</b> Gender Equality Policies at the Local Level: Equality Units in the Municipalities of Istanbul	<b>Elif Dilan Tütmez &amp; Ayça Eminoğlu</b> The Place of Gender Equality and Women's Representation in the African Union
<b>Session 2</b> 13:30 - 15:00	<b>Work</b>	Panel Chair: Ayça Eminoğlu	<b>Banu Kavaklı</b> Families from a Distance: Rethinking the Transnational Family Experience	<b>Zuhal Yeşilyurt Gündüz</b> Migration: On Gender Issues and Care Work	<b>Divya Balan</b> Indian Women Labourers in the Gulf Countries: Conversations about Migration from a Gendered Lens		
<b>Session 3</b> 15:30 - 17:30	<b>Gender-Based Violence</b>	Panel Chair: Berna Ekal	<b>Yağmur Erdoğan</b> Researching Migration Experiences of Women: Opportunities and Challenges	<b>Asa Eldén</b> Honour, violence and migration: a Swedish Narrative	<b>Jyoti Mohan</b> Does Migration Inevitably Increase Gender-Based Violence? A South Asian American Case Study	<b>Aasima Banu Sheikh</b> Human Trafficking: Extremity and Counteract in Cox's Bazaar	

<b>10 November 2023, Friday</b>							
<b>Session 1</b>	<b>10:00-12:00</b>	<b>Literature and Cinema</b>	Panel Chair: Smita M. Patil	<p><b>Irum Nayani</b> Deconstructing the Images of the “Third World” Migrant Woman</p> <p><b>Rajkumari Ashalata Devi &amp; Tanuschree Haorungbam</b> Moving Between Identities: The Ambivalent Identity of Etsuko in Kazuo Ishiguro’s Novel A Pale View of Hills</p>	<p><b>Chergui Khedidja</b> On Trans-Saharan Crossing and its Perils in Select Women Stories from Agadez</p>	<p><b>Banu Kavakh</b> Gender Relations among Turkish Immigrants in Germany: Representations in Turkish Migrant Cinema</p>	
<b>Session 2</b>	<b>12:30-14:00</b>	<b>Forced Migration</b>	Panel Chair: Utku Özer	<p><b>Mahnaz Zahirinejad</b> The Underlying Causes of Early Marriage Among Afghan Immigrant Women in Iran</p>	<p><b>Anoushka Deb</b> Migration as means of safety: Movement of courtesans in 19th century Lucknow</p>		
<b>Session 3</b>	<b>14:30 - 16:00</b>	<b>Social Media</b>	Panel Chair: Banu Kavakh	<p><b>Mohamed Yachoult &amp; Fatima Zahra Bargachi</b> A Critical Discourse Analysis of the Representation of Sub-Saharan Female Migrants in the Moroccan E-News Portal Hesperess</p>			

## CONTENTS

<b>Gendered Consequences of Dutch Marriage Migration Policies on Turkish Women</b> .....	10
Asst. Prof. Gizem Kolbaşı	
<b>International Cooperation in the Context of Gender Equality: The Experience of Yaşar University and Mosul University</b> .....	12
Prof. Dr Huriye Toker & Lawyer and Expert Destina Berfin Sever	
<b>The EU Decision-Making Process and the Challenges of Migration Policy from a Gender Perspective</b> .....	14
Asst. Prof. Elena Simona Vranceanu	
<b>Gender Equality Policies at the Local Level: Equality Units in the Municipalities of Istanbul</b> .....	15
Asst. Prof. Berna Ekal	
<b>The Place of Gender Equality and Women’s Representation in the African Union</b> .....	16
Assoc. Prof. Ayça Eminoğlu & PhD Student Elif Dilan Tütmez	
<b>Families from a Distance: Rethinking the Transnational Family Experience</b> .....	17
Assoc. Prof. Nur Banu Kavaklı	
<b>Migration – On Gender Issues and Care Work</b> .....	19
Prof. Dr. Zuhale Yeşilyurt Gündüz	
<b>Indian Women Labourers in the Gulf Countries: Conversations about Migration from a Gendered Lens</b> .....	20
Asst. Prof. Divya Balan	
<b>Researching Migration Experiences of Women: Opportunities and Challenges</b> .....	21
PhD Student Yağmur Erdoğan	
<b>Honour, Violence and Migration – A Swedish Narrative</b> .....	22
A Swedish Narrative Researcher Åsa Eldén	
<b>Does Migration Inevitably Increase Gender-based Violence? A South Asian American Case Study</b> .....	23
Independent Historian Jyoti Mohan	
<b>Human Trafficking: Extremity and Counteract in Cox’s Bazaar</b> .....	24
Asst. Prof. Aasima Banu Sheikh	
<b>Deconstructing Images of the “Third World” Migrant Woman</b> .....	26
Lecturer Irum Nayani	
<b>Moving Between Identities: The Ambivalent Identity of Etsuko in Kazuo Ishiguro’s Novel A Pale View of Hills</b> .....	27
Asst. Prof. Rajkumari Ashalata Devi & Research Scholar Tanuschree Haorungbam	
<b>On Trans-Saharan Crossing and its Perils in Select Women Stories from Agadez</b> .....	28
Asst. Prof. Chergui Khedidja	

<b>Gender Relations among Turkish Immigrants in Germany: Representations in Turkish Migrant Cinema</b> . 29	
Assoc. Prof. Nur Banu Kavaklı	
<b>The Underlying Causes of Early Marriage Among Afghan Immigrant Women in Iran</b> ..... 30	
PhD Mahnaz Zahirinejad	
<b>Gender and Forced Migration in Myanmar: Endless Investigations</b> ..... 31	
Assoc. Prof. Smita M. Patil	
<b>Migration as Means of Safety: Movement of Courtesans in 19th Century Lucknow</b> ..... 32	
Senior Project Assistant Anoushka Deb	
<b>A Critical Discourse Analysis of the Representation of Sub-Saharan Female Migrants in the Moroccan E-News Portal Hespress</b> ..... 34	
Assoc. Prof. Mohammed Yachoulti & PhD Student Fatima Zahra Bargach	
<b>Gender-Based Analysis of Social Media Impact on Students with Learning Disabilities</b> ..... 35	
Asst. Prof. Anu Dandona	

## 8 November 2023, Wednesday

19:00: Keynote Speech

Moderator: Banu Kavaklı (Altınbaş University, Turkey)

Keynote Speech: **Gender & Migration: A New Retrospective and New Directions**

Pierrete Hondagneu-Sotelo (University of Southern California, USA)

## 9 November 2023, Thursday

11:00 - 13:00: Session 1- Policy and Equality

Panel Chair: Fulya Aksu (Altınbaş University, Turkey)

### **Gendered Consequences of Dutch Marriage Migration Policies on Turkish Women**

Asst. Prof. Gizem Kolbaşı (İzmir Katip Çelebi University, Turkey)

### **2- International Cooperation in the Context of Gender Equality: The Experience of Yaşar University and Mosul University**

Prof. Dr. Huriye Toker & Lawyer and Expert Destina Berfin Sever (Yaşar University Women Research Center, Turkey)

### **3- The EU Decision-Making Process and the Challenges of Migration Policy from a Gender Perspective**

Asst. Prof. Elena Simona Vranceanu (Alexandru Ioan Cuza University of Iasi, Romania)

### **4- Gender Equality Policies at the Local Level: Equality Units in the Municipalities of Istanbul**

Asst. Prof. Berna Ekal (Altınbaş University, Turkey)

### **5- The Place of Gender Equality and Women's Representation in the African Union**

Assoc. Prof. Ayça Eminoğlu & PhD Student Elif Dilan Tütmez (Karadeniz Technical University, Turkey)

## 13:30 - 15:00: Session 2 – Work

Panel Chair: Ayça Eminoğlu (Karadeniz Technical University, Turkey)

### **Families from a Distance: Rethinking the Transnational Family Experience**

Assoc. Prof. Nur Banu Kavaklı (Altınbaş University, Turkey)

### **2- Migration – On Gender Issues and Care Work**

Prof. Dr. Zuhale Yeşilyurt Gündüz (TED University, Turkey)

### **3- Indian Women Labourers in the Gulf Countries: Conversations about Migration from a Gendered Lens**

Asst. Prof. Divya Balan (FLAME University, India)



**15:30 - 17:30: Session 3 - Gender-Based Violence**

Panel Chair: Berna Ekal (Altınbaş University, Turkey)

**Researching Migration Experiences of Women: Opportunities and Challenges**

PhD Student Yağmur Erdoğan (Instituto Universitario de Lisboa, Portugal)

**2- Honour, Violence and Migration – A Swedish Narrative**

Researcher Åsa Eldén (Uppsala University, Sweden)

**3- Does Migration Inevitably Increase Gender-based Violence? A South Asian American Case Study**

Independent Historian Jyoti Mohan (USA)

**4- Human Trafficking: Extremity and Counteract in Cox's Bazaar**

Asst. Prof. Aasima Banu Sheikh (Gandhi Institute of Technology and Management, India)

# GENDERED CONSEQUENCES OF DUTCH MARRIAGE MIGRATION POLICIES ON TURKISH WOMEN

**Asst. Prof. Gizem Kolbaşı**

İzmir Katip Çelebi University, Turkey

Although family unity is one of the fundamental human rights, family reunification is not considered part of the same rights if families can unite in different countries. Considering the fact that family migration is one of the main motivations for migration to Europe, it is not surprising that states want to have control not only of the statistics but also of selecting the family migrants who are accepted through integration requirements. The narratives often target specific groups through their nationality, culture/religion and race and make their migration subject to more restrictive requirements such as income, age and integration/language exam. Lack of integration, welfare dependency, forced marriages, improper marriage and family life and gender inequalities are often used as the justification for the restrictive requirements (Charsley et al., 2020; Bonjour & de Hart, 2013). Although the requirements aim to prevent gendered inequalities and sustain the emancipation of migrant women, the result is often the opposite. Women are the party that suffers the most during the whole process. Bureaucratic and legal hurdles in the context of marriage migration received particular interest in the academic literature (Wray, 2012; Block, 2015; Geoffrion, 2021; Bonjour & de Hart, 2021). While some refer to the multilevel and multi-disciplinary topic, it received scholarly attention. First, a macro-level perspective with a strong policy focus on the EU and national level usually refers to the While some studies discuss this multilevel and multi-disciplinary topic by analysing policies, legislations and parliamentary debates (Wray 2011; Groenendijk, Block and Bonjour, 2013; Bonjour and Block 2016; Bonjour and de Hart 2013), there are also researches addressing the implementation of the requirements by the immigration services (Pelander 2021; Author, 2021; Geoffrion 2021). There is also research which puts a stronger emphasis on interpersonal relations and emotions during marriage migration at the micro level (Constable, 2003; Charsley and Bolognani, 2021; Odasso, 2021). Those researches mainly discuss marriage migration in the context of integration (Charsley et al. 2020; Bonjour & de Hart 2013), love as a technology of governmentality (D'Aoust 2013; 2018; Moret et al. 2021), trajectories of the families (Charsley & Wray 2023).

This paper discusses the marriage migration policies in the Netherlands from a gendered perspective. The aim is to reflect the influence of the marriage migration regulations on the lives of Turkish women either as a marriage migrant or as a partner living in the Netherlands and trying to bring their partners from Turkey (sponsor). The analysis in this paper is based on the results of ethnographic field research conducted in the Netherlands between October 2014 and October 2015 1 and ethnography and participant observations focused on the Facebook group with the bilingual (Turkish and Dutch) title 'Hollanda Aile Birleşimi/Gezinshereniging' (Family Reunification in Holland) covering the period between March 2021 and April 2022. The first part of this study highlights the family migration policy and regulations of the Netherlands. The second part clarifies the methodology. The

third part discusses the gendered influence of the requirements on the lives of Turkish women under the themes of being family, temporality, the influence of already existing gender inequalities on the women in the process of marriage migration and newly emerging dependencies and inequalities resulting from the requirements. This study concludes that the restrictive requirements for marriage migration often deepen the vulnerability of migrant or migrant-origin women rather than their emancipation, thus resulting in their otherisation in Dutch society. While their dependencies on their families and ethnic community increase, they feel discriminated against during the process not only because of their ethnic origin but also because of their gender, both by their ethnic community and the Dutch government.

**Keywords:** Marriage Migration, Gendered Inequalities, Dutch Family Migration Policies, Emancipation of Women.

# INTERNATIONAL COOPERATION IN THE CONTEXT OF GENDER EQUALITY: THE EXPERIENCE OF YAŞAR UNIVERSITY AND MOSUL UNIVERSITY

**Prof. Dr Huriye Toker & Lawyer and Expert Destina Berfin Sever**  
Yaşar University Women Research Center, Turkey

Gender equality stands out as an important goal that aims to ensure a fair and equal life for everyone around the world. Studies carried out with an inclusive gender perspective have an important role at the national and international level in order to achieve this goal. The fact that the studies are carried out in cooperation with different countries offers a multicultural environment. Such collaborations offer the opportunity to understand cultural differences, share diverse experiences, and achieve common goals. The development of regional interaction lays the groundwork for the advancement of all countries of the world and creates an awareness of gender equality and migration at the global level. Studies carried out in cooperation with universities and non-governmental organisations in the intercultural dimension allow the development of field practices and theoretical perspectives in interaction. One of the good examples of the cooperation realised in this context is the project work carried out between 01.09.2021 and 01.09.2022 between Yaşar University and Stichting Spark non-governmental organisation and Mosul University. Within the scope of the project, seminars and training were organised for the empowerment of women in Iraq, and consultancy services were provided for the development of the Mosul University Gender Center.

In the online conference and workshop titled “Gender Equality and Social Cohesion: Pathways for Future”, held on October 20, 2021, within the scope of the project, we aimed to raise awareness of gender equality, support the empowerment of women and girls living in Iraq, create a policy in line with the needs of women and girls, identifying potential challenges and opportunities in the context of gender are covered. Migration was also one of the topics at the conference as well. In the conference and workshop, participants from different sectors, including women, public officials, international organisations, non-governmental organisations, and students, came together and created a developing discussion environment for determining potential strategies. Another study carried out within the scope of the project is the research report titled “Gender Equality and Social Cohesion in Iraq”, prepared in cooperation with Yaşar University Women and Family Studies Application and Research Center (YÜKAM), SPARK and Yaşar University UNESCO Chair on International Migration. In the report, disability, economic empowerment, violence, migration, the impact of COVID-19, and peacebuilding in Iraq were evaluated from a gender-based perspective. The report is also an important resource for other organisations developing strategies for gender equality. The online training titled “Preparing Successful Project Proposals”, held on 28 June 2022 within the scope of the project, is aimed to contribute to the development of sustainable projects. Participants were guided to increase their project planning skills and prepare successful projects by making use of grant calls. Finally, a consultancy activity titled “Mosul University Gender Equality Plans Roadmap” was carried out with-

in the framework of the project. First of all, the establishment experience of Yaşar University Women and Family Studies Application and Research Center (YÜKAM) was explained, and then “Roadmap to Gender Equality Plans in Higher Education Institutions: A Short Guide” was translated into Arabic and shared with Mosul University.

Such collaborations in the field of gender equality contribute to the creation of a more inclusive and egalitarian society around the world. It should also be noted that such collaborations have an important role in creating solutions as well as raising awareness of gender issues. In the realised project, the state of intercultural solidarity in gender sensitivity displays a promising approach. This study aims to analyse the project process carried out between Yaşar University, Mosul University and Stichting Spark Turkey. The aim of this study is to set an example for organisations that plan to carry out similar projects.

**Keywords:** Gender, Equality, Cultural Interaction, Intercultural Cooperation, Women.

# THE EU DECISION-MAKING PROCESS AND THE CHALLENGES OF MIGRATION POLICY FROM A GENDER PERSPECTIVE

**Asst. Prof. Elena Simona Vranceanu**

Alexandru Ioan Cuza University of Iasi, Romania

Gender and migration are very complex issues that encompass a wide range of studies. The demographic, historical, legal, sociological, ethical, and political fields can give us insight into them. Many actors, institutions, organisations or interest groups are involved in studying and addressing gender and migration issues, and this wide range of approaches provides a qualitative and quantitative account of both phenomena. At the international level, the European Union (EU) plays an active role in developing sustainable mechanisms to deal with migration phenomena on the one hand and gender issues on the other. Gender and migration issues can be treated as two different issues in the EU decision-making process, but at the same time, they are considered one. In light of the debate on the “feminisation of migration”, we emphasise the need to examine gendered migration as a specific part of the phenomenon. Women migrants, refugees and asylum seekers are more likely than men to be exposed to risks and vulnerabilities during their journey due to their social status. The paper highlights some risks that may exist in both countries of origin and destination as long as the travel process is determined by several factors: the type of migration - regular or irregular - cultural factors, regulations, political and institutional design and the role of non-political actors. The decision-making process in the European Union is based on a complex matrix of institutions and actors that sometimes create a large gap between the recipients of decisions and the organisation. In this regard, our study focuses on a critical perspective of European migration policy through the lens of gendered migration issues. We analyse the challenges of migration and gender and gender gaps in different areas using information and statistics from EU institutions and international organisations such as the International Organisation for Migration, the International Labour Organisation, the United Nations, the World Economic Forum, the Organisation for Economic Cooperation and Development, etc. In addition to the literature review on this topic, the article aims to propose a qualitative perspective regarding the relationship between the decision-making process and gender migration. Based on the main findings, we can conclude that the European Union should focus more on gender-specific migration risks. Proper migration risk management and a more effective EU policy in this area could offer several benefits: economic, social and political; otherwise, it could lead to insecurity, conflicts and even multiple crises.

Nevertheless, the main important fact that might change the perspective on the decisions related to the migration process and gender issues is the importance of an ethical discourse that might sustain political decisions, norms, and regulations. This could be a more effective common effort of international, national, and local actors and individuals based on extensive cooperation that might raise awareness about the migration phenomenon and the responsibility for vulnerable persons, represented in this case by women.

**Keywords:** Gender, Migration, EU Migration Policy, Decision-Making, Challenges.

# GENDER EQUALITY POLICIES AT THE LOCAL LEVEL: EQUALITY UNITS IN THE MUNICIPALITIES OF ISTANBUL

**Asst. Prof. Berna Ekal**  
Altınbaş University, Turkey

This paper aims to put forward the preliminary findings of the research project, “Institutionalization of Gender Equality and Local Governments within the Framework of Women’s Rights in Turkey”, carried out with the support of Altınbaş University. The overall aim of the research project has been to examine the role of municipalities in promoting gender equality, with a particular focus on the experiences of civil servants working towards this goal.

The approach of municipalities/local governments in promoting gender equality is of critical importance: Not only are they the closest public actors to citizens, but if municipalities do not provide some basic infrastructure and services at the very least (such as nurseries, clean water, or transportation), the burden of women due to their caregiving roles increases, preventing them from engaging in both leisure and income-generating activities (Van Donk, 2000). Indeed, the role of municipalities/local governments in promoting gender equality goes way beyond these basic services in many contexts, including the case of Turkey: regardless of their political alignments, most municipalities provide services that aim to attract the attention of women residing in their electoral district (ranging from cultural events, sports facilities, or vocational training to establishing women’s shelters for women who are subjected to men’s violence), eventually contributing to women’s empowerment.

In this regard, Equality Units represent an attempt to systematically implement (gender) equality policies in municipalities in Turkey. Even though it is not possible to talk about a single model as to their focus (i.e. on gender equality and/or on equality for all disadvantaged groups) as to their place in the administrative hierarchy (i.e. under which directorate they are situated in); or as to their internal organisation, these units nevertheless signify the willingness of the municipalities to contribute to gender equality in a more systematic manner. Equality units target both the staff and the citizens: on the one hand, they work towards raising awareness of the staff of the municipality itself, and on the other hand, they provide training for the citizens of the district, all with a view to promoting gender equality. Currently, there exists a total of 34 Equality Units in Turkey, 8 of which are in Istanbul (Şener & İnanç, 2021).

In this study, besides a systematic study of the policies and actions of municipalities, in-depth interviews were held with public employees working in the Equality Units in Istanbul in 2023. Given the long-standing patriarchal values in society and in the political realm, the main goal of the interviews was to see the type of challenges that civil servants working in these units faced and how they managed to work through these difficulties. Overall, the interviews demonstrated the importance of institutional support and the willingness of the directors to be the key to the success of the units.

**Keywords:** Gender Equality, Local Governments, Equality Units, Civil Servants, Empowerment.

# THE PLACE OF GENDER EQUALITY AND WOMEN'S REPRESENTATION IN THE AFRICAN UNION

Assoc. Prof. Ayça Eminoğlu & PhD Student Elif Dilan Tütmez  
Karadeniz Technical University, Turkey

Gender inequality is deeply ingrained in all social structures in Africa, from the African Union Assembly (AU) to families and everything in between. Attitudes that women are unequal and inferior to men permeate society, resulting in traditional laws on marriage, family, and landholding that perpetuate inequality. HIV/AIDS is more common among women than men and sexual violence, the disproportionate suffering of women in wars created by men, birth in unhealthy conditions, early marriage, rape, and forced pregnancy are just some of the manifestations of these attitudes. African women are also often turned into commodities for the sex trade and bought and sold as slaves. Unfortunately, the problems faced by African women are not limited to these. Women are generally excluded from decision-making bodies at the local, regional, and international levels, hindering their ability to influence policies that perpetuate inequality. Ensuring that women's voices reach a public audience requires significant effort, but the African Union has the means to make the voices of African women heard. However, achieving gender equality within the African Union itself is highly controversial, and its success in achieving this goal is still a subject of debate.

Efforts to include women in political decision-making processes at an international level, as outlined in protocols and instruments such as the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) and the 1995 Beijing Platform for Action, have also been echoed in Africa. The African Women's Rights Protocol (Maputo Protocol), in addition to the African Convention on Human and Peoples' Rights, was adopted by the African Union in 2003. The protocol aims to combat all forms of discrimination against women and ensure greater representation and participation of women, particularly in state decision-making processes. The Southern African Development Protocol (SADC) was signed in 2008, mandating equal representation of women in all areas of both public and private decision-making processes. However, despite calls for gender equality since 1995, the African continent has made little progress towards increasing women's participation in decision-making. The main focus of this study is the efforts of the African Union in this regard, particularly with regard to the representation of women in the Union. The study aims to investigate whether the African Union includes African women in its decision-making processes and the extent to which its decisions reflect its goals and objectives. The study argues that women should hold decision-making positions in both high and low policy areas. The protocols and decisions taken in this direction will have a significant impact on gender equality.

**Keywords:** African Union, Gender Equality, Decision-Making Processes, Voice of Women, Human Rights.



## FAMILIES FROM A DISTANCE: RETHINKING THE TRANSNATIONAL FAMILY EXPERIENCE

**Assoc. Prof. Nur Banu Kavaklı**  
Altınbaş University, Turkey

One of the by-products of global capitalism is the emergence of new forms of families. A transnational family is different from an ordinary immigrant family. The defining factor is not the act of cross-border movement of the family but the dispersion of the family, nuclear or extended, across international borders. The emergence of transnational family experience relates to economic, political, social and cultural factors. This work examines the impact transnational family experience has on various actors involved. The basic questions asked include: How are the decisions concerning who migrate under what conditions taken? How does the transnational family experience affect gender relations? What are the global and local conditions that make this experience possible? First, the structural backdrop to transnational families, namely, the expansion of global capitalism that feeds female labour migration and the demand for the service sector, especially domestic services, is discussed to answer these questions. Then, the changes in the concept of family due to societal structural transformations and the emergence of new family forms are explained.

The expansion of global capitalism paved the way for women from poor countries to participate in migration and global economic production. Women have become significant actors in transnational migration processes for the last couple of decades and are now active, autonomous agents of migration who respond to local and global dynamics. However, the feminisation of migration is not only a consequence of a series of transformations ranging from changing gender relations to economic restructuring or demands of global capitalism.

There is an interactive relationship between women's involvement in migration and structural transformations. Globalisation has encouraged more people, especially women from developing countries, to migrate to rich countries, with the influence of the global media and institutions of capitalism. Even though particular forms of low-wage employment open to women vary, female immigrants are the most suitable for employment in domestic service. This is the "female underside of globalisation", a process whereby women from poor countries migrate to rich countries to do jobs considered women's work while leaving their own families in the care of others. As changing gender roles and economic necessities enable and compel women to migrate, the experience of migration further transforms existing family and gender arrangements. In this regard, Judith Stacey's "postmodern family condition" concept proves useful. Stacey argues that with the decline of the male family wage system in the postindustrial period, families became more dependent on the earnings of women and the decline of the nuclear family and the emergence of diverse household forms followed.

As a family arrangement made possible in the postmodern family condition, transnational families better describe situations in which families are not visible yet not absent, not necessarily broken but separated. Transnational families require a whole new understanding and definition of familial relationships, which should focus on the fluid nature of those in the absence of a concrete family setting. Women leave behind their spouses and children to sustain their families. However, in doing so, they not only become the breadwinners and challenge the prevailing power structure but also literally leave the domestic sphere and all the everyday responsibilities related to that. If the “modern” family is marital, nuclear, based on a gendered division of domestic work and ultimately dependent on the success of a male breadwinner, the transnational family is definitely postmodern.

**Keywords:** Feminization of Migration, Global Capitalism, Transnational Families.

## MIGRATION – ON GENDER ISSUES AND CARE WORK

**Prof. Dr. Zuhâl Yeşilyurt Gündüz**

TED University, Turkey

Migration and mobility are as old as humanity itself. Humans have always migrated elsewhere with the hope of building a new and better future there. Whereas in the past, migration used to be mainly male migration, today we face the “feminisation of migration”, with up to half of all migrants being women. Female migrants have become the main or even sole wage earners for their families back home. This ongoing process of “feminisation of survival” makes more families, societies, governments and states dependent on the work of women. Social and demographic trends in developed countries, like the ageing population, lead to an ever-growing demand for care work, that is, work in sectors like health, child-care, elder care, nursing, food service, hotels, housework, etc. Neoliberal policies in Europe that result in the diminishing of the welfare state, including cuts in formerly free public services, make life harder. Besides, the “feminisation of labour” with change in the socio-economic role of women leads to a need for aid so as to cope with the double burden of family and career. All these factors lead to a need for female migrants in upper-middle-class households in the USA, Europe, and the Middle East.

Domestic work can be divided into two parts. One is the “practical” side, which is performance-oriented, and the other is the “social” side, which is care-oriented. Whereas the first part requires “care for” and consists of work like cleaning, cooking, or washing, the second part necessitates “care about” and includes emotional engagement, affection, and fondness.

In order to migrate and gain money for themselves and their families; survival, women are coerced by economic desperation to leave their own families and children behind and to care for other families, homes and children. This process is being called “care drain”, which includes the importation of care from poor states to rich ones.

Even when they are far away from their children, female migrants still keep on caring for them. They send them money and gifts and talk to them on the phone. However, this is not enough, and others have stepped in. As most men whose wives migrated for work follow traditional conservative lines and step out, female relatives or other nannies step in and do the care work. By doing so, international care chains of care workers are being created both in the North and in the South, enabling the reproduction of daily life.

This presentation aims to examine the lives of female migrant domestic workers and their children back home and how they cope with migration. Other important aspects will include the lingering North-South gap and the growing neoliberalism and its effects in Europe.

## INDIAN WOMEN LABOURERS IN THE GULF COUNTRIES: CONVERSATIONS ABOUT MIGRATION FROM A GENDERED LENS

**Asst. Prof. Divya Balan**  
FLAME University, India

The India-Gulf corridor deserves particular regard among the various migration pathways originating from India. Lured by the narrative of Gulf riches and the prosperity of earlier migrants, Indians migrate to the Gulf in search of lucrative jobs to improve their livelihoods. The oil price boom in 1973 marked the beginning of their massive emigration to the Gulf, corresponding primarily to the tremendous economic prosperity and infrastructural development in the region. The migration of Indian women to the Gulf also gained momentum following the oil boom. The recent estimates show that 8.4 million Indians live and work in the Gulf countries, of which women accounted for around 39%. A significant economic contributor to both regions, the Indian women migrant labourers are a heterogeneous group hailing mainly from middle and lower-income households and engaging in all categories of work in the Gulf – skilled, semi-skilled and majority in low-wage, low-skilled occupations. Their migration is often tied to the much-criticized Kafala system of contractual labour. They endure labour standard violations, abusive work conditions, exploitation, marginalisation, discrimination, and other severe hardships at varying levels depending on their labour status. Some among them are more exposed to precarious situations and abuse than others. The COVID-19 pandemic has worsened the hardships of migrant women, cutting across all strata of labour. In this context, this paper will problematise the inadequate policy and public discourse on women's migration and their unique and intersectional migration experiences and problems they face in destination countries. Focusing on the case studies of Indian women migrants working in professional (nurses) and blue-collar (domestic workers) jobs in the Gulf, the paper underlines the urgent need for mainstreaming gender in migration policy-making in both home and host countries. This is necessary to guarantee the human and labour rights and welfare of the women migrating for work.

**Keywords:** Women Migrants, India, Gulf Countries, Labour Rights, Intersectionality, Precarity, Gender-based Violence.

## RESEARCHING MIGRATION EXPERIENCES OF WOMEN: OPPORTUNITIES AND CHALLENGES

PhD Student Yağmur Erdoğan  
Instituto Universitario de Lisboa, Portugal

The current work aims to understand methodological challenges that may appear in conducting gendered research in the context of migration. In order to give justice to the unique experiences of women and gender-diverse individuals in the context of migration, treating gender as one's socially acquired self and understanding it in relation to the global migratory dynamics and power relations is stressed. Within this prospect, our research attempts to understand potential limitations and opportunities that may surface from the power asymmetries among researchers' and participants' experiences of gender, sexuality, race, cultural background, religion, socioeconomic and migration status during qualitative data collection. Keeping in mind the importance of power and positionality between the researcher and participants, we suggest gender and culture-sensitive approaches that enable flexibility and openness in establishing genuine rapport while setting the necessary boundaries of respect and professionalism. Taking an intersectional perspective, we aim to delve into the questions of how these social cleavages are dynamic in nature, context-dependent, and may hinder and/or support research processes in different ways, particularly in the case of research focusing on migrant and refugee women's experiences. In addressing these questions, we maintain that reflexivity on the issues of power relations, positionality and subjectivity is crucial, especially while conducting research in conflict settings and/or with vulnerable populations experiencing intersectional marginalisation. The analysis will be based on the fieldwork with migrant women from Turkey and Syria.

**Keywords:** Migration, Gender, Qualitative Research, Intersectionality, Reflexivity.

# HONOUR, VIOLENCE AND MIGRATION – A SWEDISH NARRATIVE

**A Swedish Narrative Researcher Åsa Eldén**  
Uppsala University, Sweden

This paper looks back at three decades of Swedish narratives about violence in the name of honour in the context of international migration. It follows legal interpretations over the years, how honour is used as an extenuating circumstance (Eldén 1998), via a fragmented vs a coherent understanding of women's experiences of honour violence (Eldén and Westerstrand 2004), to the introduction of honour crime as a separate criminal offence in July 2022. It uses the concept of emblematic cases (Eldén & Ekal 2015): stories about fatal honour violence that have been given relevance reaching far beyond the individual case, connected to other cases and important for how the social problem of honour violence has been framed, as well as for the political action taken against this problem. Through this exposé, the paper places legal cases in a local - and global - space of growing unrest and hostility against migrants, xenophobia and the questioning of previously taken-for-granted women's human rights. The paper argues that this context must be taken into consideration when analysing the meaning and consequences of how honour violence is framed in today's Sweden.

**Keywords:** Honour, Violence, Migration, Crimes, Emblematic Cases.

**10 November 2023, Friday****10:00-12:00: Session 1 - Literature and Cinema**

Panel Chair: Smita M. Patil (School of Gender & Development Studies, IGNOU, India)

**Deconstructing Images of the “Third World” Migrant Woman**

Lecturer Irum Nayani (Institute of Business Administration, Pakistan)

**2- Moving Between Identities: The Ambivalent Identity of Etsuko in Kazuo Ishiguro’s Novel A Pale View of Hills**

Asst. Prof. Rajkumari Ashalata Devi & Research Scholar Tanuschree Haorungbam (Manipal University, India)

**3- On Trans-Saharan Crossing and its Perils in Select Women Stories from Agadez**

Asst. Prof. Chergui Khedidja (L’Ecole Normale Supérieure de Bouzaréah, Algeria)

**4- Gender Relations among Turkish Immigrants in Germany: Representations in Turkish Migrant Cinema**

Assoc. Prof. Nur Banu Kavaklı (Altınbaş University, Turkey)

**12:30-14:00: Session 2 - Forced Migration**

Panel Chair: Utku Özer (Athens Institute for Education and Research, Greece)

**The Underlying Causes of Early Marriage Among Afghan Immigrant Women in Iran**

PhD Mahnaz Zahirinejad (Institute of Mediterranean and Oriental Cultures of the Polish Academy of Sciences, Poland)

**2- Gender and Forced Migration in Myanmar: Endless Investigations**

Assoc. Prof. Smita M. Patil (School of Gender & Development Studies, IGNOU, India)

**3- Migration as Means of Safety: Movement of Courtesans in 19th Century Lucknow**

Senior Project Assistant Anoushka Deb (Indian Institute of Technology, India)

**14:30 - 16:00: Session 3 - Social Media**

Panel Chair: Banu Kavaklı (Altınbaş University, Turkey)

**A Critical Discourse Analysis of the Representation of Sub-Saharan Female Migrants in the Moroccan E-News Portal Hesperess**

Assoc. Prof. Mohammed Yachouli & PhD Student Fatima Zahra Bargach (Moulay Ismail University & Mohammed Ben Abdellah University, Morocco)

**2- Gender-Based Analysis of Social Media Impact on Students with Learning Disabilities**

Asst. Prof. Anu Dandona (Sri Balaji University, India)

# DOES MIGRATION INEVITABLY INCREASE GENDER-BASED VIOLENCE? A SOUTH ASIAN AMERICAN CASE STUDY

Independent Historian Jyoti Mohan  
USA

My paper looks at the patterns of modern migration by South Asians into America. In some cases, South Asians form groups of refugees who are seeking asylum in the United States. Others migrate as part of extended families and clans migrating to the United States, often to take up businesses like motels or small mom-and-pop shops. The uppermost echelons of South Asian migration to the United States consist of highly educated individuals who are granted Visas, allowing them to work in the US. My paper seeks to contrast the traditional networks of support that women in their home countries can access as opposed to life as an undocumented or dependent migrant in the US. I use case studies to suggest that for gender-based violence, at least, women migrants face newer forms of discrimination and demands in the US. The most insidious forms of gender-based violence against South Asian women in the US consist of social isolation and complete financial dependence.

This paper will describe the process by which women who may live vibrant, independent, financially stable lives in South Asia find themselves little better than domestic slaves, who are circumscribed in their movements, their social circles, and particularly in their financial affairs. In part, this situation occurs from deeply held beliefs about gender roles among South Asians. Ironically, the same beliefs that can be somewhat alleviated by employing domestic labour in South Asia become part of the domestic prison that South Asian American women are trapped in. Equally, due to the social isolation experienced by South Asian American women, the traditional safeguards provided by seeking advice and intervention from family elders and respected community members in matters of domestic imbalances are also lacking.

I propose to use three case studies to illustrate my points. The first and most extreme is the recent suicide of Mandeep Kaur in early 2023. Kaur's case was a textbook lesson in IPV and domestic abuse. She had no access to traditional safeguards like elders stepping in to reason with her spouse or brothers who could physically threaten the spouse. The second is the recent murder-suicide case of a young family near me. The husband, in this case, made the decision to kill his wife and 5-year-old son before shooting himself. The rawness of this event, which took place in August 2023, sent shockwaves through the local community and a realisation of the abuses that hide behind silence. The last case is the example of a family friend who has a special needs child. An engineer by profession, this friend was employed in an internationally known company before she resigned to caretake her special needs child. Despite the fact that she was earning more than her spouse, there was no question that she would be the one to stay with the child. Furthermore, blame for the child's condition was also placed on the mother.

**Keywords:** South Asian, Migration, Financial Dependence, Traditional Safeguards.



# HUMAN TRAFFICKING: EXTREMITY AND COUNTERACT IN COX'S BAZAAR

**Asst. Prof. Aasima Banu Sheikh**

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Human Trafficking today is one of the most heinous forms of trafficking after drugs and counterfeit goods. Rohingya, the world's most persecuted and unwanted population, is cultivated to be apt for Human Trafficking, which is crippling the population even more with the crimes and vulnerabilities in Cox Bazaar, Bangladesh. The Rohingya refugee crisis in Bangladesh has been a concern about human rights violations, and human trafficking is one of them. Rohingya refugees remain prone to exploitation due to their displacement and precarious living conditions. Among 99 trafficked cases of Rohingyas, IOM found 35 girls, 31 women, 25 men and eight boys. They landed up for sexual exploitation and forced labour.

This paper analyses the factors that contribute to understanding human trafficking. The factors include a) Vulnerability: Rohingya refugees who fled violence and persecution in Myanmar live in overcrowded and under-resourced refugee camps in Cox's Bazar, Bangladesh. These conditions can make them susceptible to human trafficking, as traffickers prey on their desperation and lack of opportunities. b) Trafficking Routes: Traffickers use various means to transport Rohingya individuals, including false promises of better living conditions, job opportunities, or safe passage to a third country. These individuals get trafficked within Bangladesh or to other countries in the region. c) Forced Labour and Sexual Exploitation: Rohingya refugees are subjected to forced labour and sexual exploitation. They are forced to work in exploitative conditions or coerced into prostitution. This paper also explores the ways to improve against human trafficking, like a) Efforts to Combat Trafficking: The Bangladeshi government and international organisations have been working to address the issue of human trafficking among Rohingya refugees, which includes raising awareness, strengthening border security, and supporting victims. b) International Concern: The international community has expressed their concern about the situation, with organisations like the United Nations, IOM, and NGO partners, namely Young Power in Social Action (YPSA), actively working to combat trafficking and provide assistance to Rohingya refugees. c) Cross-Border Cooperation: Given that human trafficking often involves transnational criminal networks, cooperation between Bangladesh and Myanmar, as well as with neighbouring countries, is crucial to addressing this issue effectively. Thus, this paper addresses the causes and modes of the human trafficking happening in the world's largest refugee camps in Cox's Bazaar,

**Keywords:** Trafficking, Human Trafficking, IOM, Cox's Bazaar, Rohingya.

## DECONSTRUCTING IMAGES OF THE “THIRD WORLD” MIGRANT WOMAN

Lecturer Irum Nayani

Institute of Business Administration, Pakistan

In *The Ungrateful Refugee*, Dina Nayeri weaves together stories of several migrants and refugees, including her own mother, in order to reflect on the realities of escape, encampment, asylum-seeking, assimilation and cultural repatriation – phases only a handful of those setting out of home live long enough to experience. Dina’s mother (“maman”) left Iran with her two children in 1988 when threats to her life could no longer be neglected. They only resettled a year later in America after having (over)stayed in residences and refugee camps in Abu Dhabi and Rome. Maman’s manifold reasons for leaving Iran necessitate heeding Higgins’s caution against presumptuousness: “The post-revolutionary changes that have affected women negatively can be overemphasised if they are not seen in the context of past and present laws and if class differences and social contexts are ignored” (cited in Tohidi, 255). That Iranian women assumed hijab to pose resistance to Shah’s oppressive imperialist regime, for instance, cannot be simplistically and anachronistically explained away by the “backwardness” of the Islamist regime. Stereotypes that cast non-white, non-western women as victims of their own histories have abounded in the West, many of them nursed by feminists ignorant to a continually unfolding history of racism that rightly implicate them for issues facing marginalised communities (Amos and Parmar 44). Through social and print-media-based modes of knowledge production, uncritical images of the “third world” woman have circulated and found their way into discriminatory social and legal norms, such as immigration laws that see women and children as dependents only (Dauvergne, cited in Philips 3).

This essay is a critical reflection of Maman’s experience of extra-legal migration from the so-called “third world”. Mohanty’s reformulation of the term, however, will help us understand why this essay draws on others’ experiences as well:

Third World refers to the colonised, neocolonized, and decolonised countries (of Asia, Africa and Latin America) whose economic and political structures have been deformed within the colonial process and to Black, Asian, Latino, and indigenous peoples in North America, Europe and Australia [...] what seems to constitute ‘women of colour’ and ‘third world women’ as a viable oppositional alliance is a common context of struggle rather than colour or racial identifications. (2,7)

In light of this, I would argue that Maman’s migration challenges three commonplace assumptions of White feminism about third-world women: their gendered persecution happens only in their native context, they are domesticated and suited for domestic work, and they seek and or necessarily find gender equality in the West. This challenge takes the form of everyday acts rather than activist organising and makes clear that a) their journey is not only, and not primarily, shaped by isolated gender concerns, b) they are frequently racially constructed as ‘third-world women’ in the West, and c) they are capable of both creating and telling their own story.

## MOVING BETWEEN IDENTITIES: THE AMBIVALENT IDENTITY OF ETSUKO IN KAZUO ISHIGURO'S NOVEL A PALE VIEW OF HILLS

Asst. Prof. Rajkumari Ashalata Devi & Research Scholar Tanuschree Haorongbam  
Manipur University, India

Kazuo Ishiguro's novel *A Pale View of Hills* (1982) faithfully depicts the migrant woman's sense of incompleteness of her migration and her ambivalent identity of a hybrid in-betweenness through the character of Etsuko, a Japanese woman who migrated from Japan to England. Etsuko, being confronted with two opposing affections (Japan and England), faces many complexities in her life, which results in her being unable to resolve the ongoing struggle. She is a representative woman who moves between identities, experiencing both the desire to retain the Japanese cultural roots and, at the same time, to assimilate into the new culture of the host society, England. In the novel, Ishiguro uses the unreliable narrator technique to place Etsuko in a space in which she is uncertain of her position and identity, leaving her left in the margin of both worlds. The unreliability in Etsuko's narration further brings forth the element of discontinuous narrative, which is marked by lacunas, uncertainties and ambiguities. Through her memory, Etsuko travels from England to Japan and vice versa, which shows her inability to embrace the completeness of her migration. The blurred boundary between her past and present is also symptomatic of the migrant women's multifaceted relationship with either identity. On the other hand, the suicide of her daughter, Keiko, in England, the host society, depicts the migrant women's failure to adjust and cope with the new environment. Unlike her mother, Etsuko, Keiko is unable to forget her past, which is closely associated with Japan and her society of origin, and she has to assimilate into the new culture of England. In the case of Keiko's migration, it is her mother's decision to bring Keiko along with her to England. It is forced migration where Keiko is never happy in the new place with her new father. She even had severe ties with her family and lives in Manchester alone and later, after becoming increasingly miserable, takes her own life. There is another memory of Etsuko that reveals the ambivalence of her identity. Through the story of her friend Sachiko and her daughter Mariko, who plans to migrate to America with the help of her friend Frank, Ishiguro unravels the insecurity of Etsuko's decisions made in the past. In fact, there is less apparent difference between Etsuko and Sachiko in that Etsuko was deceptively narrating her own story in the disguise of Sachiko. Etsuko's dubious duplicity and unreliable narration create a false version of her past, which she thinks she can protect and justify the reasons for her sense of incompleteness in the new host society after her migration from Japan. The present paper is an attempt to discuss how the unreliable narrator unfolds the complexities and the evasiveness of Etsuko's identity, which remains incomplete, leaving her torn between her past and present.

**Keywords:** Migration, Hybridity, Unreliable Narrator, Memory, Host Society, Society of Origin.

## ON TRANS-SAHARAN CROSSING AND ITS PERILS IN SELECT WOMEN STORIES FROM AGADEZ

Asst. Prof. Chergui Khedidja

L'Ecole Normale Supérieure de Bouzaréah, Algeria

The African Sahara has been historically a site of trade between African kingdoms and major powers to the North of the Mediterranean. Human mobility has been part and parcel of people's daily enactments in the region. Since the 1990s, however, many cross-Saharan and Sahara-Sahel border towns have turned into places of illegal immigration and human trafficking from the interior of Africa to coastal cities in Libya, Tunisia, Algeria and Morocco by Africans seeking better opportunities or escaping the perils of violence, poverty, wars, and the absence of sustainable livelihood options. Agadez, the historical city which links Niger and Libya with an active mobile population, is currently inhabited by people who failed to cross to Libya with hopes to reach the coasts of Italy. According to recent UN reports, the city is an active transit zone of large numbers of people (most of which are women and children) trying to cross the Sahara to Tripoli and then in deathboats across the Mediterranean towards the shores of Italy. With each migrant "paying smugglers between \$100 and \$500 and purchasing food and lodging on their journey through the Sahara" (Tinti), Agadez has become an attraction site to many people from across West Africa willing to cross the border towards Europe.

For women, however, the story of trans-Saharan crossing is slightly different. According to the National Statistics Institute of Niger, out of "the 123,886 migrants who transited through the country in 2012, 63,264 were women and 60,622 were men." (UN Women, 2021: 10). Upon reaching Agadez, women and little girls find themselves in the face of smugglers and human traffickers who prey on the "economic and social vulnerabilities" of these women and girls "often using deception to lure their victims into forced labour or abduction." (UN Women). My paper sheds light on individual stories shared by these women about their tales of crossing, with an emphasis on their experiences with forced prostitution, perilous pregnancies, sexual abuse, human trafficking, arbitrary detention and forced labour. Examples of stories to be discussed vary from, among many others, Victoria, who had to cross from Nigeria to find herself playing the role of a wife for a human trafficker in Agadez, to the story of Halima, who leaves her hometown in hopes of securing a job to support her family and her two little kids, yet, ends up forced into sexual servitude by a 'ghetto boss'. The paper starts with showcasing in what way (s) migration in Africa is increasingly gendered, bringing about illustrative cases from the Sub-Saharan region and North Africa, then moves to shed light on individual women cases and their experiences with border crossing in the city of Agadez.

**Keywords:** Trans-Saharan Crossing, Women, Perils, Stories, Migration.

# GENDER RELATIONS AMONG TURKISH IMMIGRANTS IN GERMANY: REPRESENTATIONS IN TURKISH MIGRANT CINEMA

**Assoc. Prof. Nur Banu Kavaklı**  
Altınbaş University, Turkey

This paper investigates the structure of gender relations among Turkish immigrants in Western Europe, especially in Germany, through an analysis of four examples of Turkish migrant cinema, which are centred on the family lives of immigrants and the changing nature of these lives as a result of migration. Namely and in chronological order, *Germany, The Bitter Homeland* (1979) by Şerif Gören; *40 Square Meters Germany* (1986) by Tevfik Başer; *Berlin in Berlin* (1993) by Sinan Çetin; and *Head On* (2004) by Fatih Akin. The way women are represented in these movies is significant in terms of depicting the patriarchal structure of gender relations in Turkish society and its effects on immigrants' lives. I argue that these movies are good illustrations of the fluid structure of gender relations that are transformed by and at the same time transforming the experience of immigration, both for women and men. to analyse the ways in which gender relations are affected by and also affect the experience of migration. Based on the fact that gender relations are context-specific and far from being static, I aim to explore how immigrant women and men negotiate relations of gender and adapt to the new context while at the same time referring to the structures of their society of origin. I argue that gender relations among immigrant populations display a structure that is different from both their society of origin and the new society. These relations have some kind of a hybrid nature where gender relations of the home society are reconstructed in the context of the new one. Several factors, ranging from participating in the labour force to education, from having institutional connections to involvement in social networks, have important roles in determining the dynamic structure of gender relations. Thus, unique gender relations emerge in the immigrant context as a result of the everyday life activities and active agencies of immigrant women and men.

**Keywords:** Gender Relations, Migration, Film Analysis.

# THE UNDERLYING CAUSES OF EARLY MARRIAGE AMONG AFGHAN IMMIGRANT WOMEN IN IRAN

PhD Mahnaz Zahirinejad

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Given the substantial Afghan immigrant population in Iran, numbering approximately 4.1 million individuals, and their enduring presence in Iranian society, there is an urgent need for a comprehensive study focused on understanding various aspects of this migrant group, with particular attention to Afghan women in Iran. This is due to the fact that while the number of men in the first generation of immigrants was initially much higher than that of women, the number of women among them has gradually increased. Currently, women constitute nearly 47 per cent of the Afghan immigrant population in Iran. This highlights the importance of addressing their circumstances as a distinct and significant subject for study.

The extended presence of Afghan immigrants in Iran has brought about certain opportunities, particularly in terms of security and access to education for Afghan women. However, it appears that their situation regarding early marriage (child marriage) has not improved and has even become a customary practice. Hence, this study aims to explore the factors contributing to early marriages among Afghan immigrant women residing in Iran. The research will also examine how early marriage affects the educational and health conditions of these women.

Based on the initial findings of this research, Iran's economic challenges have started to impact the lives of Afghan immigrants, especially women. According to the survey, fewer than 20 per cent of Afghan immigrant women were employed in some capacity and contributed to their household finances. The majority of these women were involved in brickmaking alongside their families. Afghan immigrant women were also engaged in sewing, working in sock-making workshops, domestic cleaning, fruit packaging, and sales. The length of stay in Iran, as presented in the tables, does not appear to significantly influence the employment or household income of Afghan immigrant women. Women do not make a substantial contribution to their family's economy, which is a significant factor contributing to early marriages among Afghan immigrant women.

Additionally, under Iranian law, Afghan women who marry Iranian men are considered Iranian nationals, enabling them to acquire Iranian citizenship and affording their children the rights and privileges of Iranian nationals. Consequently, there has been an increase in marriages between Afghan women and Iranian men, which has also been a contributing factor to the early marriage of Afghan girls.

This study has been conducted using a qualitative approach and the contextual theory theoretical framework. According to this theory, a family's religious teachings and traditions can create an environment that stigmatises the family, indirectly affecting the child's self-perception and perceptions of others. To achieve this, the experiences of early marriage were examined among different groups of Afghan women living in various regions of Iran through in-depth interviews.

**Keywords:** Afghan, Migrant, Women, Iran, Marriage.

## GENDER AND FORCED MIGRATION IN MYANMAR: ENDLESS INVESTIGATIONS

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This paper attempts to generate critical premises related to the debates on gender and forced migration in Myanmar. It attempts to engage with the following larger social and political conundrums. The question of gender cum migration in Myanmar needs to be understood in the context of forced migration and political change. Political pluralism and struggles for genuine democracies also have to be realised in the context of religious and ethnic identity questions. The struggles of Arakhine women, for instance, have to be explored in the context of the dialogues and conflicts within the field of Buddhism and Islam. International political institutions' interventions and defence of ethnic violence also demonstrate the complex, imperialistic cum xenophobic political conditions. Language of political dialogues and impossibilities related to political dialogues also expose the dominant political logic. It leads to the creation of national myths around women from the so-called national streams and the erasure of the existential/political predicaments of the women among the migrants. Therefore, grand narratives about Ma Ba Tha women also need to be explored in the context of the aforementioned struggles of migrant women. At the same time, the "international debates" on the women in Myanmar are couched in tropes of women such as victims of wars, potential negotiators and agents of peace.

Women's spaces within mainstream society and marginalised ethnic communities are read through the usual debates around patriarchy. Thus, it does not lead to a rigorous critique of the dominant patriarchal language of the anti-migrant political formulations. Gendered forms of violence raise major questions related to the forms of patriarchy within the hegemonic and ethnic communitarian spheres of Myanmar. Rhetoric and the emergence of Islamophobic, authoritarian populism also determine the nuances of the ethnic-gendered discourse.

-immigration rhetoric, like in any part of the globe, thus sustains the construction of the other-migrant women's bodies. What constitutes the rights of migrant women in Myanmar? They are caught between the exclusionary nature of the political institutions of Myanmar, Bangladesh and so on. International developmental organisations and their politics of aid also view the migrant question in a peculiar manner. Global theoretical and feminist assertions around the migrant crisis have also created new grounds for enquiry. Gendered and third-world readings of international law also demonstrate the new forms of politics and forms of power. Citizenship of migrant women, therefore, has to be articulated in the existing critiques of the policy regime.

Debates related to women's participation in the perspectives on migrants also have to be critiqued to understand how such approaches differ from the existing humanitarian stakes. One of the central questions raised is whether the migrant women in Myanmar can be seen as political

subjects. Is it possible to map the trajectory of their subjectivities? Explorations in these lines also have to move beyond the typical reading around xenophobia towards women/asylum seekers. Will it lead us to re-read the complexities related to state and statelessness? Social theorists' way of reading modern social contracts in the backdrop to the global immigration scenario also acts as one core subtext of such articulations. This paper engages with the above-mentioned social and political developments through empirical and theoretical questions from a gendered lens.

**Keywords:** Gender, Forced Migration, Myanmar, Social, Political.



## MIGRATION AS MEANS OF SAFETY: MOVEMENT OF COURTESANS IN 19TH CENTURY LUCKNOW

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Migrations have formed a major part of South Asian history. As a matter of fact, one of the largest recorded migrations ever seen in the world occurred in August 1947, when India was partitioned as a result of its independence from British rule. There are several archival records and oral testimonies pertaining to the plight of the people during that migration. However, it is an undeniable fact that it was women who suffered the most during that period. In the case of any migration in history, especially those accompanied by violence, it has always been women who have borne the maximum brunt of the suffering.

Through my paper, I will trace the migration of one such community of women in South Asia—the courtesans, in the 19th century. Affluent and powerful, the courtesans saw a decline in their status with the advent of British colonisation (Oldenburg, 1984). Victorian morals brought in by the British preached of women who were educated but remained within domestic confines and of those who read and wrote but obeyed their male relatives (Walsh, 2004). These ideas were championed by the new emerging Indian bourgeois in the country. Together, the British and the new emerging bourgeois began terming independent women who were active in the public sphere as ‘loose women’.

My paper will focus on the migration of courtesans from Lucknow due to the exile of the ruler Nawab Wajid Ali Shah in 1856. While some courtesans remained in Lucknow, several of them followed the Nawab to Kolkata and settled there, and yet several left Lucknow after the uprising of 1857. I will use the words ‘migration’ and ‘displacement’ interchangeably to argue that the movement of courtesans from Lucknow was forceful, not wilful, hence giving many meanings to the words “migration”. I will explain their existence as a threat to British rule by studying their status in pre-colonial Lucknow. Further, I will look into the violence meted out by the British in Lucknow, specifically to the courtesans in and around 1857.

My paper will focus on the displacement of the courtesans during 1857 and showcase their migration as a deliberate attempt by the former to weaken the social, political and cultural atmosphere of Lucknow, thereby making it easy for British occupation. Moreover, I will question Victorian morality and colonial perception of sexuality as causes behind the migration of the courtesans. I will study the situation of courtesans post the uprising of 1857 to showcase their displacement as a means to transform the intellectual and cultural landscape of India and make it suitable for British rule by curbing any voices of dissent.

**Keywords:** Courtesans, Migration, Lucknow, Colonialism, Displacement.

# A CRITICAL DISCOURSE ANALYSIS OF THE REPRESENTATION OF SUB-SAHARAN FEMALE MIGRANTS IN THE MOROCCAN E-NEWS PORTAL HESPRESS

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Though the growth and developments in the migration landscape in Morocco have been accompanied by massive national and international media coverage and attracted the attention of researchers from different disciplines, the gender aspect of the phenomenon has remained under-researched. So to speak, neither the media coverage nor academic researchers have given due importance to the gender aspect of the migration experience, namely in the Moroccan context. In this regard, the purpose of this paper is to investigate the representation of Sub-Saharan female migrants in Moroccan e-media. The paper makes use of Hespess, a leading online news portal in Morocco, as a case study and adopts Fairclough's Critical Discourse Analysis Sociocultural Framework as a research approach. The objective of this study is to explore the underlying ideologies and stereotypes embedded in Hespess' discourse when representing the group of women under study. The significance of this research project is twofold: first, it will help to better understand e-news discursive strategies used to address migration-related issues in Morocco. Second, it will also prepare the ground for understanding the subtle means by which news discourse affects public perceptions toward social and political issues.

**Keywords:** Migration, Moroccan Media, Sub-Saharan Female Migrants, Hespess, Critical Discourse Analysis.

# GENDER-BASED ANALYSIS OF SOCIAL MEDIA IMPACT ON STUDENTS WITH LEARNING DISABILITIES

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In today's digital age, social media platforms have become an integral part of the daily lives of individuals across the globe, offering unprecedented opportunities for communication, connection, and information sharing. These platforms have transformed the way people interact with the world, blurring geographical boundaries and enabling diverse voices to be heard. However, while social media has undoubtedly brought about numerous benefits, it has also raised concerns regarding its impact on various aspects of individuals' lives, including those who may be more vulnerable. One such vulnerable group is students with learning disabilities. Learning disabilities encompass a range of conditions that affect an individual's ability to process, understand, and retain information. These disabilities can manifest in various ways, impacting educational achievement and psychological well-being. This research study explores the psychological, educational and emotional (depression, anxiety, and stress) impacts of social media on students with learning disabilities, with a specific focus on gender differences. The study aims to investigate the prevalence among students with learning disabilities who actively use social media platforms. A survey research design was employed, and data were collected from 120 students (60 males, 60 females) with learning disabilities who actively use social media platforms. The Psychological and Educational Impacts Scale was used to assess social media usage's psychological and educational effects, while the Depression Anxiety and Stress Scale (DASS-21) measured the emotional impact. Data analysis involved calculating means, standard deviations, t-tests and correlation. Gender differences were observed, with females experiencing higher levels of depression, anxiety, and stress compared to males. Correlation analysis revealed that the higher psychological impact of social media was associated with increased levels of depression, anxiety, and stress. However, no significant correlation was found between educational impact and emotional outcomes. These findings emphasise the need to promote responsible and mindful social media use among students with learning disabilities to support their well-being and academic success.

**Keywords:** Social Media, Learning Disabilities, Psychological Impact, Educational Impact, Emotional Impact and Students.

