

Europe and Beyond:
Boundaries, Barriers and Belonging



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Deception And Abuse: Manifold Instances Of Proxemic Violence Against Sub-Saharan And Eastern-European Women-immigrants In Sicily

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Over the past few decades and up until 2017, Sicily has hosted increasing numbers of African fugitives (ANCI et al., 2017) as well as migrants from Eastern Europe, especially after the entry of Romania into the European Union. The aim of the research was to analyse some of the role positions found in gender dynamics among migrants, throwing light on possible processes by which mechanisms of submission to and normalisation of gender violence seem to have been internalised by these victims of proxemic violence, emphasising the viscous links existing between vulnerability, resistance and resilience. Within this markedly multicultural context in Sicily, the researchers carried out a two-part qualitative research project, the first part consisting in participant observation of a number of sub-Saharan women hosted by some of the island's migrant reception centres, victims of abuse, followed by a set of semi-structured interviews administered to them; the second part consisted in participant observation and some semi-structured interviews with Romanian women involved in outdoor prostitution. The project sought, furthermore, to highlight equivocations surrounding affective action declined in feminine terms and instrumental action in masculine terms, suggesting that proximity may be considered a more "intimate and deceptive" declension of gender violence.

Gendered War Memories: The Case of Croatia

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This paper analyses gendered memories of the War in Croatia 1991-1995, particularly of the armed conflict in eastern Slavonia and western Srijem, the areas figuring as symbols of suffered aggression at the time. We look into personal narratives and dominant discourses, the latter shaping (gendered) cultural memory, which influences the processes of cultural modernization during democratic and capitalist transition. The objective is to do an auto-ethnography of displacement in late 1991 and to critically analyse the discourse of transcribed interviews with victims and witnesses of the war and selected media coverage. Analyses focusing on the relationship between war and gender typically emphasize militarized masculinity in national discourses and cultural sphere, while femininity represents the space outside of war (home, normalcy, peace), to which man-soldier returns to and in defence of which he is willing to die. Both gender identities

are however constructed in a way that reproduces militarism. In this sense, analyses of gender as both a social construct and a political category keep informing the studies of not only war, but also migration, bio politics, female work exploitation, international relations etc. Leaving aside the debates on the petrification of gender characteristics that associate men with war and women with peace, the path needs to be cleared for considering mutual constitution of war and gender, especially from the perspective of social power. Maybe the most important contribution we may hope for is revealing ontological implication of gender in war: we cannot make war without doing gender and vice versa. This is no new argument (Betty Reardon, Jean Bethke Elshtain and Cynthia Enloe), but contextualized research on the topic is the task ahead of us.

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Tradition or Integration? Changing Identity Patterns in Three Generation of Roma Women in Hungary

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The infiltration of globalization and modernization into traditional communities does not only bring change at the individual level to the life of Hungarian Roma women, but also changes the way of cultural transfer and socialization, including new contents, value sets, traditions, and integration frameworks. The role of Roma women in these processes, i.e. in the field of cultural transformation, could be a key factor for the integration of the minority group. On one hand, they ensure the continuation of traditions and, on the other, they are the initiators of change. It is particularly important to examine this change from the viewpoint of both the majority and the minority groups. I try to answer the questions, whether keeping traditions or putting them away facilitate the integration into the majority society and how these patterns changed in the past 20 years, how the 'walls of tradition' hinder the integration. In my interview research, I present the different phases of integration and levels of segregation based on the personal perceptions of three generation of Roma women.