



International conference

**TERRORS OF INJUSTICE:  
GENDER VIOLENCE AND ETHICS OF SHAME**

Utrecht University, October 4–5, 2018

PROGRAMME AND ABSTRACTS



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KOPER 2018

**International conference TERRORS OF INJUSTICE: GENDER VIOLENCE AND ETHICS OF SHAME**  
**Programme and Abstracts**

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Transforming Shame and Blame



## INTRODUCTION

In the last few decades, our world has experienced numerous events, marked by extreme violence. The horrific scenes of sexual violence, rape and abuse across all regions of the world – from the genocides and war-rape in Ruanda and former Yugoslavia, to the more recent uses of sexual violence, slavery and torture against women in Syria, Iraq and elsewhere, as well as the sexual abuse exposed by the #MeToo campaign – raise questions about the ethics of life, death and (in)justice under masculinized power of diverse religious and political ideologies. Whilst differently positioned, we are all implicated in these atrocious acts. In an imperfect world where we cannot escape the most painful truth of immense suffering of numerous persons, these remarks seem to be justified. As ethically implicated subjects, it is necessary that we recognise our responsibility in these events. In this view, the ideologically underpinned gender violence is a symptom of the nihilism of our common ‚civilization of the humanity‘. It also is a sign of a long historic process of suppressed orders of femininity (orders of generation, life, and growth) that one can trace back to different civilisations, religious beliefs and geo-political specificities.

The immorality and injustice of violence also produce shameful affects amongst the subjects that experience this violence; an affect that is culturally, ethically, and morally suppressed. Shame burdens the victims instead of being a possible vehicle for the (re)constitution of ethical relations and/or moral order. With this conference, we want to reconceptualize shame beyond its relation to subordination, humiliation, and disgrace. In this way, one can rethink the role of moral shame and reconceptualize it as ethically transformative.

This conference thus wishes to address some urgent questions pertaining to the intersection of cosmic and political justice (unwritten laws vs. political laws), the rehabilitation of an ethics of shame, and orders of femininity that are forgotten or suppressed by patriarchal and religious orders. The aim of this conference is to propose a new ethics of compassion and peace, based on the rehabilitation of cosmic justice, of related theological ethics, and, finally, of philosophical ethics, dealing with shame and femininity. The con-

ference will host women from the Yazidi community and representatives of movements for women's rights from Iraq, who will share their experiences and responses to the humanitarian and ethical tragedy they have undergone and observed in the last years.

**CONVEYED BY:**

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**ORGANIZING AND PROGRAMME COMMITTEE:**

Dr. Lenart ŠKOF (Science and Research Centre Koper), conference chair  
Dr. Magdalena GÓRSKA (Utrecht University)  
Barbara MALI (Norwegian People's Aid)  
Dr. Vojko STRAHOVNIK (University of Ljubljana)  
Dr. Nadja FURLAN ŠTANTE (Science and Research Centre Koper)  
Dr. Helena MOTOH (Science and Research Centre Koper)



Universiteit Utrecht



SCIENCE AND RESEARCH CENTRE KOPER



**Norwegian People's Aid**



# PROGRAMME

**INTERNATIONAL CONFERENCE**  
**TERRORS OF INJUSTICE:**  
**GENDER VIOLENCE AND ETHICS OF SHAME**

Utrecht University, October 4–5, 2018

All lectures will take place in Academiegebouw building of Utrecht University (Domplein 29, Utrecht).

**THURSDAY, October 4, 2018**

**8:00–9:00** Registration

**9:00–9:15** Conference opening

**9:15–10:00** Opening Lecture

**Fareeda Abbas Khalaf** (Yazda, Iraq)

**10:00–11:00** Keynote Lecture

**Morny Joy** (University of Calgary, Canada):

*Vulnerability, Violence and a Reconsideration of Shame*

**11:00–11:30** Coffee Break

**11:30–12:30**

**ETHICS, SHAME AND PEACE: (ECO)FEMINIST RESPONSES**

Chair: **Shé Hawke**

**Cecilia M. Herles** (University of Georgia, USA): *An Ecological Feminist Perspective on the Politics of Shame and Responses to Violence*

**Nadja Furlan Štante** (Science and Research Centre Koper, Slovenia): *The Mother of all Living – Reanimation of the Sacred Feminine*

**12:30–14:00** Lunch

**14:00–15:30**

**SHAME AND EXPOSURE**

Chair: **Sashinungla**

**Victoria Emery** (Fordham University, USA): *Shame, Objectification, and Social Scripts*

**Jane Barter** (The University of Winnipeg, Canada): *Memory, Redemption and Shame: Remembering the Forgotten Women*

**Aaron Looney** (Eberhard Karls Universität Tübingen, Germany): *Exposing the Subject of Shame*

PARALLEL SESSION

**14:00–15:30**

**GENOCIDES AND VIOLENCE**

Chair: **Vojko Strahovnik**

**Paul Morrow** (Independent Scholar, The Netherlands): *Social Norms and Gender-Based Patterns of Violence During Genocide*

**Grace Umezurike** (Ebonyi State University, Nigeria): *The Effects of Insurgency and Political Agitations on Women and Children in Nigeria: A Historical Analysis*

**Bojan Žalec** (University of Ljubljana, Slovenia): *Existential Violence*

**15:30–15:45** Coffee Break

**15:45–17:15**

**NGO, MEDIA AND GROUP RESPONSIBILITY**

Chair: **Barbara Mali**

**Shannon Fyfe** (George Mason University, USA): *Bystanders to Mass Sexual Violence*

**Sherizaan Minwalla & Johanna E. Foster** (Monmouth University & American University, USA): *Genocide, Rape, and Careless Disregard: Media and the Problematic Portrayals of Yazidi Survivors of ISIS Captivity*

**Janet H. Anderson & Benjamin Dürr** (Independent Journalists, UK & Germany): *Journalists in Conflict Situations: The Power of Ethics in Media*

**FRIDAY, October 5, 2018**

**8:00–9:00** Registration

**9:00–10:30**

**ETHICS OF SHAME AND EPISTEMIC JUSTICE**

Chair: **Bojan Žalec**

**Sashinungla** (Jadavpur University, India): *Should there be a Legitimate Role for Shame in Ethics?*

**Vojko Strahovnik** (University of Ljubljana, Slovenia): *Epistemic Agency and Epistemic Justice as an Ancillary Epistemic Virtue*

**Grace Xiaodan Feng** (KU Leuven, Belgium): *Reassessing Tessman's Conception of "Burdened Virtue": Through the Pragmatic Perspective and Theories of Recognition*

**PARALLEL SESSION**

**9:00–10:30**

**PRACTICES AND POLITICS OF EMANCIPATION**

Chair: **Magdalena Górska**

**Luci Hyett** (University of Wolverhampton, UK): *Virtue can only Flourish among Equals: Ending Impunity for Gender Based Sexual Violence in Africa*

**Eva Maria** (University of Helsinki, Finland): *Witnessing as Rebelling, Raconteuring as Renewing: Ethics via Emancipation via Empowerment*

**Helena Motoh** (Science and Research Centre Koper, Slovenia): *#MeToo and Cultural Characteristics – Some Thoughts about the ATSH Movement*

**10:30–11:00** Coffee Break

**11:00–12:00**

**RELIGIOUS GENEALOGIES OF GENDER VIOLENCE**

Chair: **Nadja Furlan Štante**

**Shé Mackenzie Hawke** (University of Sydney, Australia): *An Origin of Loss: Dissolution of Divine Metis from Sacred Mysteries to Relinquishing Mother of Athena in Common Myth*

**Lenart Škof** (Science and Research Centre Koper, Slovenia): *At the Limits of Ethics: Rape in the Bible and its Antimatrilial Logic*

**12:00–14:00** Lunch

**14:00–15:30**

**SOCIAL SCRIPTS AND POLITICS OF SHAME**

Chair: **Sigrídur Thorgeirsdóttir**

**Clara Fischer** (University College Dublin, Ireland): *Traversing Irish National Imaginaries: Lone Parenting and the Politics of Shame*

**Sara Cohen Shabot & Keshet Korem** (University of Haifa, Israel): *Domesticating Bodies through Shame: Understanding the Role of Shame in Obstetric Violence*

**Magdalena Górska** (Utrecht University, The Netherlands): *Social and Political Suffocations*

**15:30–16:00** Coffee Break

**16:00–17:30**

**LEGAL INTERVENTIONS**

Chair: **Clara Fischer**

**Melissa McKay** (Office of the Co-Prosecutors at the Khmer Rouge Tribunal, Cambodia): *The Game is Rigged: Exploring the Role of Gender and Dignity in Sexual Assault Trials*

**Danny Marrero** (Department of Advanced Studies, Colombian Office of the Attorney General, Colombia): *Femicide: Another Chronicle of a Death Foretold*

**Jamie Lombardi** (New York University, USA): *Rethinking Retributivism*

**18:00–18:45** Closing Lecture

**Sigrídur Thorgeirsdóttir** (University of Iceland, Iceland): *Transforming Shame and Blame*

**18:45–19:15** Conference Conclusions

Please limit your lectures within panels to 20 minutes. Each lecture is followed with 10 minutes time for discussion.

# ABSTRACTS



## OPENING LECTURE

**Fareeda ABBAS KHALAF**

*Yazda, Iraq*

Ladies and Gentlemen,

I would like to thank you for organizing this event.

We live in a world that the least you can say about, is unsafe and unjust. Our general senses after World War Two that the world was a safer place and a more civilized place, is just untrue. Today, humanity is not better than 70 years ago, and not better than 300 years ago. We live in constant fear and Violence has become a global phenomenon.

I know it is an unjust world, because I as a person, my family, and we as a community, have lived in this injustice for the past four years.

We were villagers of a region in northern Iraq, called Sinjar — a region where people lived in harmony. There was simplicity in our lives, there was happiness, and there was struggle to face hardship of everyday life, just as in every corner of the world.

ISIS attacked our peaceful Yazidi community on August 3, 2014 and committed a Genocide. They took our women and children as slaves, and they killed thousands of men, women and children.

I was lucky enough because I was able to escape captivity and this is the same for my mother and my brother. My other brother

survived in a mass shooting. My father was among those killed. Many innocent people were unlucky too, thousands remain missing and most of them probably will never come back. Among them many of my relatives and friends.

ISIS left behind tens of mass graves, a homeland filled with landmines and explosive, they wanted to make sure that my people will never have a homeland to return to.

Not only in Iraq, today our Yezidi community and Christians in Syria, an in particularly in the Afrin region, are facing another Genocide due to the

domination of extremist groups. There will be no Yazidi community in Syria in the next few years.

What strike me most, is that until today none of the ISIS criminals have been held accountable for Genocide crimes, war crimes and crimes against humanity that have been committed by ISIS against Iraqi and Syrian communities. They have been free in Iraq and Syria, many of whom have returned to their countries in Europe and other countries without any prosecution.

We have been fighting for justice and the Yazidi women in particular have showed so much courage. Many have spoken against ISIS and we have tried to shake up the world system in hope that it will work.

You would think that basic human rights and preservation of basic human dignity would be at the top of interests the United Nations, EU, and governments around the world, But the truth is, it is not.

In face of all this insensitivity, we must act.

I believe in power of people, normal people like us, who will make the real change.

I believe in the voice of women, girls, of the youth, students — because the power we have is genuine. Is not centered around self-interest, or geopolitical interests.

We have to act because what define us as human society, is the quality of our treatment for one another right.

When justice is absent, violence become a nonstop circle. This is very obvious in Iraq. In the absence of justice every day dozens of crimes are committed against innocents. Everyone in our country have suffered because we live in a circle of violence.

**Fareeda Abbas Khalaf** is is one of more than 6500 Yazidi survivors of ISIS enslavement and genocide. She was born in Kocho, Sinjar, Northern Iraq. She was a high school student when ISIS attacked her village, killing men and taking women and children hostages. Farida lost her father and her older brother. She was taken then into captivity with her mother and her other brother. Her mother escaped after 9 months in captivity. Farida was held in captivity for four months where was subjected to unimaginable suffering including physical and mental abuse. Since her

escape, Farida has been an effective part of Yazda global advocacy campaign to bring ISIS militants to justice, raise awareness and bring international attention to the Genocide. So far, Farida has spoken in UK, France, Germany, Spain, Sweden, Portugal, Lebanon and Belgium. Farida published her book, *The Girls Who Beat ISIS*, which has been published in more than 14 countries. Farida is the winner of Polish Foreign Minister's Pro Dignitate Humana Prize 2017, the 2017 Marsh Award for peacemaking and peacekeeping by Wilton Park, an executive agency of Foreign and Commonwealth Office-UK government. Farida has also received the LiberPress Award for 2017. Farida has a documentary film, *With words against the IS - a Yazidi raises the voice*. Farida has also spoken with numerous international media outlet including BBC, SWR, CBC, and others.

## VULNERABILITY, VIOLENCE AND A RECONSIDERATION OF SHAME

**MORNY JOY**

*University of Calgary, Canada*

It is difficult to discern where to begin this paper. Virtually every day there is a report of a new charge of exploitation, abuse or, even tragically, death – all of which are attributed to violence of either an individual or collective nature. Often such charges have been met with righteous defense or denial. Yet there appears to have been a definite shift in momentum, as many perpetrators are being brought to account – although such a process can involve lengthy legal proceedings. The central question to be asked is what can be learnt from this momentous change. What new insights can be discerned that could lead to a deeper understanding of the failures that inform the multiple and complex dynamics of violence. Activists and theorists from diverse academic disciplines – including participants at this conference -- are questioning the systemic neglect and indifference that have failed to prevent many recent atrocities. The word “shame” is addressed a number of times in the papers of this conference’s participants. Such a term has a history of staid ethical and moral connotations. However, philosophers, such as Ann V. Murphy, (2012) and Phil Hutchison (2018) have recently examined its genealogy. It appears that this term is in urgent of an overhaul to re-explore the notion of shame and its relevance to violence.

**Morny Joy** is Faculty Professor in the Dept. of Classics and Religion at the University of Calgary, Canada. Morny’s BA is from Sydney University, Australia; MA from University of Ottawa; and PhD from McGill University, Montreal, Canada. She spent a two-year postdoctoral fellowship at the University of Chicago studying with Paul Ricoeur. She researches in the areas of philosophy and religion, postcolonialism, and intercultural studies in South and South-East Asia, as well as vital issues concerning women and religion. In recent years, she has published two edited volumes on *Continental Philosophy and Philosophy of Religion* (Springer 2011) and *After Appropriation: Explorations in Intercultural Philosophy and Religion* (University of Calgary 2012). Her most recent publication is *Women, Religion, and the Gift: An Abundance of Riches* (Springer 2017). Another volume, *Women, Rights and*

*Religions* will appear in 2019. In 2011 Morny received an Honorary Doctorate from the University of Helsinki, and she is also a Life Member at Clare Hall, University of Cambridge.

## AN ECOLOGICAL FEMINIST PERSPECTIVE ON THE POLITICS OF SHAME AND RESPONSES TO VIOLENCE

**Cecilia M. HERLES**

*University of Georgia, USA*

My perspective on the politics of shame and ways to provide compassionate responses to violence and tragedy are rooted in transnationalist ecological feminist ethical notions of responsibility and interconnectedness. There are connections between the kinds of oppression women and girls are experiencing that illustrate a fundamental need to come to a greater understanding and recognition of how we ought to learn from each other from margin to center/center to margin. Violence is connected to the dualistic way of thinking that solidifies and glorifies hierarchies, at times celebrating domination and coercion in times of tragedy, suffering, war and conflict, and natural disasters. It's important to recognize the ways in which girls and women empower themselves in times of natural disasters and tragedies. Empowerment can be found in women and girls resisting against violence in many forms, including the violence against the state of the environment and our natural resources. I argue the politics of shame faced by girls and women are often a result of how their bodies are both objectified and commodified, while reflecting different raced and classed constructions of their bodies. One central characteristic of objectifying a girl or woman is to shape her into a thing. It is an act of reduction that also constrains the realm of possibilities, and I recommend a framework of ecological feminist ethics as a means to respond to shame and contextualize a promising ethics of peace.

**Cecilia Herles** is the Assistant Director of the Institute for Women's Studies at the University of Georgia, holds degrees in Philosophy and English from Clemson University. She earned her Ph.D. in Philosophy and graduate certificates in Environmental Ethics and Women's Studies from the University of Georgia. Her research examines feminist philosophies, philosophies of race, and environmental ethics. She is the recipient of the Creative Teaching Award and the Sustainability Faculty award at the University of Georgia, and her work has been published in the *International Journal of Sexuality and Gender Studies* and *Women's Studies International Forum*.

## THE MOTHER OF ALL LIVING – REANIMATION OF THE SACRED FEMININE

**Nadja FURLAN ŠTANTE**

*Science and Research Centre Koper, Slovenia*

The paper follows the eco-feminist thesis that the exploitation of the earth (ecological crisis) is intimately linked to the marginalization and exploitation and abuse of women. From this perspective, the paper brings together perceptions and critical views about the practical consequences (such as ecological crisis, sexual violence, rape, abuse...) as indirect results of suppressed orders of femininity in terms of masculinized power, degradation of the sacred feminine and the consequences of negative gender stereotypes of women as passive, subordinate, disobedient servants (patriarchal anthropocentric interpretations of the Bible). The sharp parallelism between Eve and the Virgin Mary has served to fragment and objectify all women (in christian socio-religious sphere). Since patriarchal mariologies function to subordinate women, the reinterpretation of the traditional Church doctrine of the Virgin Mary as the New Eve from the lenses of eco-feminism, is elaborated. The need of reclaiming the feminine in terms of honoring our sacred connection to life is the call for a new ethics of compassion and peace.

**Nadja Furlan Štante** is an associate professor (of religious studies) and senior research fellow at the Science and Research Centre Koper (ZRS Koper). She was a Deputy Head of the Institute for Philosophical Studies at ZRS Koper (2013–2017) and currently she is an advisor to the director of ZRS Koper. She received her B.A., M.A. and PhD degree in Theology, at Faculty of Theology (University of Ljubljana). Since 2010 she is a member of the permanent expert body of the Scientific Research Council for Humanities (national coordinator for theology) at ARRS (Slovenian Research Agency). She is also a member of the Expert Body at the MIZŠ RS (Ministry of Education, Science and Sport of the Republic of Slovenia): Commission for Women in Science. She received a Fulbright research grant (Fulbright Visiting Scholar) for the 2008-09 academic year at University of Berkeley.

## SHAME, OBJECTIFICATION, AND SOCIAL SCRIPTS

**Victoria EMERY**

*Ph.D. candidate, Fordham University, USA*

When a person feels shame it indicates that they believe themselves to have done something wrong. From such a perspective, heeding this emotive experience will produce healthy responses to a variety of situations. Yet shame is a normative emotion and the moments in which we feel shame are shaped by the social expectations of a community surrounding a subject. Thus, there might be good reasons to work against and even ignore the emotion both in ourselves, and more globally. But what is the difference between the shame felt by a genuine perpetrator and the shame experienced by a person who has been physically assaulted or abused? Both feel the emotion, but one of these subjects has been actively engaged in the act that causes the shame, while the other feels shame because of another's acts. Martha Nussbaum argues that shame is a response to the moments in which our finitude and helplessness are made clear to us and exposed to the public. In particular we might think that shame springs from an inability to control another's perception of us. In this paper, I aim to look at how objectification contributes to the varying conditions of shame. I will examine in particular the way that social roles and the scripts that accompany those roles effect the experience of shame. Though I will argue that shame is a problematic emotion for all, I will also claim that differentiating among subjects who feel shame can initiate an ethics aimed toward positive social change.

**Vita Emery** is a Ph.D. candidate and teaching fellow in the Philosophy department at Fordham University in New York City. She is currently working on a dissertation with Jennifer Gosetti-Ferencei that focuses on the tenuous relationship between freedom and social context or situation in a subject's life. Specifically, she is looking at the existential tradition's construal of bad faith and examining how an understanding of social scripts might help a subject avoid bad faith. Social scripts as a concept is meant to capture the way that social customs, stereotypes, and myths about certain identities shape the way that a subject will be treated by others, but also affects the way that the same subject will interact with others. She is particularly interested in how social scripts effect the relationships between those subjects

who have very different amounts of social power. In her ongoing research, she aims to develop new feminist critiques using the concept of social scripts, which is what this proposal, focusing specifically on shame, represents a piece of.

## **MEMORY, REDEMPTION AND SHAME: REMEMBERING THE FORGOTTEN WOMEN**

**Jane BARTER**

*The University of Winnipeg, Canada*

This paper explores the manner in which Giorgio Agamben's work on witness of atrocity in Auschwitz serves as an important correction to the Augustinian theological tradition that views memory as having a necessary redemptive teleology. In his understanding of the healing of memory, Augustine provides a tacit theodicy whereby atrocity is redeemed through the recapitulation of memory's pain through the redemptive work of Christ. Although not engaging Augustine directly on this point, Giorgio Agamben's account of the *Muselmänner* (those prisoners at Auschwitz who hovered between life and death, human and non-human) offers a profound corrective to Augustine's theodicy. Agamben does this through the working out of an account of the human and the task of remembering that is imbued thoroughly with shame. It is shame, rather than dignity (in Augustine's case, dignity as equanimity), that is increasingly constitutive of the human experience, and yet it is shame that has been overlooked and putatively overcome through Western habits of therapeutic remembering following Augustine. In this paper, I wish to explore what is lost through such habits, and I wish to do so through the provision of an alternative form of remembering, which is the work of mourning that is done in my own context by families of missing and murdered Indigenous women in Manitoba, for whom memory has no teleology precisely because shame is not eschewed.

**Jane Barter** is Professor of Religion and Culture at The University of Winnipeg in Manitoba, Canada. Barter holds a PhD in Theology from the University of St. Michael's College, Toronto. She is author of several works in theology, feminist theory and continental philosophy of religion, including *Thinking Christ: Christology and Contemporary Critics* (Fortress, 2012) and *Lord, Giver of Life* (Wilfrid Laurier University Press 2006) and "Beyond Bare Life: Narrations of Singularity of Manitoba's Missing and Murdered Indigenous Women" (McGill-Queen's University Press, 2016). Homepage: <https://uwinnipeg.academia.edu/JaneBarter>

## EXPOSING THE SUBJECT OF SHAME

**Aaron LOONEY**

*Eberhard Karls Universität Tübingen, Germany*

The overarching aim of this paper is to offer a philosophical re-conceptualization of subjectivity that adequately accounts for the shame arising from exposure. Contrary to being solely spontaneous, sovereign subjects, the corporal subject is exposed to itself and to others, but its exposure also consists in being in a fundamental relation to others, who both question and invest our freedom. This paper critically examines the significance of three different conceptions of shame for femininity: protective shame, moral or rational shame, and traumatic shame. While protective shame draws the boundary separating the private sphere from the public sphere and moral shame appeals to the transformative potential of negative self-assessment to re-evaluate judgments and values, traumatic shame extends to the repetitive and structural shame that encompasses the self, causing debilitation and impotence. An exploration of the ethical range of the first two forms will demonstrate that their limitations manifest in the phenomenon of traumatic shame. Such shame calls for a response of compassion with those in whom shame incurs through a recognition of our common humanity. The acknowledgement of humanity entails, moreover, an acceptance of our own vulnerability and frailty and even the constitutive relationality and exposure of subjectivity. Drawing on figures from the history of philosophy and theology, this paper explores shame as a basic principle of ethics and embodied subjectivity; it seeks to sensitize to the human capacity for shame, eliciting an ethics of compassion; and it upholds testimony as the truth of shame, bearing witness to what cannot be appropriated or resolved.

**Aaron Looney** studied English literature and philosophy at the liberal arts college California Lutheran University. After teaching at a boarding school in Potsdam, Germany, he completed his Master's degree in Theological Studies at Harvard Divinity School. Master's and doctoral degrees in philosophy followed from the University of Tübingen, Germany. For the past five years, he has been assistant professor in the department for foundational philosophical questions in theology on the Catholic Theology faculty in Tübingen. His research interests focus on anthropology

and ethics from antiquity to contemporary philosophy, including the areas of race theory and feminism. He is the author of *Vladimir Jankélévitch: The Time of Forgiveness* (Fordham University Press, 2015) in which he explores the problems of interpersonal forgiveness and the role of forgiveness in the processes of interpersonal, social, and political reconciliation.

## **SOCIAL NORMS AND GENDER-BASED PATTERNS OF VIOLENCE DURING GENOCIDE**

**Paul MORROW**

*Independent scholar, The Netherlands*

Social norms underlie many kinds of gender-based injustices in contemporary political societies—ranging from inequitable distributions of earning power to vulnerability to physical abuse or sexual assault. Philosophers and social scientists have lately started exploring how those ‘ordinary’ forms of injustice carry over into, and help structure, the extraordinary forms of violence inflicted during genocide and other kinds of mass atrocities. This paper argues that this analytical approach needs to give equal attention to the several kinds of actors implicated in genocide, extending beyond victims to include perpetrators, collaborators, and resisters. Drawing on recent case studies of genocidal violence in Rwanda, German Southwest Africa, Europe, and the settler colonial societies of North America, the paper shows how gender-based social norms influenced the kinds of harms that men and women have suffered during genocides, the types of perpetration in which they have taken part, and the forms of resistance they have exhibited. While Elisa von Joeden-Forgey has introduced the umbrella concept of “life force atrocities” to explain the distinctive harms that women and girls suffer during genocide, I argue that we should pay equal attention to the ways in which expropriation, looting, and forced removal from homes reflect women’s distinct roles as both targets of and contributors to large-scale crimes. A brief conclusion considers the argument that large-scale crimes sometimes inadvertently open up space for women to transform their pre-existing social positions and secure greater agency.

**Paul Morrow** is currently an independent scholar working in Utrecht. For the past three years, he served as a postdoctoral fellow in Program in Political Philosophy, Policy and Law at the University of Virginia. He received his Ph.D. in Philosophy from Vanderbilt University in 2014. His work has appeared in *Humanity*, *Social Theory and Practice*, and elsewhere.

## **THE EFFECTS OF INSURGENCY AND POLITICAL AGITATIONS ON WOMEN AND CHILDREN IN NIGERIA: A HISTORICAL ANALYSIS**

**Grace UMEZURIKE**

*Ebonyi State University, Nigeria*

The study traces the history of the causes of insurgency and political agitations in Nigeria since it became independent in 1960. It would also examine the effects of insurgencies and political agitations on women and children, a population that is often vulnerable in the environment of insurgency and political agitations. The study would focus on the Niger Delta areas, South-Eastern areas, South-Western areas, and some parts of the Northern areas such as Borno State, Yobe State, and Kaduna State. The study would be historical in approach and qualitative in technique; it will rely on primary and secondary sources of information: oral interviews with some internally displaced women and children, some of the released Chibok girls, some traditional rulers and members of the clergy in the affected areas. Archival material, documentaries, news, and previous publications on the research topic will also be used.

**Grace Umezurike** is a senior lecturer with the department of Philosophy and Religion, Ebonyi state University Abakaliki, Nigeria, she is currently the director of general studies in the same university. Her main research interests lie in social and political philosophy, gender studies, conflict and resolution studies, aesthetics and security studies. She has many book chapters and journal articles to her credit.

## EXISTENTIAL VIOLENCE

**Bojan ŽALEC**

*University of Ljubljana, Slovenia*

The aim of the paper is to contribute to better understanding of the existential violence (or we may also use the term “sacral violence”) which is connected to man’s refusal of instrumentalisation of life, and human need and tendency to transgress and overcome the world of work, action, and utility. The starting point of the author is the belief that the instrumentalist explanations of violence are often unsatisfactory and inadequate. This is similarly true for cultural or habitual accounts of violence. There is a kind of violence which we can call sacral or existential violence which demands a different approach. We will enlighten and interpret such violence by drawing to the works of several authors. Among them we should especially stress Georges Bataille and Charles Taylor. So for instance Bataille interprets it in terms of human need and drive to »intimacy«, to use his own term. Such need and drive are deeply rooted in human being. Better understanding of them is crucial for a more adequate facing of the challenge of existential violence.

**Bojan Žalec** is a philosopher interested in issues connected to religion: conceptual grammar of religion, ethical aspects of religion (including topics like forgiveness, reconciliation, religious origins of ethics), ethics of call, interreligious and intercultural dialogue and coexistence, religious epistemology, semantical and communicational aspects of religion, phenomenology and hermeneutics of (religious) violence, religion in public life, existential aspects of faith and religion, etc. He pays special attention to the study of Kierkegaard and develops the position of solidary personalism. He is the head of the Institute of Philosophy and Social Ethics at the Faculty of Theology, University of Ljubljana. At the moment, he is the leader of the Jean Monnet module “Challenges for EU: Identity, Dialogue and Values”. Professor Žalec has published his scientific texts in several languages. He has published more than 50 original scientific papers in scientific journals, 5 scientific monographs (the last is titled *Genocide, totalitarianism and multiculturalism: perspectives in the light of solidary personalism*, Zürich and Berlin: Lit, 2015), more than 50 parts of scientific monographs, all as the sole author. He has edited more than 50 scientific monographs (by Lit Verlag and other reputable publishers). He has published his scientific articles in scientific journals with high factor of impact: *Acta Analytica*, *An-*

*thropological Notebooks, Synthesis Philosophica, Filozofska istraživanja, Bogoslovni vestnik, Filozofia, European Journal of Science and Theology, Annales: Series Historia et Sociologia, XLinguae.* He is a member of the European Academy of Sciences and Arts (residence in Salzburg) and of the Central European Research Institute Søren Kierkegaard Ljubljana.

## BYSTANDERS TO MASS SEXUAL VIOLENCE

**Shannon FYFE**

*George Mason University, USA*

In this paper, I consider the purpose of and approach to shared responsibility for the failure to protect the Yazidi women and girls from mass sexual slavery. When we hear the stories of women and girls who survived (or did not survive) sexual slavery at the hands of Islamic State fighters, we realize that there were individuals who could have stopped at least some of the horror by working together with others. Shared responsibility refers to the concept of individual group members each being held partially responsible for harm that is caused by the group's actions. Even if we accept the possibility of group responsibility, particularly as collective responsibility, we might wonder if (and how) it is possible to fairly distribute blame among the individual members of a group. I consider these possibilities with respect to three different putative groups of bystanders: the Yazidi's Sunni Arab neighbors, the women associated with the Islamic State, and the international community. I begin by analyzing the concept of shared responsibility for failures to protect, before considering the appropriate reactive attitude we should have toward these bystanders. We want our practices of holding others responsible to be motivating, leading us to generate the best states of affairs, and not just reflective of a merit-based view of responsibility. I ultimately conclude that we need a view of shared responsibility that is forward-thinking and utilizes both blaming and shaming practices.

**Shannon Fyfe** is an Assistant Professor of Philosophy and a Fellow at the Institute for Philosophy and Public Policy at George Mason University. Her prior work includes an internship with the International Criminal Tribunal for Rwanda's Office of the Prosecutor; the American Society of International Law's Arthur C. Helton Fellowship for international human rights law in Tanzania, and a fellowship with the Syria Justice and Accountability Centre.

## **GENOCIDE, RAPE, AND CARELESS DISREGARD: MEDIA AND THE PROBLEMATIC PORTRAYALS OF YAZIDI SURVIVORS OF ISIS CAPTIVITY**

**Sherizaan MINWALLA & Johanna E. FOSTER**  
*Monmouth University & American University, USA*

In this paper, we use a global transnational feminist perspective to explore how English media portrayed female Yazidi survivors abducted by ISIS. In August 2014, ISIS attacked Yazidi villages in Sinjar, killing and abducting thousands. More than 3,000 women and girls escaped or were rescued and moved into camps in Iraqi Kurdistan. Extensive reporting focused almost exclusively on the rape and enslavement narrative, drawing considerable attention to women returning to a deeply patriarchal, shame based community. Using the United Nations Global Protection Cluster guidelines, we conducted a content analysis of 62 online English language media reports to identify ways in which women's safety and well-being may have been compromised by journalists who covered the genocide. Preliminary results suggest that there were widespread unethical practices in media reporting on Yazidi women and girls that violated the UN Global Protection Cluster guidelines. In 64% of cases no gender expert was consulted; 74% of publications included details that put survivors at risk; 45% used inappropriate images; 30% conducted interviews in settings that compromised the privacy and safety of survivors; and in 32% of cases journalists asked unnecessarily probing questions about women's experiences of rape. Overall, this research contributes to the critical understanding of the role of journalism in both illuminating and perpetuating oppressive gender, racial, imperial practices in conflict settings, and can assist in the development of improved implementation for the practice of journalistic ethics. This research also aims to contribute to humanitarian efforts to better serve survivors of gender-based violence in conflict settings.

**Johanna E. Foster**, Ph.D. is an Associate Professor of Sociology and the Director of the Sociology Program in the Department of Political Science and Sociology at Monmouth University in West Long Branch, New Jersey, USA. Dr. Foster holds a Ph.D. in Sociology from Rutgers University (2000), and an MA in Applied Sociology/Social Policy (1994) from The American University, where she also earned a BA in Interdisciplinary Studies/Women's Studies (1992). Her major areas of expertise are the intersections of race, class and gender inequalities; feminist theories of gender; political consciousness, identity, and social movements; and critical analyses of mass incarceration with an emphasis on women and prisons. Most recently, her work has focused on the politics of resistance and media representation among Yazidi women survivors of the ISIS genocidal attacks of 2014. Her research has appeared in *Gender & Society*, *Women's Studies International Forum*, *Sociological Forum*, *Research in Political Sociology*, and *Equal Opportunities International*. For many years, Dr. Foster has combined her teaching and research efforts in social inequalities with work to restore higher education in prison communities in the United States, co-founding The College Bound Consortium for incarcerated women in New Jersey (now NJ-STEP), and the College Connections Program for incarcerated women in New York State (now with Hudson Link for Higher Education). To contact: [jfoster@monmouth.edu](mailto:jfoster@monmouth.edu)

**Sherizaan Minwalla**, JD, MA is a Practitioner-in-Residence in the International Human Rights Law Clinic at the American University's Washington College of Law. Professor Minwalla holds a JD from the Chicago-Kent College of Law, an MA in Applied Sociology from Loyola University Chicago, and a BA in International Relations from the University of Cincinnati. Her major areas of expertise are in gender-based violence and protection in the US and Iraq; access to justice for survivors of gender-violence and human trafficking; humanitarian response in conflict settings; the intersection between gender persecution and immigration, asylum, and refugee law. Her most recent scholarship has focused on the politics of resistance and media representation among Yazidi women survivors of the ISIS genocidal attacks of 2014. Her research has appeared in *Women's Studies International Forum*, *Kurdistan Human Rights Project Legal Review*, *Immigration Briefing*, *Southern Illinois University Law Journal*, and *the Michigan State University, College of Law's Journal of Medicine and Law*. Professor Minwalla co-teaches a seminar in the International Human Rights Law Clinic, a seminar on Gender, Cultural Differences, and International Human Rights, and supervises students handling asylum and refugee law cases. She lived and worked in Iraq for over eight years. To contact: [Minwalla@wcl.american.edu](mailto:Minwalla@wcl.american.edu)

## **JOURNALISTS IN CONFLICT SITUATIONS: THE POWER OF ETHICS IN MEDIA**

**Janet H. ANDERSON & Benjamin DÜRR**  
*independent journalists, UK & Germany*

Journalists are among first responders in conflict situations. Their work shapes the way conflict, perpetrators and survivors are seen. They have played a crucial role in revealing the realities of sexual violence, which has always been surrounded by a culture of silence. Journalistic investigations uncovered the use of rape camps in the Yugoslavia wars and their work had led to prosecutions. But there is always tension between reaching an audience and protecting victims. In the last decades, the world has experienced numerous atrocities, including large-scale sexual violence. It has also seen an unprecedented increase in access to information and connectivity of individuals through international and social media. While the work of journalists has advanced the knowledge about and the investigation of violence, facilitated the pursuance of justice of the victims and, through reporting, created a climate of naming and shaming, victims – for example, Yazidi women – have complained about unethical behaviour. In shaming the perpetrators media are shamed themselves. There are many journalistic ethics codes and trainings for journalists. And while many are sensitive to the issues, none is victim/survivor-centred. We argue that the introduction of a new journalistic ethic of respect and compassion is necessary to avoid greater harm for victims of sexual violence and assault. The paper will help to better understand the power of ethics in media and demonstrate how written and unwritten codes can strengthen campaigns such as #MeToo, to give power back to victims.

**Janet Anderson** has worked as a journalist covering justice institutions for more than 20 years. She's also a communications trainer focused on how NGOs use media for social change. Since leaving the BBC where she had specialized in as a correspondent in West Africa, she has worked in the Middle East, Asia and Africa supporting local journalists investigating justice and conflict, and with local NGOs lobbying on human rights.

**Benjamin Dürr** is an expert in international law and communications. He has an expertise in international crimes and is currently advising the foundation of the Congolese gynecologist and activist Dr Denis Mukwege on communications around sexual violence in conflict. As a journalist he reported on human rights, conflicts and justice issues from ten African countries and was published in leading international media outlets, including Al Jazeera English, and „Der Spiegel“.

## **SHOULD THERE BE A LEGITIMATE ROLE FOR SHAME IN ETHICS?**

**SASHINUNGLA**

*Jadavpur University, India*

The paper will examine two contradistinctive positions regarding the conception of shame. One views it as a self-evaluative emotion - which stresses its capacity to establish or modify a person's behaviour and thoughts and, as a vehicle for social cohesion. Another views it as a self-destructing emotion - which highlights its authoritarian and controlling tendency to inhibit/undermine the achievement of authentic self awareness and growth. It is quite apparent that the two positions are conceived in antithetical mode, and therefore tied down to an essentialist and binary analysis. It becomes a debate between pro-shame and anti-shame. It also turns around the question of what is the relation between its negative and positive dimensions. Moreover, whether the distinctive conception of shame as either self-evaluative or self-destructive is at all necessary and can it be justified? The paper plans to move beyond the contradistinctive analysis and explores the concept and the experience of shame emotion in its entirety by identifying/categorizing distinct shame emotions rather than generalised ones such as 'core affect'. The centrality of shame to ethics has been argued by connecting a sense of shame with a sense of moral conscience. Although shame has been associated with developing a social justice sensibility, shame has also functioned to subordinate disempowered and marginalized persons and communities. The paper contends that for shame to be a legitimate ethical force in society, it needs to be liberated from its oppressive role. To this end, the paper argues for a disaggregated inclusion of the social/cultural factor in our analysis of shame and presents a conception of shame that explains why there are social status differentials in the ability to shame. By employing a feminist perspective, the discussion examines the criticality of the power dimension of shame, particularly its 'silencing' impact and illustrates how a more nuanced understanding of shame could help avoid the risk of ignoring the value of shame and ignoring the danger of unwarranted and pathological shame.

**Sashinungla** is Professor of Philosophy, Centre of Advanced Study, Jadavpur University, Kolkata, India. Her publications have been in the areas of areas of Feminism, Ethics, Environmental philosophy, India's Northeast tribal culture and politics. Some of her recent publications include *Tradition and Modernity: Essays on Women of India*, co-eds. 2015, Suryodaya Books, New Delhi & Jadavpur University Press, Kolkata; *Ethics and Culture: Some Indian Reflections*, co-eds, JUP and Decent Books, 2010; *Patient-Physician Relationship*, co-eds, JUP and Decent Books, 2007; *Environment Preservation: A Philosophical Critique*, Decent Books, 2005. She has also written articles on Insurgency and Ethnic conflicts in the *South Asia Intelligence Review* and *Faultlines*. She is the Associate Editor of *Jadavpur Journal of Philosophy & GSTF Journal of General Philosophy* (JPhilo).

## **EPISTEMIC AGENCY AND EPISTEMIC JUSTICE AS AN ANCILLARY EPISTEMIC VIRTUE**

**Vojko STRAHOVNIK**

*University of Ljubljana, Slovenia*

The paper focuses on the concept of epistemic or intellectual (in)justice and situates it in the framework of a discussion about the epistemic agency and epistemic virtues. A broader research problem is the question of how to understand epistemic injustice, especially if we follow the picture, that truth and rationality are at the centre of knowledge and our epistemic practices. The answer to this question follows the understanding of truth as the telos or the goal of knowledge, in relation to which we can further divide epistemic virtues into the core and ancillary ones. One preliminary presupposition is also that there is something like epistemic agency. I present a phenomenological approach to epistemic agency, according to which such agency consists in exercising one's competence in rational evidence-appreciation and one's capacity to become gripped by belief on the basis of pertinent evidence. To be an epistemic agent is to be a creature who can experience fittingness, and who can, and does form beliefs by being gripped-into-belief by one's appreciation of a belief being fitting under the pertinent (evidential) circumstances. From the point of view of phenomenology, this also means that we experience ourselves as epistemic agents and as responsive to reasons, as opposed to experiencing the formation of our beliefs as merely the outcome of a causal nexus. Belief fixation, being broadly agentive, has an inherent means/ends teleological structure. Belief is a psychological commitment-state vis-à-vis a possible state of affairs P—viz., a commitment to P's being an actual state of affairs. Thus, the constitutive telos of belief is to believe only what is true, and to do so via a reliable belief-forming process. Since belief fixation is broadly agentive, rational belief-fixation qualifies as the virtuous exercise of one's epistemic agency. And since there are several distinct kinds of epistemic rationality pertaining to belief fixation, there also is a sequence of several kinds of epistemic virtuousness. Each of these is a form of what I call "core" epistemic virtuousness, pertaining directly to the respective levels in the constitutive means/end hierarchy associated with belief. Other "habits of mind" pertinent to belief fixation (such as epistemic

conscientiousness, intellectual sobriety, impartiality, intellectual courage, synoptic grasp, practical wisdom, etc.) constitute ancillary epistemic virtues. Epistemic justice is an example of ancillary epistemic virtue, which has the role of helping us overcoming epistemic injustice. The talk will thus propose an understanding of epistemic justice as an epistemic virtue and situate it within the above described broader picture that includes epistemic agency, rationality, and virtuousness.

**Vojko Strahovnik** is Senior Research Associate in Philosophy at the University of Ljubljana. His research interests include metaethics, epistemology, normative ethics and philosophy of law. The impact of his work ranges from new and important theoretical insights into the nature of normativity (the role of moral principles in the formation of moral judgments, authority of the normativity) to considerations related to practical or normative consequences (e.g. the role of guilt and moral shame in reconciliation processes, the importance of intellectual and ethical virtues, etc.). In 2016 he received a *Fulbright Visiting Scholar* research grant for spending a semester at the University of Arizona and also spent a semester there in 2017 as a visiting lecturer. He was a project leader of an EU Erasmus+ funded transnational project *Ethics and values education in schools and kindergartens* (ETHIKA; 2014-2017). Currently, he is working on a book on epistemic agency.

## **REASSESSING TESSMAN'S CONCEPTION OF "BURDENED VIRTUE": THROUGH THE PRAGMATIC PERSPECTIVE AND THEORIES OF RECOGNITION**

**Grace Xiaodan FENG**

*MA student, KU Leuven, Belgium*

In her well-accepted book *Burdened Virtues: Virtue Ethics for Liberatory Struggles*, Tessman identifies "burdened virtue" as where "selves" are confronting devastating conditions of oppression, with "self" being morally damaged, thus unable to develop and cultivate virtuous character traits. On her account, there exists a gap between exercising eudaimonistic virtue ethics, and reaching Aristotelian account of flourishing due to the burdensome condition. In short, if any normative claim she attempts to suggest, it subjects to the possibility of creating a self-restraining attitude where she reinforces not only the oppressive structure should be paid attention to, but more importantly (at this moment) the oppressive selves should strive for transformation before taking liberatory actions. Tessman explicitly expresses her emphasis to "direct one to focus on the self", instead of following the steps of other normative theorists promoting structural change. Tessman also made a particular point towards the insufficiency or inadequacy of political resistance, arguing that "I describe the political resister as displaying mixed traits that are routinely unlined from flourishing and thereby burdened." This essay aims to make two points. Firstly, Tessman admits the "pessimism" of the book and suggests she does not intend to argue the unnecessary of liberatory struggle. What this essay wants to emphasize is rather that the action (of self-reflection on the limitations and burdens of virtues and our extensive sympathy) itself is a metaphor or symbolic action of being withdrawn from the oppressive authority structure. Secondly the essay wants to re-affirm the necessity of the occurrence of people's conflict moral sentiments under the oppressive structure and most importantly people's acknowledgement with reflection towards those conflicts. Those inner conflicts under oppressive condition (analogous to what Goldstein described as people's struggles between the two tendencies – the tendency towards order, norms and continuity, and the tendency or urge towards new experiences,) stimulating individuals and even to be believed as the only way in

cultivating and approaching the perfect virtuous state portrayed by Aristotelian ethics. Similar propositions regarding the poles between intersubjective tension and integrated oneness have been prevailing throughout the history of theories of recognition. The second part of this essay will draw discussion from the perspective of modern theories of recognition of social condensation from Mead, Winnicott, Honneth and etc. to offer a structural and critical re-examining of Tesson's theory.

**Xiaodan Feng** is a master's student in philosophy at KULeuven, specializing in east-west perspective of aesthetics. She's also interested in topics and texts of feminism, philosophical anthropology and David Hume. Last year she published her work of translation in Chinese for Hume's *Treatises* (Selection).

## **VIRTUE CAN ONLY FLOURISH AMONG EQUALS: ENDING IMPUNITY FOR GENDER BASED SEXUAL VIOLENCE IN AFRICA**

**Luci HYETT**

*University of Wolverhampton, UK*

The Age of Enlightenment was credited with placing liberty, democracy and the Rule of Law at the forefront of social change during the mid 19th century. However, the movement did not reach Indigenous Africa before colonisation meaning that religion still legitimized state power until such time as Colonialist structures laid the foundations for governance. This article considers the dissonance that exists between the post-colonial legal frameworks that secularise those States who attract international attention for their inability to prosecute crimes of Gender Based Sexual Violence and, the conservative religious views which continue to underpin primary social values. Namely, it expounds that there is inequality placed upon the value of life for men and women with theological notions of the 'gift of life', giving rights to men and duties to women. That in honouring the male gift of life, women are suspended in a constant state of subjugation through subservience, obedience, chastity and procreation. It further contends that this provides the moral basis upon which to enshrine domestic legal attitudes to sexual violence which prioritises a woman's sense of duty over the exercise of choice and thus, affects the paucity of investigation and prosecution therein.

**Luci Hyett** is a lecturer in law at the University of Wolverhampton. Her research interest lies in the criminal law and in particular, in a state's ability to legislatively interfere with an individual's autonomy to give a valid consent; whether that be concerned with sexual conduct or otherwise. Her research also takes on an international focus when seeking to understand impunity for crimes of Gender Based Sexual Violence in those states that are deemed as either unwilling or unable to prosecute such crimes domestically.

## WITNESSING AS REBELLING, RACONTEURING AS RENEWING: ETHICS VIA EMANCIPATION VIA EMPOWERMENT

**Eva MARIA**

*University of Helsinki, Finland*

The heroes and heroines of ancient tragedies are not considered to have a future, or at least not a bright one. According to the traditional view of Aristotle's *Poetics*, tragedy is a representation of a serious, complete action and Aristotle's crucial concepts *hamartia* (to miss the mark), *anagnorisis* (a change from ignorance to knowledge) and *peripeteia* (a change by which the action veers round to its opposite) all point to unfortunate rather than fortunate turns for the characters. The outlines of Aristotle's theory are still influencing the ways Western culture glorifies and mystifies, stigmatizes and marginalizes subjects who experience tragic tides in real life catastrophes; still *catharsis* (purification) is something only the audience is considered to acquire. For example, the ways our visual culture portrays trafficked women most often passifies, eroticizes and victimizes them – in spite of the fact that the persons consciously conducting violent acts should, in effect, be considered the victims of violence themselves. It is time to take a critical look at the deleterious dimensions, or interpretations, of tragic narrative patterns of the Western tradition. Simultaneously, we need to create new kinds of stories, images and concepts which the ones in crisis can utilize when navigating their lives into more frank, secure and stellar directions. In my speech I introduce a couple of such new concepts of mine. These concepts are inspired by anarchafeminist praxis and intersectional feminism, and they stem from my faith on rebelling, witnessing and raconteuring being vital resources when reaching for empowerment, emancipation and ethics.

**Eva Maria** is a researcher and activist concentrating on both combating violence and creating ethics. She has worked as a University Lecturer in Gender Studies at the University of Helsinki and as a Specialist in work against human trafficking in the Finnish NGO field. Currently she is, for instance, managing a feminist Publishing House and an autonomous Research Centre.

## #METOO AND CULTURAL CHARACTERISTICS – SOME THOUGHTS ABOUT THE ATSH MOVEMENT

**Helena MOTOH**

*Science and Research Centre Koper, Slovenia*

The paper explores a movement, which started in China as an echo of MeToo movement in Europe and Northern America. The movement, which now uses the acronym ATSH (anti-sexual harassment) began with a single story of sexual harassment published on Weibo in the beginning of 2018 and is now spreading over social networks, seeking to find an efficient way to communicate their stories to a wider audience despite the initial suspicion of the state authorities. Present paper focuses on the way these stories and the way in which they are communicated, resonates with the wider cultural background of contemporary China and the traditional ethical elements, deeply rooted in the concepts of shame and dignity. I will try to explore in which ways these stories reflect these frameworks or even build upon them to demand a clearly anti-traditional change of thinking as far as the status of women in the society is concerned. In order to assess that I will analyze the texts from media forums and responses to them

**Helena MOTOH** is an associate professor and senior scientific associate at the Science and Research Centre Koper. She graduated in philosophy and sinology at the Faculty of Arts in Ljubljana, where she also finished her PhD and defended her dissertation *The Reception of the Ideas of Chinese Philosophy in Early Modern European Philosophy of the 18th Century*. As part of her doctoral studies, she was a guest researcher at the University of Nanjing (PR China). She was also a guest lecturer for several years at Zagreb University, Croatia and Juraj Dobrila University of Pula, Croatia. She published three monographs on Chinese thought with Sophia and Annales publishing houses in Slovenia and co-authored a monograph on contemporary Slovenian philosophy at Bloomsbury Publishing. She also wrote many scientific articles in journals in Slovenia and abroad.

**AN ORIGIN OF LOSS: DISSOLUTION OF DIVINE METIS  
FROM SACRED MYSTERIES TO RELINQUISHING  
MOTHER OF ATHENA IN COMMON MYTH**

**Shé Mackenzie HAWKE**

*University of Sydney, Australia*

*For the Orphics, Metis is the great primordial goddess, aquatic and polymorphous (White 1990:2)*

*No mother gave me birth ... with all my heart I am my father's child (Athena in Aeschylus Eumenides 736-737)*

Rehabilitation of cosmic justice is enacted in this paper through recovery of the disavowed originary maternal water deity Metis from the Orphic, and Eleusinian Mysteries in the 1st generation of the Olympian dynasty. Common Greek myth tells us variously that Zeus, from the 5th generation of the Olympian dynasty, is the overlord, who Irigaray argues, 'takes as his own ... those receptacles of of past and future power: ancestress, mother, wives, sisters, daughters' (Irigaray 1991:150), including Athena and her mother Metis. Following Irigaray's provocation to 'unveil' maternal divinity and recover feminine subjectivity, this paper excavates the journey from what Thomas Taylor calls common 'vulgar systems of mythology' (1792:13) arising from stories about the all consuming reign of Zeus in the 5th generation of Olympus, back to a my(th)eological beginning in 1st generation Olympus - The First Cause. The intentions of this inquiry then are tripartite: firstly, to locate the origin of Metisian loss in the Orphic pantheon in both generations of Olympus; secondly to retrieve feminine divinity and Metisian genealogy from the 'entombed' bedrock of masculinised history and myth to make Metis 'knowable' and our loss of her 'grievable' (Butler 2010) and thirdly, to reassemble Metisian divinity as constitutive of a primordial sacramental commons and other symbolic order that situates maternal divinity away from Zeus' appropriation and 'introjection of her power' (Irigaray 1977, 91), to a place of reclaimed sacramental maternal sovereignty. By re-figuration of knowledge about the wise Creatrix Metis, as a co-present maternal logos represented as the tripartite Oneness of Phanes/ Metis/ Erikapaios, this inquiry actively retrieves the locus of maternal exile in the western tradition. It

makes possible a re-shaping of womans future place as knowable, and equal (if different) in ethics and justice, no longer subordinate to the reign of terror and shame that Phallogocentric discourse has produced since the time of Olympian Zeus and that has been recklessly propagated by masculinised philosophy, monolithic religion and Freudian psychoanalysis. It hopes for a new ethics of hospitality and justice that reforms the injustice embedded in erasure and loss, and the temporal and embodied violence towards the feminine'other'.

**Shé Hawke** is an interdisciplinary scholar and poet from the University of Sydney, Department of Gender and Cultural Studies. Her research uses water as an interlocutor between feminist philosophy, environmental sociology, myth/theology and poetry. In 2016 she was the Bley Stein professorial Fellow at the Arava Institute of Environmental Science in Israel. In the same year she presented *The Play of Water* at the Ludics Seminar Series at Harvard University. Her last book *Aquamorphia: falling for water* (IP 2014) is currently being translated into Greek.

## AT THE LIMITS OF ETHICS: RAPE IN THE BIBLE AND ITS ANTIMATRIXIAL LOGIC

**Lenart ŠKOF**

*Science and Research Centre Koper, Slovenia*

In this paper, we will first start with a reflection on war rape as one of the most violent intrusions of violence, cruelty and death into our lifeworlds. For this purpose, we will read an ancient story from the Hebrew Bible – the story of the Unknown Woman (the so called Bethlehemite Concubine) from the *Book of Judges*. In this text the Bethlehemite Concubine represents the impossible limit of hospitality, in its pure excess and collapse into the most horrible tragedy and violence, trespassing the limits of any ethical thinking. The Bethlehemite Concubine thus marks the extreme or deadly vulnerability and fragility of an existence of a woman in the Hebrew Bible and beyond. We will show how rapes have always been a part of a so called *anti-matrixial* logic, i.e. a logic governed by the ideology of masculine domination, forgetful of genuine sexual identities of men and women, and forgetful of sacred genealogies of the body, divinity and the cosmos. This logic was also being present in ancient Greece (with the triumph of Zeus and Olympic gods over the feminine Goddesses, such as Metis and Athena), as well as in many other religious contexts marked with the triumphs of various male Gods over feminine Goddesses or divine powers. Finally, by analyzing theological contexts we will show that what has been attacked and violated in all these cases was precisely a primordial or anarchic cosmic order and cosmic justice, based on the maternal element, marking the primordial matrixial *ontology of peace*. We will wind up our lecture with a reflection on ethics and shame as related to these constellations.

**Lenart Škof** is Professor of Philosophy and Head of the Institute for Philosophical Studies at Science and Research Centre Koper (Slovenia) and Visiting Professor of Religion at Faculty of Theology, University of Ljubljana. Lenart Škof received KAAD grant (Universität Tübingen), Fulbright grant (Stanford University) and Humboldt fellowship for experienced researchers (Max Weber Kolleg, Universität Erfurt). His main research interests lie in ethics, the philosophy of American pragmatism, comparative religion with intercultural philosophy, and feminist philosophy. His recent

books include: *Borders and Debordering: Topologies, Praxes, Hospitableness*, ed. by E. Mendieta, L. Škof and T. Grušovnik (Lexington Books, 2018), *Atmospheres of Breathing*, ed. by L. Škof and P. Berndtson (SUNY Press, 2018), *Ethik des Atems* (Herder/Karl Alber, 2017) and *Poesis of Peace: Narratives, Cultures and Philosophies*, ed. by K-G. Giesen, C. Kersten and L. Škof (Routledge, 2017). Homepage: <http://uni-lj.academia.edu/LenartŠkof>

## TRAVERSING IRISH NATIONAL IMAGINARIES: LONE PARENTING AND THE POLITICS OF SHAME

Clara FISCHER

*University College Dublin, Ireland*

This paper addresses the topic of gender violence and the ethical implications of shame in terms of the gendered experience of poverty. Drawing on the experiences of lone parents in Ireland, who have been directly and disproportionately disadvantaged by the introduction of austerity policies during the economic crisis, this paper addresses what role – if any – shame plays in the lives of women parenting alone. While feminists have produced important work on the relation between gender and shame, there is less scholarship on the multiple intersections of the shame experience, including on how this might be structured by gender and class. This paper redresses this elision by focusing on the contemporary Irish context and the gendered effects of policies introduced since 2008 under the banner of “activation.” It will delineate such policies as maintaining and exacerbating a stance on single mothers that has long been informed by what I term the gendered politics of shame, as I make linkages between the historic injustices encountered by women once institutionalised for being pregnant out of wedlock and the contemporary impoverishment of lone parents in Ireland. Ultimately, I argue that shame connects both the historic and the contemporary treatment of single mothers in Ireland, as deep-seated, patriarchal cultural norms continue to inform the national imaginary.

**Clara Fischer** is an EU Marie Skłodowska-Curie Fellow at the Centre for Gender, Feminisms, and Sexualities, and Co-director of the Dewey Studies Research Project at University College Dublin. She is the author of *Gendered Readings of Change: A Feminist-Pragmatist Approach* (Palgrave MacMillan, 2014), and co-editor of *Irish Feminisms: Past, Present and Future* (Arlen House/Syracuse University Press, 2015) and *New Feminist Perspectives on Embodiment* (Palgrave MacMillan, 2018). She is also the guest editor of a special issue of *Hypatia* on „Gender and the Politics of Shame“ (2018). As the PI on EU Horizon2020 project, *GENDEMOTION: The Gendered Politics of Emotion in Austerity Ireland*, Clara is currently researching the gendered politics of shame in an Irish context.

## DOMESTICATING BODIES THROUGH SHAME: UNDERSTANDING THE ROLE OF SHAME IN OBSTETRIC VIOLENCE

**Sara COHEN SHABOT & Keshet KOREM**

*University of Haifa, Israel*

Obstetric violence—violence in the labor room—has been described in terms not only of violence in general but specifically of gender violence. We offer a philosophical analysis of obstetric violence, focused on the central role of shame for construing and perpetrating such violence. Shame in labor derives both from the reifying gaze that transforms women’s laboring bodies into dirty, overly sexual, and „not-feminine-enough“ dysfunctional bodies and from a structural tendency to relate to laboring women mainly as mothers-to-be, from whom „good motherhood“ is demanded. We show that women who desire a humane birth are thus easily made to feel ashamed of wanting something for themselves. We explore how obstetric violence is perpetrated and expanded through shaming mechanisms that paralyze women, rendering them passive and barely able to face and fight against this violence. Shame has a crucial role in returning women to „femininity“ and construing them as “fit mothers.” To stand against shame, to resist shame, on the other hand, is to clearly challenge obstetric violence and its oppressive power.

**Sara Cohen Shabot** is Associate Professor (Senior Lecturer), and Chair of the Women’s and Gender Studies Program at the University of Haifa. She has a PhD in philosophy from the University of Haifa, Israel and has specialized in phenomenology, feminist philosophy, and philosophies of the body. Her present research and publications address feminist philosophical perspectives on childbirth and the maternal embodied subject. She has published several papers on feminist phenomenology, for instance on Beauvoir’s concept of freedom and the erotic body at *Feminist Theory* (2016) on the phenomenology of childbirth pain at *The European Journal of Women’s Studies* (2015) and on Obstetric Violence as gender violence at *Human Studies* (2016).

**Keshet Korem** is a PhD student in the Women’s and Gender Studies Program at the University of Haifa, Israel. Her PhD research focuses on the phenomenon of obstetric violence and its structural and gendered aspects. She is a publicist and an activist in the field of women’s rights in childbirth.

## SOCIAL AND POLITICAL SUFFOCATIONS

**Magdalena GÓRSKA**

*Utrecht University, The Netherlands*

Contemporary suicide research is grounded in bio-psycho-social approaches to suicide. While acknowledging significance of these perspectives, this paper proposes an additional way of researching and conceptualizing suicide. It argues for an onto-epistemology (Barad 2007) of suicide that focuses on lived experiences of suicide and foregrounds voices of those who attempted or consider attempting suicide. The paper argues for a need of analytical attention to the suffocating aspects of situated (Haraway 2002) social and political contexts of living that make some lives more unlivable than others. It proposes an approach that investigates how individual and structural aspects of quotidian lived experiences create suffocating atmospheres of living that contribute to a decision to end ones own life.

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**Magdalena Górska** is Assistant Professor at the Graduate Gender Program, Department of Media and Culture Studies and at the Institute for Cultural Inquiry (ICON), Utrecht University. Her dissertation book *Breathing Matters: Feminist Intersectional Politics of Vulnerability* develops a nonuniversalizing and politicized conceptualization of embodiments and affects understood as agential actors of intersectional and quotidian politics of vulnerability. She is currently developing a new research project entitled *Unlivable Lives*. The project is based on interviews with individuals who attempted or consider suicide. It analyzes what lived experiences make some lives more suffocating than others, and in what quotidian, individual and structural contexts.

## **THE GAME IS RIGGED: EXPLORING THE ROLE OF GENDER AND DIGNITY IN SEXUAL ASSAULT TRIALS**

**Melissa McKay**

*Office of the Co-Prosecutors at the Khmer Rouge Tribunal, Cambodia*

Criminal laws regulating sexual and gender-based violence have made significant formal strides in offering more comprehensive protections. Nevertheless, meaningful accountability for sexual violence remains elusive across all jurisdictions, as legal reform has failed to address the underlying societal issues that facilitate sexual assault. Criminal trials do not adequately uphold women's sexual autonomy, because criminal law remains dominated by masculine ideals, and, in its current form, cannot adequately address the social issues underlying these crimes. The need to consider the patriarchal structures that render invisible women's experience of violence, as well as the need for a greater emphasis on developing equal sexual autonomy as between all genders, have thus far been absent from criminal reform, creating a gendered hierarchy of human dignity. This paper explores the incorporation of human dignity in criminal law, specifically within legal processes of accountability for sexual violence at the international criminal level and in Canadian domestic law. The sexual scripts within which women operate will be examined, as will the way these scripts serve to limit women's sexual autonomy in and outside the law. I argue that social conditioning has created an imbalance in the experience of dignity as between genders, and that criminal processes more effectively addressing such social conditioning would better protect women's sexual autonomy and assist in equalizing dignity. Finally, I address the challenges in applying standards of dignity and morality to crimes of sexual violence, particularly given the gendered stereotypes that exist between the morality of men's and women's sexuality.

**Melissa McKay** is a qualified Canadian barrister and solicitor, working in the Office of the Co-Prosecutors at the Khmer Rouge Tribunal. She obtained her LLM from New York University, where she focused on the integration of feminist legal theory in international criminal law to more effectively address the continuum of sexual violence in conflict and transitioning societies. She has previously worked

in the Chambers of the ICTY, and consulted on gender equality issues in the Philippines, Rwanda, and Nepal.

## FEMICIDE: ANOTHER CHRONICLE OF A DEATH FORETOLD

**Danny MARRERO**

*Department of Advanced Studies, Colombian Office of the Attorney General,  
Colombia*

In *Chronicle of a Death Foretold* (2003), Nobel Prize of Literature Gabriel Garcia Marquez recreates the events around the homicide of Santiago Nasar by the Vicario brothers. By committing this crime, they supposedly vindicated the honor of their family because Santiago had stolen the purity of their youngest sister. What is shameful about this story is that even though the Vicario brothers repeatedly announced their intent to murder Santiago, nobody in town tried to stop them. Femicides, understood as “the killing of females... because they are female” (Russell 2011), are also chronicles of deaths foretold because of the violence preceding them. If some intervention is made to stop this violence, we could prevent the gender-related killings of women. What is equally shameful is that we do not intervene to avoid these foretold deaths, and wondering why is inevitable. In this paper, I want to explore Judith Butler’s suggestion that “[t]he epistemological capacity to apprehend a life is partially dependent on a life being produced according to norms that qualify it as a life or, indeed, as a part of life” (2009, p. 3). My inquiry focuses on the historical development leading to the creation of femicide as a specific offense in the Colombian Penal Code. I believe this is a good laboratory of philosophical experimentation because it shows how the epistemological capacity of Colombian judges to apprehend the violence preceding femicide depends on the normative framework that recognizes the vulnerability of women.

**Danny Marrero** is a Senior Researcher in the Department of Advanced Studies at the Colombian Office of the Attorney General. Additionally, he, under the advice of the *Office of Overseas Prosecutorial Development, Assistance and Training—OPDAT—* of the *U.S. Department of Justice*, is the Coordinator of the Basic Training for Colombian Prosecutors. The fascinating issues that arise at the intersection between Law and Philosophy have been the inspiration for his academic growth, leading him to earn two Bachelors Degrees: one in philosophy, one in law, plus an LLM, and an MA and a PhD in Philosophy. His research interests include critical thinking, epis-

temology, philosophy of law, social and political philosophy, criminal law and applied ethics. Currently he is working on a research project exploring the concept of “femicide” in Latin American penal legislations. The product of this will be a feminist epistemology of law guiding criminal investigators, prosecutors, and judges in case of femicide.

## RETHINKING RETRIBUTIVISM

**Jamie LOMBARDI**

*New York University, USA*

Despite the pervasive problem of intimate violence, it was only in October 2017 that the #MeToo movement moved the discussion out of the shadows and into mainstream dialogue. The ensuing debate has been described as both long overdue and a hindrance to the very goals it seeks to accomplish. Unfortunately absent, however, from the discussions about how to best accomplish the movement's goals is an analysis of whether a retributive system of justice is adequately equipped to deliver them. The goals of this proposal are to (1) identify non-controversial goals that could be endorsed by a broad consensus, (2) demonstrate that a retributive system of justice is not only incapable of accomplishing them, but actively perpetuating the attitudes and patterns of behavior associated with the intimate violence it seeks to redress and (3) argue for a conception of restorative justice that (a) foregrounds the experiences and needs of victims and (b) utilizes evidence-based interventions that can accomplish such goals. This analysis will assume that reducing the incidence of intimate violence is the least controversial of goals and therefore a fair metric by which to judge the ability of retributive justice to deliver the goals of the #MeToo movement. After a careful review of the evidence, through which it will be demonstrated that retributive justice is not only an ineffective means of altering negative behavior, but further reinforces it, retributivism itself will be locked in contradiction: it will be shown that a retributive justice necessarily and needlessly harms the innocent.

**Jamie Lombardi** is a graduate of Rutgers University and pursued a Master's in Bioethics at New York University. She is a professor of philosophy at Bergen Community College in Paramus, New Jersey.

## TRANSFORMING SHAME AND BLAME

**Sigridur THORGEIRSDOTTIR**

*University of Iceland, Iceland*

Shame in the deep sense of fear of exposure of vulnerability (and not in the narrower sense of transgression or fault) has been identified as one mood or disposition of philosophical thinking. Philosophical imaginary, disciplinary identity and violent and misogynistic vocabulary testify to an underlying, unprocessed shame inherent to the (Western) philosophical tradition like Michelle Le Doeuff, Judith Butler and Ann W. Murphy have pointed out. One aspect of philosophical shame has to do with disgust or denial of embodiment insofar it poses a threat to ideals of sovereignty and rationality (Nussbaum, Kristeva). Embodiment reveals finitude, being dependent and exposed to others (Sartre, Landweer, Zahavi), and ultimately points to human vulnerability as rooted in an experience of fear of shame. If the inability to process shame of embodiment can result in disembodied notions of the human being, defensiveness, aggression or violence, how can a constructive processing of shame based on an embodied notion of the human being result in a way of philosophical thinking that is more vulnerable? And how can philosophical thinking that has its point of departure in vulnerability, neither in the sense of the victim nor the hero but as a self-conscious emotion, lead to philosophical dialogues that can end vicious cycles of shaming and blaming? What kind of transformative ethics of deep shame harbor a potential of non-violence and conflict resolution? In the final remarks, methodologies of philosophical thinking based on the experiential and embodied turn that the vulnerable subject represents will be introduced.

**Sigridur Thorgeirsdottir** is Professor of Philosophy at the University of Iceland. She was Erkkko professor at the Helsinki Collegium for Advanced Studies in 2014-2015, and is presently principal investigator of the research projects "Feminist philosophy transforming philosophy" and "Embodied Critical Thinking". She studied philosophy in Boston and Berlin, and has published books on Nietzsche, feminist philosophy, Arendt and Beauvoir, philosophy of the body and nature, as well as on women in the history of philosophy. Thorgeirsdottir is chair of the Committee on Gender Issues of FISP, the International Federation

of Philosophical Societies that sponsors the World Congress of Philosophy. She is also one of the founders of the United Nations University Gender and Equality Studies and Training Programme. Recent publications are *Nietzsche als Kritiker and Denker der Transformation* (co-ed. Helmut Heit), Berlin 2016, and *Calendar of Women Philosophers* (2018, World Congress of Philosophy).









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