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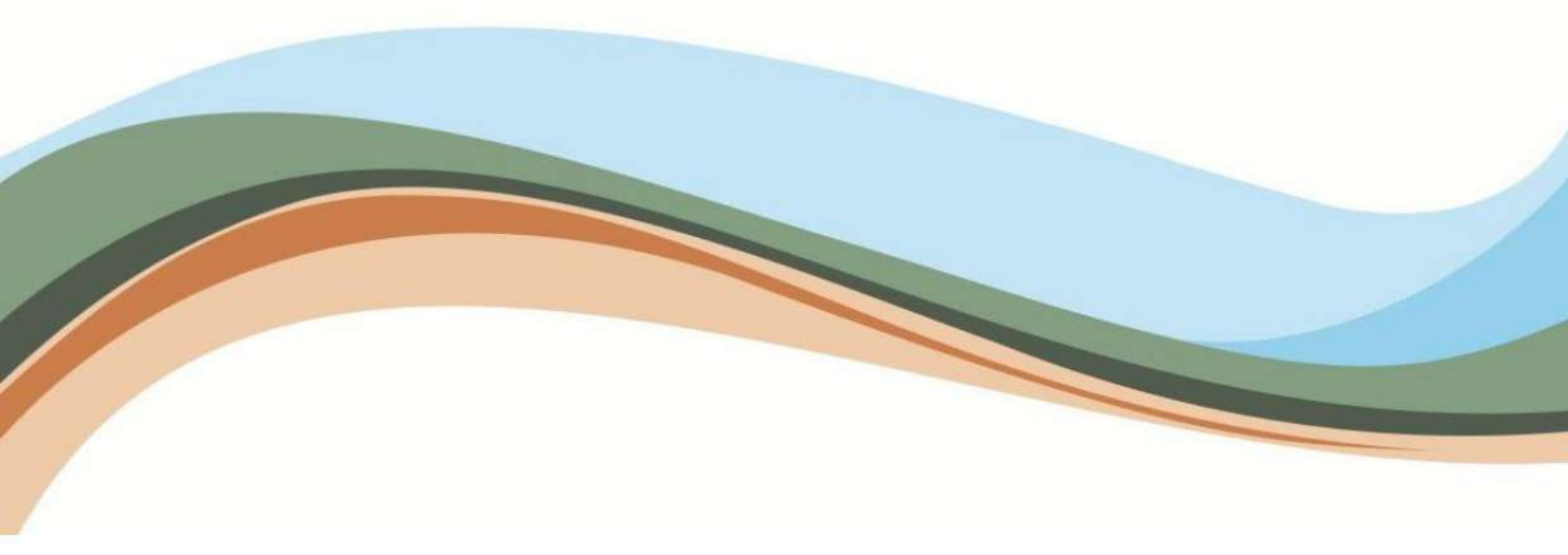


Гендерні студії: навчання, дослідження та практика

Збірник матеріалів II-ї Міжнародної конференції
«Гендерні студії: навчання, дослідження та практика»
та семінару для молодих дослідників
«Гендерні студії: освіта, гендерна рівність, демократія, мир»
(Київ, 16-20 квітня 2018 р.)

Gender Studies: Learning, Research, and Practice

Proceedings of the 2nd International Conference
«Gender Studies: Learning, Research, and Practice»
and the Workshop for Young Researchers
«Gender Studies: Education, Gender Equality, Democracy, and Peace»
(Kyiv, April 16-20, 2018)





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CONTENTS/ 3MICT

Barancovaitė-Skindaravičienė K. (<i>Vytautas Magnus University, Lithuania</i>)	BODY CARE PRACTICES AND MASCULINITY: THE CASE OF YOUNG JAPANESE SALARYMEN	11
Barat E. (<i>Central European University, Budapest, Hungary</i>)	STIGMATIZATION OF THE ANALYTICAL CONCEPT OF GENDER AS IDEOLOGY	11
Bekkaoui T. (<i>Sidi Mohammed Ben Abdellah University, Morocco</i>)	AIDA ALAMI: POLITICS OF A FEMALE ACTIVIST	11
Ben Halima S. (<i>University of Sousse, Tunisia</i>)	TUNISIAN WOMEN AND ELECTIONS	14
Ben Jomaa H., Fitouri C., Bedhioufi H. (<i>University of Manouba, Tunisia</i>)	GENRE PROFESSIONNEL ET RAPPORT AU CORPS FÉMININ/MASCULIN EN EPS: ÉTUDES DE CAS EN TUNISIE	19
Bourima N. (<i>Sultan Moulay Slimane University, Morocco</i>)	REFLECTIONS ON THE FEMININE BODY: FROM RHETORICS TO THE IMAGINARY IN ARAB CULTURE	23
Cagatay S. (<i>Central European University, Hungary</i>)	FEMINIST ACTIVISM IN TIMES OF POLITICAL OPPRESSION: AN EVALUATION OF POST-FAILED COUP TURKEY	26
Chebbak N. (<i>Sidi Mohammed Ben Abdellah University, Morocco</i>)	EUROPEAN WOMEN IN EARLY MOROCCAN TRAVEL NARRATIVES	26
Chouba Ep Skhiri F. (<i>University of Sousse, Tunisia</i>)	UNE ŒUVRE D'ART, UNE ALCHIMIE SECRÈTE	28
Dao-Sabah M. (<i>Sidi Mohamef Ben Abdellah university, Morocco</i>)	THE MOROCCAN ISLAMIST DISCOURSE ON WOMEN'S REFORMS: AMBIVALENCE AND RIGIDITY	34
Deliyanni-Kouimtzi V. (<i>Aristotle University of Thessaloniki, Greece</i>)	CULTURES OF FEMININITY AND FEMALE IDENTITIES IN THE GREEK CONTEXT: ADOLESCENCE MEMORIES OF WOMEN FROM TWO GENERATIONS	37
Djedidi H. (<i>University of Sousse, Tunisia</i>)	LA FEMME DANS LE THÉÂTRE MAGHRÉBIN: DE LA DIABOLISATION À LA FEMME PRODIGE	38
Fedoryshyn H. (<i>Vasyl Stefanyk Precarpathian National University, Ukraine</i>)	GENDER STEREOTYPES AND THEIR IMPACT ON ACTS OF DOMESTIC VIOLENCE	41
Flouli A. (<i>Aristotle University of Thessaloniki, Greece</i>)	MEANINGS OF SEXISM AND GENDER EQUALITY	43
Frosi L. (<i>Aristotle University of Thessaloniki, Greece</i>)	SCHOOL PRINCIPALS' EMOTIONS UNDER A GENDER PERSPECTIVE	44
Fitouri C., Ben Jomaa H., Mouelli S. (<i>University of Manouba, Tunisia</i>)	FEMME TUNISIENNE MANAGER ET/OU LEADER AUX POSTES DE DECISION	44
Gharbi H., Elaissi I. (<i>University of Sousse, Tunisia</i>)	LA RELATION ENTRE L'INTELLIGENCE ÉMOTIONNELLE ET L'INTENTION ENTREPRENEURIALE CHEZ LES ÉTUDIANTS EN COMPTABILITÉ: UNE ÉTUDE SELON L'APPROCHE GENRE	49
Ghouili Y., Mnadla S., Zerai Z., Bedhioufi H. (<i>University of Manouba, Tunisia</i>)	RESEARCHERS AND WOMEN'S RESEARCH: WAYPOINT, SPOTTING AND CONTRIBUTIONS IN PHYSICAL EDUCATION SCIENCES	53
Ghouili Y., Mnadla S., Zerai Z., Bedhioufi H. (<i>University of Manouba, Tunisia</i>)	THE TUNISIAN WOMAN LEADER IN THE SPORTS INSTITUTION: WHAT DISORDER?	56
Haddada M. (<i>University of Sousse, Tunisia</i>)	FEMALE ENTREPRENEURSHIP IN TUNISIA: WHAT ARE THE OBSTACLES AND CHALLENGES?	60
Hdii S. (<i>Sultan Moulay Slimane University, Morocco</i>)	ATTITUDES TOWARDS THE PORTRAYAL OF GENDER ROLES IN MOROCCAN BILLBOARDS	64
Kaminskienė L., Jurgilė V. (<i>Vytautas Magnus University, Lithuania</i>)	WOMEN OVEREDUCATION: FALLING INTO OPPORTUNITY TRAP	67

Karkaba C. (<i>Sultan Moulay Slimane University, Morocco</i>) THE DISCOURSE OF THE BODY IN POSTCOLONIAL FEMINISM: THE BODY AS DISCURSIVE SPACE IN M.ATWOOD'S THE HANDMAID'S TALE	68
Kikinezhdi O., Shulha I. (<i>Ternopil National Volodymyr Hnatiuk Pedagogical University, Ukraine</i>) THE FORMATION OF A GENDER-EQUITABLE ENVIRONMENT FOR CHILDREN AND YOUTH IN THE CONTEXT OF HUMANITARIAN SAFETY OF UKRAINE	68
Lachheb M. (<i>University of Manouba, Tunisia</i>) MASCULINITÉS HOMOSEXUELLES DES JEUNES GAYS TUNISIENS EN PARLENT	70
Makni S., Elaissi I. (<i>University of Sousse, Tunisia</i>) GENDER DIVERSITY, CORPORATE GOVERNANCE AND CORPORATE SOCIAL RESPONSIBILITY IN TUNISIA	73
Masfour H. (<i>Sultan Moulay Slimane university, Morocco</i>) CHILDREN'S LITERATURE AND POST-FREUDIAN GENDER REFLECTIONS: THE CASE OF ALICE'S ADVENTURES IN WONDERLAND	78
Maslova T. B. (<i>National Technical University of Ukraine "Igor Sikorsky Kyiv Polytechnic Institute"</i>) WHAT MAKES PROFESSIONAL ENGLISH POLITICALLY CORRECT AND NEUTRAL GENDER LANGUAGE	80
Mazeikiene N., Gerulaitienė E. (<i>Vytautas Magnus University, Lithuania</i>) UNFOLDING GENDERED SUBJECTIVITIES IN LEARNING BIOGRAPHIES: NEGOTIATION OF IDENTITIES AND OPPORTUNITIES	82
Mazėikis G. (<i>Vytautas Magnus University, Lithuania</i>) THE MORAL IMAGINARY AND GENDER AUTONOMISM	83
Mnadle S., Ghouili Y., Zarai Z., Bedhioufi H. (<i>University of Manouba, Tunisia</i>) THE INTERACTIVE EFFECTS OF ANXIETY SUBCOMPONENTS ON MARRIED AND UNMARRIED WOMEN'S ATHLETES' PERFORMANCE DURING SPRINT RACE TEST	83
Mokhtari F. (<i>Sultan Moulay Slimane University, Morocco</i>) GENDER DISPARITY IS NATURAL IN THE NATURAL WAY OF THINGS	85
Mytsyk L. (<i>Mykola Gogol State University of Nizhyn, Ukraine</i>) GENDER EQUALITY IN THE POLICY OF THE EUROPEAN UNION	88
Mrabet N., Gharbi H. (<i>University of Sousse, Tunisia</i>) L'AUTONOMISATION DE LA FEMME ET LE DÉVELOPPEMENT ÉTUDE EMPIRIQUE SUR 5 PAYS: TUNISIE, MAROC, GRÈCE, HONGRIE ET UKRAINE	90
Naciri H. (<i>Sultan Moulay Slimane University, Morocco</i>) WOMEN'S REPRESENTATIONS IN THE MOROCCAN CULTURE	92
Naujanienė R. (<i>Vytautas Magnus University, Lithuania</i>) GENDER ISSUES IN SOCIAL WELFARE SERVICES: THE ROLE OF WOMEN IN CARE OF OLDER ADULTS	94
Ouahidi L. M. (<i>Sultan Moulay Slimane University, Morocco</i>) GIRLS' EDUCATION IN MOROCCO	94
Oubkkou S. (<i>Sidi Mohammed Ben Abdellah University, Morocco</i>) GENDER IN PSYCHOANALYSIS THROUGH POSTCOLONIAL EYES: NAJAT EL HACHMI'S	98
Papathanasiou M., Flouli A. (<i>Aristotle University of Thessaloniki, Greece</i>) THEMATIC ANALYSIS IN FEMINIST RESEARCH	101
Redai D. (<i>Central European University, Hungary</i>) BEING A TEACHER IS NOT A MALE OR FEMALE THING. GENDER IN/EQUALITY DISCOURSES OF TEACHERS IN HUNGARIAN SCHOOLS	101
Sandy K. (<i>Sidi Mohamed Ben Abdellah University, Fes, Morocco</i>) MUSLIM WOMEN AND DIASPORA: BETWEEN ORIENTALISM AND ISLAMISM	102
Semashyna M. (<i>Central European University, Hungary</i>) READING LITERATURE AFFECTIVELY: DEVELOPING A FEMINIST UNDERSTANDING OF HOW TEXTS WORK AND WHY WE LOVE THEM	104

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THE DISCOURSE OF THE BODY IN POSTCOLONIAL FEMINISM: THE BODY AS DISCURSIVE SPACE IN M.ATWOOD'S THE HANDMAID'S TALE

Abstract:

Being part of a research project devoted to the problematic of the body as discourse in postcolonial feminism, this paper aims to focus on the body as a key concept in feminist writing, and the way in which this concept is closely connected with the notion of space which occupies an important place in postcolonial theory. The appropriation of the female body in «phallogocentric» societies is often equated with the colonisation of other territories. But, the treatment of the body as a concept poses the problematic question related to the connection involving the bodily physical world of reality and the wider space of language and its universe of signs and symbols.

As a postmodern writer, Margaret Atwood indulges in an ambivalent play with the body and space as essential concepts in feminism and postcolonialism. This paper will attempt to demonstrate how the body in Atwood's *The Handmaid's Tale* is to be approached as a discursive space of freedom that challenges the rigid precepts of Absolute Authority. As the place of fluid expression, the body in Atwood's writing stands as an unconquerable territory, stretching beyond patriarchal and colonial control.

The pleasurable playfulness of writing through the body as a discursive space of freedom fertilises the land of fiction, engendering textual *jouissance*, while allowing the author to mark a certain distance in dealing with issues such as feminism and postcolonialism.

Kikinezhdi O.,
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THE FORMATION OF A GENDER-EQUITABLE ENVIRONMENT FOR CHILDREN AND YOUTH IN THE CONTEXT OF HUMANITARIAN SAFETY OF UKRAINE

European integration as a new social reality requires a rethinking of the gender phenomenon in the systematic genesis of the educational and professional preparation, and forming a civic position of young generation. It causes creating a gender-equitable environment (non-discriminatory, health preservation, creatively and developing) on the principles of equity and parity of sexes, the personal and egalitarian approach in the context of the Concept of the New Ukrainian School, the Strategy "Education: Gender Dimension – 2021", etc. The Vice Prime Minister of Ukraine Ivanna Klympush-Tsuntsadze has said "Non-discrimination, equality, human rights – all begin out of education. Our children should be aware of the value of these values at the secondary school. We do it not for our foreign partners, but for our future, where there is no place for such shameful things as, for example, sexism or domestic violence" [1]. Therefore, finding the principal effective ways for creating a gender-equitable environment for children and youth is a challenge of the time to ensure a national mechanism of achieving gender equality as an indispensable condition for the observance of fundamental human rights and freedoms, building a society of parity democracy as a new paradigm of "a united community of equal rights people".

The **aim** of the study is to identify and substantiate the psychological and pedagogical mechanisms of the formation of a gender-equitable environment in order to harmonize the personal, professional and civic growth of youth and building an open democratic society in Ukraine.

Objectives of the study: to reveal the social and pedagogical mechanisms of influence on the gender consciousness of children and youth in order to forming gender competences as a key vital and worthy, confident, assertive behavior of the young generation as the principal determinant of their successful life-realization; to determine the principles, content and methods of psychological and pedagogical support of gender socialization of children and youth in the micro, meso- and macrosocium; to deepen of the teacher's gender sensitivity to education of equality of both sexes; to develop the complex programs to overcoming gender stereotypes through the introduction of preventive anti-discrimination and anti-bullying practices; to conduct a gender analysis of the phenomenon of teenager subculture; preventive preparation of youth for the creation of an egalitarian family and responsible parenting; searching of effective mechanisms of social

partnership “school – family – community”; increasing gender competence of subjects of socio-cultural interaction “Kindergarten – Secondary School – University”.

The problem of implementation of gender approach is one of the least developed in domestic practice. It is caused by ambiguous interpretation of gender terminology and its content, stereotyping of consciousness, the psychological social pressure of gendered stereotypes, the one-sidedness of gender children’s socialization, anti-gender movements, the presence of unauthentic information in media, information war against humanity.

Gender-equitable environment is interpreted by us as a non-discriminatory, health preservation, creative and developing, which is based on the principles of social equity, gender equality, child-centrism, egalitarianism and parity of both sexes, in which the full personality development is ensured, regardless of sex, age, capacity, race, culture, religion, ethnicity, etc.

The formation of gender-equitable environment on the basis of “partnership pedagogy” and gender “matrix” of humanistic pedagogical heritage, integration of competent, personally oriented and gender approaches will help into formation of gender culture and the egalitarian outlook of children and youth (gender competence, sensitivity, tolerance) as important factors of personal and professional self-realization of both sexes, democratic world-view and civilian life-realization of girls and boys in the sphere of national being.

Gender in the national pedagogical inheritance is the determination of equal participation of both sexes in the educational process, in the preparation for the realization social roles in the family and in the society, opportunities of achieving successes in any spheres of social vital functions. Gender culture as the results of a using the system of forms and methods of the organization of the educational process helps the becoming of the personality of a woman and a man as equal. Gender pedagogics in the context of the humanistic approach is a complex of knowledge and methodological approaches, directed to the acquaintance with basic principles of gender education, which grade the influence of patriarchal stereotypes in favor of the individual way of the personal development. The essence of gender competency orients a teacher to conducting educational informational and practical work, directed on the theoretical and applied solution of the current problems of gender themes. The pedagogical direction of the gender development means the promotion of the conscious self-determination of youth in the building a parity intersexual relations on the basis of individual tasks, interests, and inclinations [2].

Considerable experience of studying gender problems and familiarization with the best educational practices of foreign countries have given the opportunity to form our own vision as to further institutionalization of gender and educational mechanisms in the national school. In the process of the activity of the Scientific Research Centre of the Problems of Gender Education and Upbringing Pupils and Students of NAPS of Ukraine – TNPU by Volodymyr Hnatiuk gender ideology of educational practice as a strategic direction of the state policy of egalitarianism are developed and experimentally substantiated; gender education standards are implemented; gender expertise of educational content is conducted, mass media and gender audit of university; methodological principles of person egalitarian approach as a leading mechanism of gender self-determination is formulated; the ways of implementation of gender approach in the socio-humanitarian space “educational institution – family – community” are revealed; gender-sensitive programs of social partnership is implemented; gender and educational technics as an innovative system of psychological and pedagogical support of sexual sociality of children and youth are developed and tested; model of formation of valueological culture in childhood based on gender approach is introduced; the social-pedagogical mechanisms of preparation of youth training for the creation of an egalitarian family and responsible parenting is deepened; the phenomenon of children’s subculture through gender prism is described; scientific works as to systemic counteraction to violence against underage is systematized; International and Ukrainian conferences on gender issues are organized and held; collections of conference materials are published; educational and methodical kit “Basics of health” on the basis of gender approach for the primary school (a textbook and working notebooks for students of the 4th grade approved by the Ministry of Education and Science) is prepared; Student’s research works are presented at the Ukrainian competition on the topic “Gender Studies” [2].

The future directions of our research are: 1) to conduct the theoretical and methodological analysis of the problem in the context of foreign and domestic approaches, to define the content of the concept “gender-equitable environment”, to substantiate the conceptual paradigm and the initial principles; 2) experimentally investigate the content, structure, and peculiarities of the functioning of educational environment in kindergarten, school and university through developing the indicators and principles of non-discrimination education, conducting gender expertise and gender audit; 3) to realize the principles of gender-egalitarian approach as gender discourse in the developing paradigm to the content of educational process on the basis of the “gender matrix” of the national pedagogical heritage (V. Sukhomlynskyi, A. Makarenko, S. Rusova,

etc.), which is the social and psychological determinant of the formation of an egalitarian personality, broadening the cultural and creative mental space of all participants of pedagogical interaction on the basis of European democratic values – freedom, respect human rights, dignity, justice, tolerance, in order to "Living Together As Equals in Dignity" ("White Paper on Intercultural Dialogue"), join to globalized "We" and at the same time save original life-space, feeling own national" Г" (М. Попович) [3, с. 16].

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MASCULINITÉS HOMOSEXUELLES DES JEUNES GAYS TUNISIENS EN PARLENT

La question de la masculinité a longtemps été interprétée dans les études de genre et des rapports sociaux de sexe à travers son opposition à la féminité. Elle s'inscrit ainsi dans la perspective dichotomique entre le masculin et le féminin (Badinter, 1992; Welzer Lang, 2004). Avec les travaux de Raewyn Connell (2014), l'on parle désormais de la pluralité des modes d'être au masculin. Ces masculinités se construisent différemment selon les contextes socioculturels et politiques. Le modèle de la masculinité hégémonique, celui du «vrai homme», donne du sens à d'autres types de masculinités dites «complices», «subordonnées» ou encore «marginalisées». Le propos concerne la masculinité subordonnée qui correspond, en effet, à la masculinité gaie. Elle se définit à partir de son opposition avec la masculinité hétérosexuelle et hégémonique traditionnellement acceptée comme une norme dominante.

Dans les sociétés de culture musulmane, la Tunisie en l'occurrence, les pratiques sexuelles entre hommes étaient qualifiées de pratiques homoérotiques (El-Rouayheb, 2005; Othman, 2014). Ces relations sexuelles sont tolérées, certains acteurs conservent même une image exemplaire du père et du mari, qui renvoie souvent à la mise en scène d'une identité typiquement masculine (Kligerman, 2007). Plus récemment, l'étude de Dialmy (2009) sur les masculinités au Maroc montre que l'homosexualité est «démasculinisante» pour les «hommes», particulièrement pour les hommes efféminés.

L'intérêt porte sur les masculinités gaies en Tunisie. Le regard se focalise sur deux aspects qui semblent articulés: d'un côté, il s'agit de repérer les attributs associés au portrait de l'homme (Mosse, 1997); de l'autre, il s'agit d'analyser les modes d'agencement de ces caractéristiques dites masculines dans les relations sociales. Etudier les masculinités revient ainsi à tracer les contours du portrait masculin, mais aussi à interroger sa place dans les relations de pouvoirs.

Pour ce faire, j'utilise les données d'une enquête par entretiens biographiques avec un groupe de 10 jeunes hommes qui se disent gays. Ces jeunes sont âgés entre 22 et 28 ans. Il s'agit d'étudiants ou de jeunes diplômés, que j'ai rencontrés à Tunis – Capitale. L'homosexualité des jeunes interrogés n'est pas affichée dans le milieu familial. Elle peut être soupçonnée, mais jamais déclarée et/ou débattue. Leurs coming out est «sélectif», réalisé majoritairement entre pairs, notamment dans la communauté gaie.

La socialisation à la masculinité:

Selon Badinter (1992), devenir et être un homme, c'est se différencier du monde des femmes, des enfants et des homosexuels. Donc, quels sont les secrets qui caractérisent ce que Maurice Godelier (1988) appelle la maison des hommes?

La socialisation des jeunes interrogés est marquée par le modèle de la sexualité hétérosexuelle qui respecte la binarité et la hiérarchie entre les hommes et les femmes. Les injonctions vont dans le sens du devenir et d'être un homme selon les normes dominantes. Seulement, ces injonctions constituent des situations souvent difficiles pour certains, d'autres les gèrent avec plus d'aisance.