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UNESCO Chair in Gender Equality and
Women's Empowerment
(Cyprus)

University
of Cyprus

International Conference
"Gender, Law and Institutions"
University of Cyprus, Nicosia, Cyprus
21 – 22 November 2014

Informational

Booklet

- **General Programme**
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- **Useful Information**

International Conference
"Gender, Law and Institutions"

University of Cyprus, Nicosia, Cyprus
21 – 22 November 2014

Organizers

UNESCO Chair in Gender Equality and Women's Empowerment
Department of Law, University of Cyprus

Chair holders

Professor Mary Koutselini
Professor Andreas Kapardis

Person in Charge/Coordinator

Floria Valanidou
(Head person of the Administration Office of the UNESCO Chair)

Conference Organizing Committee

Mary Koutselini
Andreas Kapardis
Floria Valanidou
Frosoula Patsalidou
Katerina Matsa
Katerina Tsimpimpaki
Myria Photiou

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CONFERENCE TIMETABLE & GENERAL PROGRAMME

Date	Time	Session
Friday 21 November	17:00 – 18:00	Registration
	18:00 – 20:00	Welcome and Opening Plenary (Welcome Addresses & **Keynote Lectures 1 & 2**)
	20:00 onwards	Conference reception
Saturday 22 November	08:30 – 09:00	Registration
	09:00 – 10:00	**Keynote Lecture 3**
	10:00 – 10:30	*Coffee break*
	10:30 – 12.00	**Parallel Session 1**
	12:00 – 13:30	**Parallel Session 2**
	13:30 – 15:00	*Lunch*
	15:00 – 16:30	**Parallel Session 3**
	16:30 – 17:00	*Coffee break*
	17:00 – 18:00	**Special Symposium & Conference Closing**
	21.00 –	Conference Gala Dinner

Friday, 21 November 2014

Venue: The main auditorium (Assembly hall) of the University of Cyprus, (75 Kallipoleos Avenue, Nicosia)

Registration
(17:00-18.00)

Welcome and Opening Plenary
(18:00-20:00)

Welcome Addresses
- Prof. Dr. Constantinos Christofides, Rector of the University of Cyprus
- Prof. Dr. Mary Koutselini, Director of the UNESCO Chair, University of Cyprus
- Prof. Dr. Andreas Kapardis, Professor at the department of Law, University of Cyprus
- Mrs. Iosifina Antoniou, Commissioner for Gender Equality
- Mr. Stelios Georgiades, Member of the Cyprus National Commission for UNESCO

Keynote Lectures 1 & 2
- *Loraine Gelsthorpe*, Professor of Criminilogy & Criminal Justice, Institute of Criminology, University of Cambridge, UK
- *Maria Drakopoulou*, Reader in Law, Law School, University of Kent, UK

  Chairing: Professor Mary Koutselini & Professor Andreas Kapardis

Conference Reception
(20:00-21:00)

Saturday, 22 November 2014
Venue: The main auditorium (Assembly hall) of the University of Cyprus,   **(75 Kallipoleos Avenue, Nicosia)**

Registration   (08:30-9.00)

Keynote Lecture 3 (9:00-10:00)   *Kevät Nousiainen*, Professor of Comparative Law and Legal Theory,   Faculty of Law, University of Turku, Finland   Chairing: Nestor Courakis, Professor of Criminology, Law School, University of Athens, Greece

Coffee Break (10:00-10:30)

Parallel Session 1 (10:30-12:00)

Room 1 (A009)	*Room 2 (A010)*	*Room 3 (A109)*	*Room 4 (A110)*
Gender, Human Rights & Political Life **(ENGLISH)** **Papers 1, 2, 3**	Gender and Employment **(ENGLISH)** **Papers 4, 5, 6**	Gender, Policies & Justice **(ENGLISH)** **Papers 7, 8, 9**	Gender, Policies & Justice **(GREEK)** **Papers 10, 11, 12**

Parallel Session 2 (12:00-13:30)

Room 1 (A009)	*Room 2 (A010)*	*Room 3 (A109)*
Gender, Research & Higher Education **(ENGLISH)** **Papers 13, 14, 15**	Gender, Power & Decision-Making **(ENGLISH)** **Papers 16, 17, 18**	Gender and Media **(GREEK)** **Papers 19, 20, 21** (Symposium)

Lunch (13:30-15:00)

Parallel Session 3 (15:00-16:30)

Room 1 (A009)	*Room 2 (A010)*	*Room 3 (A109)*
Gender, Policies & Media **(ENGLISH)** **Papers 22, 23, 24**	Gender and the Courts **(ENGLISH)** **Papers 25, 26, 27**	Gender, Attitudes & Professional Identities **(GREEK)** **Papers 28, 29, 30**

Coffee Break (16:30-17:00)

Closing Symposium   Professor Andreas Kapardis, Professor at the Department of Law   **Femicide in Cyprus: An empirical study of lethal domestic violence 2001-2014**   Chairing: Professor Mary Koutselini   **& Conference Closing**   **(17:00-18:00)**
Room 1 (A009)   **(ENGLISH)**

- **GUIDANCE FOR CONTRIBUTORS/PRESENTERS**

You will have 30 minutes in total (20' for presentation + 10' for questions). You may not take any longer!

There will be a chairperson for the block of papers. The papers' presentations will run consecutively, without a break. An effort was made to schedule papers that have a similar appeal in the same block, so that people do not leave and enter the room between presentations. Apart from your presentation, it's up to you whether you want to deliver some handouts to the audience.

Make sure that you find the room your paper is in well before the session starts and load your presentation. Rooms are equipped with a computer and projector. It is best to set up and check any audio-visual equipment with your data before the session starts. If you experience any problems in setting up your presentation i.e., power point not working, room temperature etc. please contact a member of the organizing committee, who will be able to help.

- **GUIDANCE FOR CHAIRSPERSONS**

Preparation = Ensure everything is ready in the break/lunch prior to the session so that the session can start promptly. Check the room layout and set-up. Meet and greet presenters who will be asked to set-up at this time. Please introduce yourself to the speakers, and gather any details you need to introduce them. Oversee the set-up of presentations. Run through the order of papers (as published in the conference programme), introductions and timings with presenters.

Empty slots = If a paper in your session has been cancelled or one of the presenters does not appear, please start the session on time (moving papers forward where necessary) and do let the presenters know that they have an extra time for their presentation and/or questions from the floor.

Timing = It is extremely important that the session starts and finishes on time. Each presenter should have 30 minutes in total (20' for presentation + 20' for questions).

During the paper session = At the start of each paper please introduce the presenter(s) to the audience (please keep this introduction short). The presenter of the paper should speak for 20 minutes: Please stop them if they look like going on longer! It is very important that the session runs to time. At about 15 minutes, please warn the presenter that there are only 5 minutes remaining. The presenter then leads a discussion, with your assistance, for the remaining 10 minutes. Stop each paper/discussion on time and start the next paper promptly.

- **ACCESS TO WiFi (any mobile device, as smart phones, tablets etc.)**

For access to WiFi, please visit the link http://www.ucy.ac.cy/iss/en/user-guides and/or http://www.ucy.ac.cy/iss/el/user-guides. Usernames and passwords shall be given during registration.

- **QUIET WORKING AREA**

Room A111 is available as a quiet working area. Please note that there won't be any computers available in the room. In order to keep the quiet room quiet, we ask you to refrain from group discussions etc. there.

- **COFFEE BREAKS**

Coffee will be served for delegates during conference breaks. Te coffee stations will be located in the hall of the main auditorium (Assembly hall).

- **GALA DINNER**

The Gala Dinner will take place on Saturday, November 22nd 2014, at Evohia Restaurant, 20.30.

KEYNOTE LECTURES

Keynote Lecture 1

Look at You, Look at Us: Women, Crime and Criminal Justice: Victims or Offenders?

Loraine Gelsthorpe, Professor of Criminilogy & Criminal Justice, Institute of Criminology, University of Cambridge, UK, e-mail: lrg10@cam.ac.uk

Abstract: This keynote presentation will take a critical look at whether women law-breakers should be considered offender-victims or victim-offenders. Using data drawn from a range of studies in the UK, including research empirical findings of her own (and with reference to comparative data), the paper will highlight the need to address issues relating to victimization, whether this be in relation to women caught up in human trafficking or women caught up in shoplifting. The argument will be that we need to address broad pathways into crime and broad notions of justice in dealing with women in the criminal justice system, and that ultimately, justice reinvestment is required. That is, with proper attention to women's broad crime related (criminogenic) needs then we can reduce the use of imprisonment, and work towards a type of 'justice' which carries legitimacy. Along the way Loraine will refer to some positive policy steps in England and Wales to change things, but will also point to the fact that sometimes it is a case of 'three steps forwards and four steps backwards'.

Short resume: Loraine Gelsthorpe is Professor of Criminology and Criminal Justice, Deputy Director of the Institute of Criminology, and Director of the newly established Centre for Community, Gender and Social Justice at the Institute of Criminology, University of Cambridge, UK; she is also a Fellow at Pembroke College. She worked in psychiatric nursing and residential child-care for a short period before developing an academic career, and maintains strong interests in social work practice. Her academic work has revolved around women, crime and criminal justice, youth justice, and community penalties – having previously led major research on what used to be called Community Service Orders and on Pre-sentence Reports. Loraine is also Director of the Cambridge ESRC Doctoral Training Centre across the Social Sciences within the University of Cambridge, and Joint Founder and Convenor of CAMMIGRES (an interdisciplinary network of researchers within the University doing work on migration). She is also the current President of the British Society of Criminology and chairs the European Society of Criminology Working Group on Gender, Crime and Justice. Loraine's recent and current work includes: Criminal justice responses to human trafficking, migration and crime, women and sentencing, and criminal justice and the arts – looking particularly at through the gate possibilities. She is a trustee of Women's BreakOut – a national network of women's community centres (http://www.womensbreakout.org.uk). Loraine is also a (UKCP registered) psychoanalytical psychotherapist in her spare time. Selected publications for your interest are all available on website page: http://www.crim.cam.ac.uk/people/academic_research/loraine_gelsthorpe/

Keynote Lecture 2

Feminism, Governmentality and the Critique of Law

Maria Drakopoulou, Reader in Law, Kent Law School, University of Kent, Canterbury, UK, e-mail: m.drakopoulou@kent.ac.uk

Abstract: Feminist legal scholarship has once too often celebrated the significance of feminism as the bearer of social change. Critiques of social and legal institutions, coupled with proposals for their reconstruction, have thus become a hallmark of the modern feminist politics. Its animating principle is thought to have been the philosophy of liberal individualism with its emphasis on equality and language of rights, and it has even been suggested that their history and the history of feminist thought can be considered synonymous. However, while for almost two hundred years now the quest for legal reforms has embodied the dreams and desires of women to better their lives, for the last couple of decades the credibility of this promise of change has been questioned; it appears to be fraught with problems. Feminism at the very least is somewhat sceptical about the quality and value of the fruits of a politics of legal reform as a means of social change, while at the extreme the pursuit of law is seen as delusory and deceptive. This paper presents an analysis of the relationship between feminism and social change, which employs the politics of legal equality between the sexes as its principal focus. Yet, in so doing, it seeks

neither to support nor oppose these politics. Thus, it deliberately avoids siding with those who apportion blame to government apparatuses for failing to properly implement feminist demands, and does not attempt to add to the body of literature that reveals instances wherein recourse to equality and rights fails to grasp the particularity or plurality of women's lives and experiences. Moreover, it also refrains from pursuing proposals for alternative social and legal norms that might prove more successful in capturing women's diverse realities. Instead it explores how the espousal of historically specific truths and rationalities accompanying the politics of equality has changed or reoriented mentalities and modes of governance, and examines how it has forged a distinct mode of relating to social, political and legal institutions, one premised upon novel understandings of female subjectivity and identity, truth and power. It argues that these understandings, valorising notions of natural law, contract and consent became indivisible from specific modes of feminist resistance and critique, and in being so, already foreclosed the manner in which our present feminist political engagement is constituted, conducted and experienced. It is my contention that only by offering a reflective appreciation of the present state of the feminist commitment to legal reform as a means of social change, can a different imagination and materiality of feminist politics become possible.

Short resume: Maria Drakopoulou is Reader in Law at Kent Law School, the University of Kent, UK and a co-director of the trans-faculty Centre for Critical Thought at the University of Kent. She became an academic after practicing for ten years as a criminal law barrister in Athens, Greece. She has held research fellowships at the European University Institute in Florence (Italy) and Griffith Law School, Brisbane (Australia) and has been a visiting Professor at the Law Schools of the University of Helsinki (Finland) and Umea (Sweden). Her main areas of research interest are Feminist Theory and Jurisprudence, Roman Law, and the History of Philosophy and Law. Her latest publications include Feminist Encounters with Legal Philosophy (Routledge 2013) and a special issue of the Australian Feminist Law Journalon Law, Space, Time and History (June 2013with Julia Chrysostalis). She is currently completing a book on the genealogy of feminist legal thought.

Keynote Lecture 3

Law as a tool for gender equality?

Kevät Nousiainen, Professor of Comparative Law and Legal Theory, Faculty of Law, University of Turku, Finland, e-mail: kevnou@utu.fi

Abstract: Since the 1970s, feminist and gender studies have pointed out that formal legal equality does not guarantee de facto gender equality. Gender neutral norms may be based on male life patterns. Gender and equality mainstreaming, impact assessment of legal provisions and other measures which try to see 'beyond' formal equality have been around since the 1980s. Development towards more gender sensitive legislation has been slow, and legislation continues to show a gender bias (which is not always recognized as discrimination). Anti-discrimination law is one answer to the problem of legal disadvantage. Women are not a homogeneous group, and multiple discrimination is common (that is, other grounds, such as race or religion, often intertwine with gender as the underlying cause of discrimination). Protection against discrimination concentrates on employment and other public situations, although it often stems from the private sphere. Even violence against women is still often seen as a private matter. Does it make sense to address gender trouble with anti-discrimination? What else is needed? While women may be entitled to equal rights, there often is no ready access to those rights. The traditional legal procedure has been seen as gender blind or even detrimental for women. Trials on sexual crimes have been criticized for victimizing the victim a second time. However, there is also a considerable lack of sensitivity to the gendered aspects of 'softer' procedures that aim at out of the court settlement of disputes. The track record of legal policies for gender equality remains poor. Should legal means aiming at equality remain a primary policy choice? It is important to take stock as to what may be achieved through legal policies, keeping in mind that equality as a concept, policy goal and value is not static but allows dynamic interpretations. The heavy critique against legal measures for gender equality must today be balanced against similarly meager results through other that legal policies. A preference for 'softer' measures than law may also be linked to liberalist wish to avoid legal regulation. The use of legal measures for gender equality takes place in a setting of a general contest on regulation of societies. The speech considers both pros and cons of legal policies for equality, trying to point a way forward in a highly contested field.

Short resume: Kevät Nousiainen is Professor of Comparative Law & Legal Theory at the University of Turku.

Education: LL.D., University of Helsinki 1993 (legal theory), Adjunct professor (docent), subject jurisprudence (legal theory), University of Helsinki 1994.

Fixed-term positions: Minna Canth Academy Professor for Women's Studies 1.8. 2004-31.7.2009 (research professorship, Finnish Academy), Professor of Women's Law and Legal Theory, 2001- 2006, University of Helsinki, Professor of Women's Law, Helsinki, 1997-2000.

Positions of trust: Vice-chairperson for the Finnish association for women's studies, 1998-1999, Member of the Presidium for the International Association of Philosophy of Law (IVR), 2003 – , Chairperson of the Advisory Board of the Centre for Nordic Studies, University of Helsinki, 2004-2009, Vice-chairperson for Christina Institute for Women's Studies, University of Helsinki, 1995-2009, Member of the scientific council of the University of Helsinki, 1998-2004, Member of the scientific section of the National Board for Gender Equality, 1990-1997.

Recent research projects and networks: Head of the research project Egalitarian Contentions, 2004 – 2009, Finnish Academy , member of the EU Network of legal experts on the application of Community law on equal treatment between men and women, 2005 – 2014, head of the Research Network GENUINE, 2003 – 2006 (University of Helsinki), head of the research project GENIE, in the Finnish Academy's Programme on power, 2007-2010, head of the research project INTERSECT, Finnish Academy, 2010-2012, participant and head of the Finnish delegation of the Nordic research network DEMDI (Aalborg University), 2009-2011.

Research interests: Equality and non-discrimination law, violence against women. Recent publications in English are available on the following website page: http://www.utu.fi/en/units/law/faculty/faculty-staff/stafflist/Pages/Kev%c3%a4t-Nousiainen.aspx

Parallel Session 1

(10.30-12.00)

Room 1 (A009) Theme: Gender, Human Rights & Political Life	(ENGLISH)
Author (s)	**Article title**
1) Evaggelia Kalerante **(Chair)** *University of Western Macedonia, Greece*	The discourse on the gender differentiated identity model by the right wing party of "Golden Dawn": Traditional cultural gender role molds
2) Sandra Rone & Mara Vidnere *RTTEMA, Latvia*	The role of a social worker in forming life goals for teenagers with special needs
3) Rafaela Camassa	Is human rights law a dystopia for gender 'trans'cendence?

Room 2 (A010) Theme: Gender and Employment	(ENGLISH)
Author (s)	**Article title**
4) Jana Goriup **(Chair)** & Kleopatra Kodrič *University of Maribor, Slovenia*	Stereotypes as negative factors for the evaluation of nurses
5) Maria Socratous & Laura Galloway *Heriot Watt University, UK*	Motherhood: An impediment to workplace progression? The case of Cyprus.
6) Tamara Guzeyeva *University of Cyprus*	Female migration and domestic labor: A feminist perspective

Room 3 (A109) Theme: Gender, Policies & Justice	(ENGLISH)
Author(s)	**Article title**
7) Konstantinos I. Panagos **(Chair)** *Kapodistrian University of Athens, Greece*	The law-making process of domestic violence legal framework in Greece and its symbolic dimensions: The case of marital rape
8) Patricia M. Martin *U.S. Fulbright-Hays Legal Research Scholar One Woman At A Time - Cyprus 2014-2015*	Accessing the right to no contact
9) Paola Bichara *UNESCO Regional Chair Women, Science and Technology in Latin America, FLASKO Argentina*	Women and human security in Colombia: Searching for dignity and justice

Room 4 (A110) Theme: Gender, Policies & Justice	(GREEK)
Author(s)	**Article title**
10) Fotini Milioni **(Chair)** *Kapodistrian University of Athens, Greece*	Έμφυλες διαστάσεις της Ελληνικής αντεγκληματικής πολιτικής
11) Kalliope Agapiou-Josephides *University of Cyprus*	CEDAW: Μια άγνωστη συνθήκη κλειδί; Η πορεία της σύμβασης των Ηνωμένων Εθνών για την κατάργηση κάθε μορφής διάκρισης σε βάρος της γυναίκας, στην Κυπριακή δημοκρατία
12) Efstratios Papanis, *University of the Aegean* Myrsine Roumeliotou, *Lesbos Directorate for Secondary Education,* & Aggeliki Santi, *Lawyer*	Ο πατρικός ρόλος στο διαζύγιο και το αίτημα για συγκηδεμονία-συνεπιμέλεια: Συγκριτική μελέτη ευρωπαϊκών πολιτικών με το ελληνικό νομοθετικό σύστημα και εμπειρική έρευνα για την καταγραφή των ανισοτήτων της δικαστικής πρακτικής

Room 1 (A009)	
Theme: Gender, Human Rights & Political Life	**(ENGLISH)**

Author(s)	Article title
1) Evaggelia Kalerante **(Chair)** *University of Western Macedonia, Greece*	The discourse on the gender differentiated identity model by the right wing party of "Golden Dawn": Traditional cultural gender role molds
2) Sandra Rone & Mara Vidnere *RTTEMA, Latvia*	The role of a social worker in forming life goals for teenagers with special needs
3) Rafaela Camassa	Is human rights law a dystopia for gender 'trans'cendence?

1) The discourse on the gender differentiated identity model by the right wing party of "Golden Dawn": Traditional cultural gender role molds

Evaggelia Kalerante, University of Western Macedonia, Greece

Our research looks into "Golden Dawn" party women's roles, as inscribed on the political consciousness of the party members. A role stereotype reproduction emerges through stands taken and verbal or written expressions used, bringing to surface a "biological" substratum that is taken for granted. Our research follows the gender identity evolution within the political party of "Golden Dawn". We use Golden Dawn members' interviews, especially those of young women participating in demonstrations or organization membership. Likewise, we use print-outs and the weekly gazette of Golden Dawn. Women's activities range and the discipline system are delved into, in order to gain an understanding of the adjustment to the conservative model approach to being, on the basis of gender differentiation, and related dissimilarities of values and goals. Roles and tasks undertaken on the basis of gender and accumulated experience, as well as, familiarity gained in specific activities are researched at the party organization's micro-level. The research interprets practices of prevalence and enforcement adopted as specific means of gender based role identification. The research also highlights the political argument targeting gender according to ultra-right wing conservative positions underlying the ethos of the political medium. The gender role balance, as maintained via gender oriented assignments and young women's presumed destiny for gender prototype fitting, gradually reaches conservative gender role equilibrium. Conformity and coexistence within the "Golden Dawn" political spectrum stems from a latent form of "guided compulsion" exercised in favor of a fantastic state of ethical order that leads to a convergence of tradition and clear- cut gender divergence. Discipline embraces a personal code that honors obedience and renders gender inequality functional as a form of controlled socialization in a multilevel civil rights negation process. In an uncertain and insecure environment, civil rights disintegration and ineffectual post-modern politics, as conceived by "Golden Dawn" new gender relations prototypes are generated that use traditional ideologies that exalt a historical religious past in counteraction. Individuals' critical views are presented, opposing modernization, in favor of tradition, their views and the party's on family, private, life professional profiles and their political presence in the sense of an approved "biography" of gender conscious persons. Gender inequality in the framework of straight culture, its heterosexual propaganda and the popular sensual models of sex education, accept women's dependency and their uncompromised obligations. During the learning process, which in the period of youth is now days up against the generation of globalization, corruption and the invalidation of national ideals, along with the deconstruction of gender identity, all off setting traditional Hellenic values, "Golden Dawn" advocates gender inequality in biological and sociological terms, as social prototypes; sexism and nationalism constitute the sole alternative choices proffered by the party. In recapitulation, the research centers on the female stereotype roles emphasized in the party's organization, and studies the texts and practices that solidify such roles.

2) The role of a social worker in forming life goals for teenagers with special needs

Sandra Rone & Mara Vidnere, Riga Teacher Training and Educational Management Academy, Latvia

Topicality of the subject is determined by the fact that we live in the same society, but that does not mean that all are equal. Every human life has value. We have to develop a society that accepts and supports people including children and young people with special needs, so that they realize their social potential in maximum. A social worker plays an active part in this process that creates conditions favorable for environmental and psychological comfort, providing professional assistance that will unite all the forces and capabilities to integrate them into the society and realize their life goals. *The main research question:* Is there a difference in adolescents with and without disabilities in identifying life goals' dimensions? What is the social worker's role for teenagers with and without disabilities in shaping their life goals? Theoretically and practically there have been investigated and compared adolescents with and without disabilities issues of the meaning of their life and the role of the social worker in making life goals for teenagers with special needs. *The research base:* 143 students- adolescents with special needs and 150 students- adolescents without special needs who live in Latvia. The aim of the article: to identify the activity of a social worker while forming life goals for adolescents with special needs Determine if there is a difference in realizing life goal dimensions for adolescents with and without special needs. The object of the research is adolescent's life goals and behavioral orientation. Research methods: "(Life Goals and Sunlated Behavior Survey), the authors Ingledew DK, Ferguson E., & Markland D (2010), PsycTESTS (APA) doi: 10.1037 / t15871-000, are aimed at evaluation of the adolescents' life goals, patterns of behavior, appearance and health, etc. Comparing adolescents with and without special needs in the areas covered: Life goals of glory, Life goals for appearance, Life goals for wealth, Life goals or community, Life goals for relationship, Life goals for development, Life goals for good health; Motivation to improve appearance, Social conformity motive, Motive for welfare improvement; Motive to protect from social pressure; Motive maintaining health and protection. Methodological approbation has been made as well as isolation of the problem group, interpretation of data and proposals for social workers. *Results:* Adolescence starts with the age of 13 and is considered as one of the most important periods in the development of the individual, which is characterized by such phenomena as: physiological changes in the body, maturation of the mental processes, gender identity, changes in personality and behavior, internal motivation, reversal of social role, and as a result awareness of one's own I, and consequently establishment of self-esteem, life goals and behavioral orientations. Also, for adolescents with special needs is important to form life goals, and their capacity development related to certain behavioral patterns. This, in turn, determines the adolescents with special needs integration process in the society, including the creation of adequate life goals. Instead of a term disability in the society often is used the term "special needs", which emphasizes the appropriate support from the community, rather than his functional limitations. *Conclusions:* The special needs restrict adolescents' physical activity and seriously challenge their psychosocial development, personality development as a whole, including life goals aspects. The government should provide the students with disabilities the opportunity to integrate into the society, get general education and successfully integrate in the society, reinforcing their own life goals.

3) Is human rights law a dystopia for gender 'trans'cendence?

Rafaela Camassa

Aim: Explore the correlation and mutual reinforcement of gender and law, with added focus on the impact human rights law has on gender norms, roles, and binarism. *Research questions:* a) Does law provide any legitimacy to gender ethics and representation? Is law a post-reflection of existent gender norms in society or a prior standard-setter according to the will of institutions, power and authority?, b) How does law impact on our understanding of gender and gender roles and ultimately our 'self'?, c) Can law extend to include non-binary forms of gender identity, expression etc.? Would that be useful or desirable or rather counter-productive and exclusionary? d) Can human rights law capture 'trans'genderism as it stands today? (Through jurisprudence, through the interpretation of international human rights law instruments or through adjudication of cases and precedence?)

Conceptual or theoretical framework: It was not until the conception of modern human rights that individuals came together and sought political recognition and acceptance, demanding to be bestowed

"equal and inalienable rights". The emergence of gender-specific rights was an indirect result of community groups and a direct consequence of the exercise of power of institutions that fabricate the law's dominion over individuals. Most notably, the feminist movements were initiated as a reaction to the formal invisibility of the woman within the man-like State, and her informal commodification. The feminist critique was not only addressed in abstract to the artificial altar of the State, "maintained for the purpose of human sacrifice", but also specifically targeted the State's laws which kept "women in legal bondage", thus withdrawing woman's political freedom. The socio-legal stratification of people in terms of their biological sex caused an outrage to groups of females who felt subordinated and repressed by man's omnipotence; forced to remain at the receiving end of a monologic phallocentricism. While feminists managed, after a history of struggles, to 'earn' a voice at what used to be a m(a)nopoly at the political level, their task of questioning gender norms (especially with the sex/gender distinction) became the impetus for the more radical 'queer theorists' who have since fought against the heternormative structure of either/or; that is, a (fe)male homogeneity. Nevertheless, the on-going process of legal identification and invention of new people is of a (vicious) circular nature. Whilst gender groups insist on a broader range of forms of gender intelligibility, which are to be materialized by the codification of more gender rights, the subsequent legalisation on gender matters results in grasping the rights of those and not 'others'. While feminisms risk legitimizing a binary structure, similarly, the "politics of erotic desire" might push others outside the 'Charmed Circle' of gender and sexuality, illustrated in the Latin phrase "expressio unius est exclusio alterius" (=the express mention of one is the exclusion of another). This social striving for rights is essentially a battle for recognition and the opening up of a system which inherently suppresses individual identity. Human rights are commonly perceived as a safeguard of humanity and, concerning gender, against violence which is perpetrated against those whose gender identity does not align with societal expectations or norms. However, violence occurs within human rights itself when assembling the pieces of the 'self' puzzle through excessive legislation. As it has been noted, "law was originally brute violence and that even to-day it cannot survive without the support of violence". Therefore whilst human rights construct the 'human', they at the same time construct the non-human; the 'Other' beyond the human. Power is exerted upon the pre-legal subject or the outlaw. Additionally, if identity is determined by law, binding international human rights instruments assume the authority to draw a line between 'self' and 'Other', and on occasion shift the line to include and exclude. The breadth of exceptions is delineated by jurisprudence and ad hoc cases, and more importantly by legal interpretation; a technique that resembles more an "art than a science". The law therefore can prohibit (and permit) discrimination in application, with little intention of surpassing gender barriers. Furthermore, dissections into the power dynamics of human rights law reveal the common ground of discussion, namely that; "the politics of anti-discrimination need to address the concern that law…features the double bind of inclusion and exclusion"7 . Have human rights then reached their end8 or can they be perpetually re-invented to fulfil their utopian promise?

Methodology: The methodology followed will mainly encompass desk research of existing bibliography on gender and human rights law which will form the basis for theoretical underpinnings of the paper, and a public survey which will identify ideas, beliefs and opinions to establish a connection between theory and praxis. An analysis of the survey results will be undertaken to pinpoint to existing gender norms and if and how these are compatible with legal understandings and meanings. The presentation will move on to demonstrate a thought-experiment which will seek to reverse the implication of legal instruments and challenge the prevailing status quo and thus facilitate steps towards imagining gender in diverse ways outside the socio-legal rubric.

Room 2 (A010)	
Theme: Gender and Employment	**(ENGLISH)**

Author(s)	Article title
4) Jana Goriup **(Chair)** & Kleopatra Kodrič *University of Maribor, Slovenia*	Stereotypes as negative factors for the evaluation of nurses
5) Maria Socratous & Laura Galloway *Heriot Watt University, UK*	Motherhood: An impediment to workplace progression? The case of Cyprus
6) Tamara Guzeyeva *University of Cyprus*	Female migration and domestic labor: A feminist perspective

4) Stereotypes as negative factors for the evaluation of nurses

Jana Goriup and Kleopatra Kodrič, University of Maribor, Slovenia

Stereotypes express patterns of cultural meaning which allow mutual behaviour of individuals. Cultural and social meanings of sex have an influence on the opinion of an individual. They express his/her expectations and create the structure of needs of men and women and they present part of the individual sexual identity as well. In the theoretical part of the article both authors present and analyse the role of stereotypes about the nurse in the modern Slovene society and some approaches of recognizing them with nurses. In the empirical part they introduce the results of research about some committed and real features of the nurse which are connected with stereotypes. The working field of nurses and medical assistants is to provide health care, co-operate in the diagnostical therapeutic programme and to act in a medical team. Her responsibilities and tasks are: the promotion of health, medical education and education for healthy life style, the organization and monitoring of activities and health care service, managing the health care team, providing health care according to the process method of work, co-operating in the process of treatment, providing diagnostical therapeutic programmes, monitoring the results and effects of health care interventions, including the interdisciplinary and multi-sector connection in order to allow a qualitative treatment of the patient. However, the authors realize that the evaluation of individual professions in medicine reveals that the doctor's profession is evaluated much more than the profession of a nurse. Doctors control the base of knowledge and medical services; they are respected much more having a functional autonomy. Health care and nurses are subject to medicine and doctors. When arguing health care as an exclusively female profession, doctors used the concept of femininity for defining clear lines of female tasks in medicine. The relationship between the doctor and the nurse shows a traditional pattern of dominancy of the doctor towards the nurse. Thus, nurses face sexism, coming from the doctors and the patients as well. This duality reflects the hierarchy between treatment and care, the rational and emotional, mind and body, male and female. In the professional life of a nurse values have a strong motivation. In health care the basic value is to satisfy the needs of another person. Here, excellent results are expected (perfectionism, sacrifice). The nurse continuously and strongly interjectionally motivated, tries to meet the expectations of others by exceptional results (forced altruistic perfectionism) even if she sets her own aims which she follows (within her autonomy of competences). In the economic and psychological sense the working place of a nurse is evaluated as a colder, more inhospitable and demanding place than before. Often, nurses are exhausted emotionally, physically and spiritually. They are less devoted to work and they also get cynical. This phenomenon is the biggest obstacle to achieve the values of a professional nurse. The thought of the nurse's working place as an effective factor is like a boomerang, threatening that it will ruin the ideal of the nurse's working place as a healthy and safe place where she can fulfil and develop all her abilities at work. In health care there is not enough understanding in transformation of values, the importance of integrating values into life and the function of the nurse as an individual. This is a unique paradox, as the aim of health care is to provide help to the one who needs it. This is a process in which the nurse not only cares, but within her work also actively (co)-forms the patient and her/his personality. Without these values health care would have no sense. That is why the nurse's self - image is very important for her successful work. As theories about the role of nurses, even if they are false, have an influence not only on an individual's life but also on social changes, her positive self-image is very important

for facing stereotypes about nurses in various fields of her work, from wearing a uniform to the quality of her communication. Her self-image is some guideline directing her behaviour, her acting and also her self - perception as a professional. The authors stress the important function of mass media, both in development and preserving, but not in eliminating the stereotypes about the nurse, often providing a false and non - critical image her. In modern society media present the nurse in different ways, from a kind - hearted angel, to a sexual object and a person, subject to the doctor. However, for some time, media have presented demonstrating nurses. Article 206 of the Nairobi Strategy for improving the situation of women also recognizes that: "A stereotypical presentation of women in media and in economical propaganda can have very negative consequences when discussing the relationship between men and women and among women themselves". Article 85 stresses: "Major advantage has to be given to constant improvement of showing the situation of women in media. Knowledge should be developed and material provided, showing positive views in the role and position of women in intellectual and other activities as well as equal relationships between sexes". Thus the global aim of the article is to present and analyse the most often stereotypes about nurses, compare them with stereotypes about typical female features, analyse the opinions of the questioned patients about nurses and compare the nurses' assessments of their profession with the assessments of patients, analyse mistakes and perceptions, rooted in the Slovene society. The authors realize that stereotypes about nurses are most often to be found among sexual stereotypes, referring to the social category of the female sex. The sex is not only an issue of sexual differences between men and women, but also between masculinity and femininity within each sex. Understanding the sex is always a result of the cultural capital of an individual society and an individual, that is, why it functions as a social construction. In the theoretical part the authors stress that nurses are presented as horny, bad - minded, obsequious, unfriendly, inactive and forgetful. Also, patients often understand stereotypes about nurses as a preliminary stage in forming prejudices, as the patterns which serve to understand the real image of the nurse's work and role in health care are very similar. If her real image does not combine with their prejudices, the changed explanation becomes more acceptable for them. Thus, by adding new information, creators of prejudices think features of nurses up, which are not known (yet). The research, based on quantitative methodology, included 240 questioned: 120 nurses and 120 patients. For the purpose of collecting information they prepared a questionnaire for the nurses, including 38 questions and a questionnaire for the patients. The authors learnt that the questioned nurses ascribed to themselves stereotypically female features more intensively in comparison with the questioned patients. Most often, they face stereotypes about nurses as kind hearted angels, doctor's slaves and the nurse as workaholic. Based on the empirical results, the authors found that the professional self-image of the nurse is only a reflection of the situation in the Slovene post - modern society. They reflect stereotypes which are present among patients and others, that is, why nurses too often see themselves as hardworking, kind hearted assistants of doctors.

5) Motherhood: An impediment to workplace progression? The case of Cyprus

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Despite recent gains within the workplace and in terms of gender equality women all over the world still encounter a glass ceiling on their way to the top of the organisational ladder. Using primary data from 29 semi-structured interviews among chartered accountants and academics in Cyprus the 'motherhood effect' as an impediment to the non-progression of women has been identified. Motherhood might act as an impediment to the progression of women in Cyprus due to the lack of childcare and social and organisational policy but also because of the social norms embedded in the Cypriot culture that prioritises traditional forms of motherhood characterised by care giving in the home. The purpose of this paper is to report a research study of the effects of national culture in Cyprus with a particular focus on the treatment of mothers in the workplace. There is limited research on gender and organisations in the Cypriot context (Cockburn, 2004). Gender roles in Cyprus are, however, known to be particularly traditional (Anthias, 1992). In this context there is value in exploring if and how the culture affects the workplace experiences of women, and especially those who have the particularly idealised role of mother to dependent children. To this end, the study focused on experiences in two sectors in Cyprus; academia and the accountancy profession. These were chosen because they have reasonably equal entry rates for men and women. The research questions are: a) Is gender variation observable in the organizations included in this study?, b) Is it harder for female Cypriot workers to advance than male Cypriot workers?, c) Is motherhood perceived to

be a particular barrier to advancement in the organizations in this study?, and d) Are policies to support the development of mothers in organizations effective? For the purposes of the study a qualitative approach was taken and semi-structured interviews were used. It was clear that the participants should have the opportunity to express their thoughts and experiences with minimal constraints. The interviews were conducted with specific, preselected employment groups. These were chartered accountants from the BIG Four (PWC, Deloitte, Ersnt & Young, KPMG) companies in Cyprus and academics working at the University of Cyprus. Survey snowballing, convenience sampling, (Mason, 1996) was applied here meaning that participants that had already been interviewed encouraged other people to participate. All interviews were in Greek and recorded and transcribed verbatim into Greek and English. Analysis was conducted by exploring the narratives generated in interviews. Following Miles and Huberman (1994), analysis was guided by themes pre-identified in the extant literature and by themes that emerged during the fieldwork. In this paper we sought to identify the impact of motherhood of the non-progression of women in the workplace in Cyprus based on a qualitative research among chartered accountants and academics. It has been identified through the interviews that women in Cyprus are faced with impediments on their way to the upper levels of the organisational ladder. The reasons for this vary and one of the most important is the motherhood effect. In particular, the research suggests that cultural norms and perceptions that women should be the primary caregiver are a barrier to advancement for women and there is a lack of family friendly policies and childcare facilities at least in the organisations included in this study. It appears Cypriot women 'choose' not to progress in organisations due to cultural expectations of them as mothers, and a lack of structural support. Women, during the past few decades, have made huge steps towards their representation in the workplace. However, there is much evidence that advancement remains an issue and this study has shown this to include the Cypriot context. More investigation is needed in order to be able to address the problem and find solutions enabling both men and women to have the same opportunities in the workplace and to find the balance between their work and their family.

6) Female migration and domestic labor: A feminist perspective

Tamara Guzeyeva, University of Cyprus

In this paper I discuss some of the leading feminist theories that expose patriarchy as an oppressive ideology for women based upon the distinction of private (female) and public (male) spheres with a particular focus on female domestic workers. The two spheres depend on each other and derive their meaning from the 'natural', from an essentialist perspective, differences assigned to them. Feminist critiques reveal the oppressive structure of the private-public gender role distinction within the traditional family where the wife is the primary caregiver while the husband is the primary breadwinner. However, at the same time, the first feminist critiques tend to neglect the basic human rights of the other women, who are present within the household, namely the domestic personnel that are usually comprised of foreign women working under capitalist conditions. Despite its claims for universality, traditional feminism has left out of its scope such marginalized populations as female domestic workers. Wollstonecraft's famous claim "I plead for my sex" inspired 1st wave feminists, who were later accused of its white-Western-upper-class face. What is exceptional in the case of domestic workers and makes them stand out from both feminist critiques of housewives and working women is that home and work place coincide for them, especially in the case of live-in domestic personnel. This is precisely what constitutes the most research-worthy aspect of this category of migrants. In this paper I draw on theorists such as Bennie Honig, Carole Pateman, Eleni Varika and Mary Wollstonecraft to discuss the silenced voices of these immigrant women in an attempt to extend feminist critical theory and re-examine the private-public distinction from the perspective of modern female immigration. The discussion is based on the situation of domestic workers in Cypriot households. These women abandon their homes, travel to work in other countries to support their families back home. Despite the fact that they have access to work abroad, they do not fully escape the traps of patriarchal tradition. Instead of being confined to their households, the majority of poor women today are underpaid workers in wealthy households. In this way, women are still trapped in households, although as paid maid-workers. In this way they support the patriarchal state back in their countries of origin, as the money they earn is hardly sufficient for these women to escape from it. By bridging the theoretical framework regarding private-public life and the case of Cyprus as a host country for domestic personnel from the Global South countries, I aim at illustrating that the employment of female domestic wage-labourers hardly brings any changes in the patriarchal state of affairs and does not bridge the gap between

the private and the public spheres as well as the gendered division of activities within each sphere. Capitalism has turned the traditional housewife's role into a commodity. The commodification of care-work and emotional work in the domestic sphere generates two new forms of female employment, that of professional women who pursue careers in the public sphere and domestic labourers. The fact that these domains of employment are divided according to the immigrants' race portrays the strong bond between the "[g]lobal sexual-racial contract" (Pateman 2007: 154). As a host country to the increasingly feminized immigrant populations, the island possesses a huge stock of cheap female labour. Representatives of various races and skin colours are utilized according to the needs of the indigenous labour market. The core research questions this paper addresses are the following. To what extent the debate around the distinction of private-public life does not make justice to those third-country women who perform domestic work in a country other than their own? How is the institution of domestic workers both liberating and oppressive for women? For which women is it liberating and whom does it oppress? What is the significance of the public-private sphere segregation debate concerning female domestic workers from the Global South who work in Cypriot households? Under what conditions the domestic workers work? How much privacy do they enjoy under these working conditions? Are they able to enjoy enough personal time/space/life? Rigid gender roles have not disappeared and patriarchal social order persists. Women and foreigners are viewed as 'others', which facilitates their manifold exploitation. Deconstruction of the 'naturalness' of both 'race' and 'gender' is required in order to combat both racism and sexism.

Room 3 (A109)	
Theme: Gender, Policies and Justice	**(ENGLISH)**

Author(s)	Article title
7) Konstantinos I. Panagos **(Chair)** *Kapodistrian University of Athens, Greece*	The law-making process of domestic violence legal framework in Greece and its symbolic dimensions: The case of marital rape
8) Patricia M. Martin *U.S. Fulbright-Hays Legal Research Scholar* *One Woman At A Time - Cyprus 2014-2015*	Accessing the right to no contact
9) Paola Bichara *UNESCO Regional Chair Women, Science and Technology in Latin America, FLASKO Argentina*	Women and human security in Colombia: Searching for dignity and justice

7) The law-making process of domestic violence legal framework in Greece and its symbolic dimensions: The case of marital rape

Konstantinos I. Panagos, National and Kapodistrian University of Athens, Greece

Under Greek law, rape is included in the category of "crimes against sexual freedom and economic exploitation of sexual life". Until 2006, 'rapist' was legally defined as whoever, with physical violence or with threat of grave and direct danger, forces another to extra-matrimonial intercourse or to tolerance or action of an indecent act (article 336 par. 1 of the Penal Code). Therefore, the specific form of spousal rape was not considered as such; this act was treated by less severe penalties for the commission of illegal violence (article 330 PC). In the '80s, Greek feminist organizations started campaigning for the social recognition of sexual violence towards women and the encouragement of victims to report their traumatic experiences. It was also relatively noticed that some negative social attitudes existed, including false and restrictive beliefs on the meaning of rape. The so-called 'rape myths' exist for various historic reasons such as inherited structural conditions, perceptions of gender role, and the issue of power in patriarchal society. According to these beliefs, marital rape is not as traumatic as rape by a stranger. Consent to violent sexual intercourse constitutes a part of the marriage contract; therefore, each husband has the right to use his wife's body for sexual activities. Feminist organizations in Greece proposed amending the legal framework of sexual violence. Spousal rape was already considered as crime in various European jurisdictions (such as Denmark, Sweden and Germany). During 1983-1984 in particular, the Minister of Justice promoted the penalization of marital rape. When the draft law appeared in the Greek parliament, his proposal was accepted by only two female members, while males declared that this issue wasn't serious enough to be discussed in parliament. Their main argument was that marital rape cases lead to serious investigative difficulties (since it not possible for prosecutors and judges to find the defendant innocent or guilty). The Minister finally concluded that public attitudes were opposed to the criminalization of the phenomenon. However, he committed to exploring public opinion and to re-examine the topic in the future. Two decades later, female politicians proposed the introduction of a specific law addressing intra-family violence; a law-making committee was established in order to prepare the draft legislation. Among other provisions, marital rape was redefined. In particular, the term "extra-matrimonial" was excluded by the aforementioned provision; as a result, spousal rape was included in the category of acts that are considered (in legal terms) as "rape" (article 8, Law 3500/2006). When the Bill was introduced to Parliament, the majority of parliamentarians (regardless their sex and their political origin) supported the proposed change. Foreign legislation was used as a paradigm, and contemporary social values on sexual freedom and autonomy were used as a basis for the legal amendment. The present paper explores the law-making processes addressing the phenomenon of sexual violence in Greece during the last decades, giving special emphasis on the case of marital sexual violence. The main research question refers to the effects of the relevant social and political values on the production of law. Feminist theory of rape and its myths constitutes the basic theoretical framework, and the study of parliamentary proceedings provides the

major data (indirect observation of the topic). It is concluded that rape law reform has a symbolic dimension. More specifically, it reflects the improvement of social attitudes towards rape and the successful action of feminist movement in legal production. Law also consolidates an absolute protection for sexual autonomy, and encourages its respect in any case (even in family relations). It also reveals that – according to contemporary legal positions – each spouse maintains a personal space within marriage and (in socio-legal terms) his/ her right to private autonomy.

8) Accessing the right to no contact

Patricia M. Martin, U.S. Fulbright-Hays Legal Research Scholar, One Woman At A Time - Cyprus 2014-2015

A "resounding gong" full of "sound and fury" has declared throughout the world, "There shall not be domestic violence." STOP; Zero Tolerance; COMMIT7, PROGRESS; WAVE; HeForShe; and DAPHNE are just a few of the thousands of international outcries for courts and law enforcement to reform now and "buy-in" to protect abused women's basic human dignity right "to be left alone" everywhere; at home and work; in a car or on the street; over the phone or the internet. Yet, courts grant online data more basic privacy rights and protections than abused women. Why? On May 14, 2014, the European Court of Justice ruled in Google Spain SL, Google Inc. v. Agencia Española de Protección de Datos (AEPD), Mario Costeja González, that online data, has privacy rights for individuals who want to "no longer be linked." Yet, when abused women want the same privacy rights as internet data, to "no longer be linked" to their abusers, courts find insufficient evidence to dismiss and deny their basic dignity right to no contact. Credit cards, medical records and even junk mail have more "Do Not Contact" privacy rights and legal protections than abused women. Why? Every year, courts create tens of thousands of new, different and complex civil procedural rules for one right – privacy, one remedy – no contact. When one judicial remedy, by court order and enforcement, could bring an end to the daily onslaught of abuse against women, it hasn't when courts dismiss abused woman seeking no contact, even when alleged abusers have no human rights or liberties to make unwanted contact. Why? Part A of this article establishes historical grounds for the argument that because unwanted contact violates our universally recognized privacy right to be left alone, U.S. and EU courts should adopt uniform court rules to expedite and enforce permanent protection orders for abused women, issued upon request. Part B explains why the judicial means for legally qualifying and distinguishing various jurisdictional protective provisions is irrelevant and ineffectual to the judicial ends, "protecting another person." This part examines the current status of U.S. and EU courts to show why a "one-size fits all" no contact rule-remedy eliminates confusion courts create by adopting inconsistent, varying procedures that have obstructed legislative intent for the prevention of domestic violence. When uniformity would afford greater human right protections, courts should create no unique procedural rule which, in application, result in unequal protections of fundamental rights. Part B examines why courts must distinguish pro se abused women seeking no contact in light of their inherent poverty and diminished psychological disposition related to abuse, which limits their ability to insist courts and law enforcement protect their privacy rights, or appeal if dismissed. This part shows why court orders to dismiss no contact for abused women is a judicial bypass of "on paper" legislation for "abuse prevention" that disconnects these laws from ever hitting the streets. While federal and state statutory mandates abused women should never leave court without a remedy to redress losing human dignity, most women do. A review of U.S. and EU court web information shows how in the midst of a judicial sea of virtual legal rules and other varying filing requirements, court created procedural gaps cause women's privacy rights to be lost in cyberspace, forever. Abusers win. Part C is a snapshot of U.S. State legislation and EU laws designed to expedite and prevent domestic violence, to show how court procedures have not afforded expedited civil protection orders remedies, or if so, are not enforced. U.S. Court websites and online forms seem to have surpassed EU Member State courts website assistance, but U.S. Court technological advances have not proved more effective for meeting abused victim's needs. U.S. Courts Mentor Initiative Programs for criminal courts provide internet technical assistance to other courts, judges and prosecutors in Brooklyn, New York, Ada County, Boise, Idaho; and Dallas County, Dallas, Texas. While on the civil side, pro se abused women must contend with court complexities, like Utah State Court non-user-friendly "self-help" web-links. Denver County Court's simplified web systems is compared to show how Denver's SafeHouse, a free, monthly bi-lingual, domestic violence victims assistance program, guides and empowers abused women to fill out and file for no contact orders at the courthouse, and program staff are present to support abused woman at court hearings. Part D summarizes Appendix 1, which compares and contrasts all 28 EU Member States

courts and domestic violence legislation, including anti-stalking laws, listing court websites self-help protection order forms. Appendix 1 updates prior sources related on EU protection orders, to include Suzane Van Der Aa's December, 2011 Appendix 1, the Hcc Council 2012 Annex I on EU Member State Legislation, the University of Modena EU stalking study, and current U.S. anti-stalking state statutes. The author concludes "The Rule of Law in an Era of Change" has yet to expeditiously place the law in the hands of abused women because when courts reject uniform procedures and remedies for no contact it empowers abusers. The author advocates it is the duty of all courts and law enforcement to "buy in" and issue enforced permanent protection orders, everywhere. Courts in all jurisdictions are best served by sharing best-methods via a single web courthouse clearinghouse. Stalking is unwanted contact that should be universally recognized as intimidation and harassment, and punished harshly. Gender-based violence is why courts must find abused victims should no longer be linked to their abuser. Law enforcement must be on the side that empowers abused victims' rights. Courts must break their rules to assume their role which affords abuse victims one right to privacy, one rule for protection, and one remedy – no contact, One Woman At A Time.

9) Women and human security in Colombia: Searching for dignity and justice

Paola Bichara, UNESCO Regional Chair Women, Science and Technology in Latin America, FLASKO Argentina

Despite the fact that this South American country is considered to be Latin America's most stable democracy, it has been continually plagued by violence and gender inequality. This study explores how women victims of violence in the Colombian conflict since 2000 have sought empowerment not only as victims, but also as agents with human rights. The paper is grounded in the human security approach to argue how women need more than weapons and military forces to be protected and empowered. The Colombian women's search for dignity for them and their families consists in the guarantee of fundamental freedoms, and from non-repetition of gender-based violence on an individual and collective scale and the creation of alternative ways of development in safe spaces according to the national and international law in place. The research questions are: a) How has armed conflict exacerbated gender insecurities in Colombia?, b) Why securitization does not necessarily mean security for women and their families?, c) How insecurities incentivize displacement in Colombia?, and d) Why Colombian law placed for victims of war do not reflect the reality of women? This paper will examine the Colombian conflict with the lenses of two compelled structuralism feminist approaches: a) Development and Security placed by Martha Nussbaum and Amartya Sen, and b) Women and War claimed by Ann Tickner. Fieldwork is a key for the success of this paper. Interviews as part of my qualitative analysis, there are 10 interviews in total that are going to be placed in Colombia, the interviewees are professionals working for the government, academics and civil society leaders. I used semi-structured and topical interviews (Behr & Heath, 2009) because I am interested in a reconstruction of the experiences of the victims. Also, I made use of semi-structured and evaluation interviews (Kvale, 1996); examination of international and national law in place, new programs that the Colombian Government is implementing to tackle gender insecurities are also key point for success. With regard to the conclusions of the paper, women have been one of the most neglected groups in the Colombian conflict. Very few perpetrators of sexual violence committed during these fifty years of conflict have been brought to justice (Amnistia Internacional, 2011). Sorrowfully, women are subjected to forced displacement, impunity, living in poverty, are victims of sexual violence which has been some of the defining characteristics of the Colombian conflict that have not been prioritized by the Government intervention and reparation process as it is needed. The dynamics of citizenship are evidenced by the provision of public policy services, especially those delivered to women in a war context. With regard to expected findings and outcomes, I seek to understand how structural dynamics place a role in the general perception of security in order to do study the three overlapped areas of research the role of civil society, the role of the government, and the role of the international community.

Room 4 (A110)	
Theme: Gender, Policies and Justice	**(GREEK)**

Author(s)	Article title
10) Fotini Milioni **(Chair)** *Kapodistrian University of Athens, Greece*	Έμφυλες διαστάσεις της Ελληνικής αντεγκληματικής πολιτικής
11) Kalliope Agapiou-Josephides *University of Cyprus*	CEDAW: Μια άγνωστη συνθήκη κλειδί; Η πορεία της σύμβασης των Ηνωμένων Εθνών για την κατάργηση κάθε μορφής διάκρισης σε βάρος της γυναίκας, στην Κυπριακή δημοκρατία
12) Efstratios Papanis, *University of the Aegean* Myrsine Roumeliotou, *Lesbos Directorate for Secondary Education*, & Aggeliki Santi, *Lawyer*	Ο πατρικός ρόλος στο διαζύγιο και το αίτημα για συγκηδεμονία-συνεπιμέλεια: Συγκριτική μελέτη ευρωπαϊκών πολιτικών με το ελληνικό νομοθετικό σύστημα και εμπειρική έρευνα για την καταγραφή των ανισοτήτων της δικαστικής πρακτικής

10) Έμφυλες Διαστάσεις της Ελληνικής αντεγκληματικής πολιτικής

Fotini Milioni, National and Kapodistrian University of Athens, Greece

Η εισήγηση αυτή έχει στόχο να καταγράψει τις έμφυλες διαστάσεις της ελληνικής αντεγκληματικής πολιτικής και να αναδείξει, τυχόν, έμφυλες ασυμβατότητες και ασυμφωνίες. Η αντεγκληματική πολιτική περιλαμβάνει το σύνολο των μεθόδων και διαδικασιών πρόληψης και απάντησης στο έγκλημα. Ο τρόπος διάρθρωσης των μέτρων της αντεγκληματικής πολιτικής εξαρτάται από το χαρακτήρα της κοινωνίας (πολιτικό, πολιτισμικό κλπ) αλλά και από τον τρόπο διαχείρισης των προβλημάτων της. Ως εκ τούτου, η αντεγκληματική πολιτική θα πρέπει να επικεντρώνει σε πολιτικές στην οποία η γυναίκα δράστις / θύμα αποτελούν ιδιαίτερη κατηγορία. Αυτό δε σημαίνει ότι θα πρέπει να διευκολυνθούν διχοτομήσεις τύπου άνδρας / γυναίκα δράστις / θύμα αλλά, ότι οι αντιστίξεις αυτές με το ειδικό βάρος που συνεπάγονται θα οδηγήσουν, στην καλύτερη και αποτελεσματικότερη χάραξη μίας αντεγκληματικής πολιτικής. Η μελέτη των ιδιαιτεροτήτων του δρώντος υποκειμένου αλλά και των συνθηκών της δραστηριοποίησής του στο πλαίσιο της εξατομικευμένης προσέγγισης και της πολυπαραγοντικής παρέμβασης θα αναδείξουν πτυχές πολιτικής οι οποίες θα ανταποκρίνονται καλύτερα στους όρους του συγκεκριμένου δρώντος υποκειμένου. Η αλλαγή των κοινωνικών συνθηκών συμπαρασύρει το νομικό πλαίσιο υπαγορεύοντας τη συμπόρευσή του με τις ισχύουσες κάθε φορά κοινωνικές συνθήκες. Σε όρους αντεγκληματικής πολιτικής αυτό ερμηνεύεται ως εγκληματοποίηση ή απεγκληματοποίηση κάποιων συμπεριφορών. Ως εκ τούτου, συμπεριφορές οι οποίες άλλοτε θεωρούνται εγκληματικές μπορεί να αναχθούν εκτός της σφαίρας ρύθμισης του ποινικού δικαίου ενώ άλλες οι οποίες κάποτε δεν είχαν ποινικές διαστάσεις σε άλλη χρονική στιγμή αποκτούν ειδικό ποινικό βάρος. Για παράδειγμα, στο πλαίσιο του ελληνικού ποινικού νόμου εγκλήματα όπως η μοιχεία απεγκληματοποιήθηκαν ενώ άλλες συμπεριφορές όπως η τεχνητή διακοπή της εγκυμοσύνης ή ο βιασμός στο γάμο εγκληματοποιήθηκαν υπό την πίεση των κοινωνικών συνθηκών ή των κοινωνικών κινημάτων (πχ του φεμινιστικού). Στο ελληνικό ποινικό δίκαιο δε δίνεται ο ορισμός του «άνδρα» και της «γυναίκας». Τα περισσότερα εγκλήματα είναι «άφυλα» χωρίς ιδιαίτερη αναφορά στο φύλο του δράστη ή του θύματος. Η συνήθης γραμματική διατύπωση του ελληνικού ποινικού νόμου γίνεται με τη χρήση της αόριστης αντωνυμίας «όποιος». Παρά τον άφυλο χαρακτήρα του ελληνικού ποινικού δικαίου δεν υπάρχει αμφιβολία ότι υπάρχουν διατάξεις με έμφυλο χαρακτήρα που στηρίζονται στη βιολογική έννοια του φύλου. Οι διατάξεις αυτές έχουν έμφυλη διάσταση είτε σαφώς (κατά τη διατύπωση του νόμου: μητέρα, γυναίκα, άνδρας) είτε εμμέσως δηλαδή αυτή προκύπτει από την κοινωνική τους εφαρμογή (όπως οι διατάξεις οι οποίες χρησιμοποιούν μεν την αόριστη αντωνυμία «όποιος» αλλά όμως από την περιγραφή του αδικήματος προκύπτει ότι αυτό αφορά άνδρα ή γυναίκα). Για παράδειγμα η παιδοκτονία είναι έγκλημα με αποκλειστικό δράστη τη γυναίκα ενώ άλλα εγκλήματα, όπως τα εκκλησιαστικά ή τα σχετικά με τη στρατιωτική υπηρεσία, έχουν αποκλειστικό δράστη άνδρα (αφού δεν

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υπάρχουν άνδρες κληρικοί). Το φύλο ως κοινωνική κατασκευή πλέον, ανιχνεύεται πολύ αργότερα από την ισχύ του ποινικού κώδικα και αποτελεί ιδιαίτερη παράμετρο ρύθμισης κάποιων συμπεριφορών. Για παράδειγμα, ο έλληνας νομοθέτης ανήγαγε ορισμένες συμπεριφορές στη σφαίρα της ρύθμισής τους από το ποινικό δίκαιο με βάση το φύλο. Έτσι ο βιασμός έως την τελευταία εικοσαετία κατά τον ποινικό νόμο τελούνταν αποκλειστικά σε βάρος της γυναίκας και μόνον μετά το ν. 1419/1984 είναι έγκλημα με άφυλο χαρακτήρα. Όμως η νομική ρύθμιση δεν αρκεί. Εξυπακούεται ότι θα πρέπει να συνοδεύεται από ανάλογες αλλαγές σε αντιλήψεις και στερεοτυπικές ιδεολογίες του κοινωνικού συνόλου. Σε ενίσχυση των παραπάνω και με αφορμή το παράδειγμα του βιασμού, από την ανάγνωση του νομολογιακού υλικού διαπιστώνεται ότι παρά την εικοσαετή και πλέον ρύθμιση του βιασμού ως εγκλήματος κατά της γενετήσιας ελευθερίας και όχι κατά των ηθών, όπως ήταν στο παρελθόν, ακόμη η νομολογία αιτιολογεί το έγκλημα του βιασμού προσφεύγοντας συχνά στην αξιολογική νομική έννοια των ηθών. Παραταύτα ακόμη και σήμερα, υπάρχουν διατάξεις οι οποίες απηχούν ανδροκρατικές αντιλήψεις. Ειδικότερα, οι διατάξεις που ρυθμίζουν τα εκκλησιαστικά εγκλήματα και τα σχετικά με τη στρατιωτική υπηρεσία. Σημαντική υπήρξε η συμβολή της οπτικής του φύλου στην εγκληματολογία τόσο σε επίπεδο προσέγγισης του φαινομένου (π.χ. η συσχέτιση της εγκληματικότητας των γυναικών με παραδοσιακούς στερεοτυπικούς γυναικείους ρόλους όπως οι κλοπές στα καταστήματα) όσο και σε επίπεδο έρευνας, με την υιοθέτηση ερευνητικών μεθόδων και εργαλείων τα οποία πρώτα χρησιμοποίησε η φεμινιστική έρευνα (π.χ. ανάλυση περιεχομένου). Εξάλλου, σημαντική υπήρξε η συμβολή της οπτικής του φύλου στην εγκληματολογία για την ανάδειξη και άλλων πτυχών του φαινομένου. Από αυτή την προσέγγιση προέκυψε αφενός ο συσχετισμός της γυναικείας εγκληματικότητας με παράγοντες όπως ο νόμος, η δικαιοσύνη, η τιμωρία αφετέρου η απομυθοποίηση και αποψυχιατρικοποίηση του φαινομένου γυναίκα – εγκληματίας που για πολλές δεκαετίες ήταν ταυτόσημο με την ψυχική νόσο. Βεβαίως θα πρέπει να επισημανθεί ότι παρόλο που η γυναίκα δεν είναι ιδιαίτερα γνωστή ως δράστις είναι πολύ συχνά απαντώμενη ως θύμα εγκληματικών πράξεων. Από όλα τα δεδομένα προκύπτει ότι η γυναίκα είναι θύμα κυρίως εγκλημάτων ενδοοικογενειακής βίας ή εμπορίας και διακίνησης ανθρώπων. Σε θεσμικό πλαίσιο η ελληνική αντεγκληματική πολιτική δεν έχει χαράξει ειδικό πλαίσιο για τη γυναίκα. Όμως, υπάρχουν ιδιαίτερα μέτρα και πολιτικές για τη γυναίκα δράστιδα ή θύμα οι οποίες θα μπορούσαν να ενταχθούν στο πλαίσιο του σχεδιασμού μίας έμφυλης αντεγκληματικής πολιτικής. Ως εκ τούτου, σε επίπεδο αποκατάστασης γυναικών θυμάτων βίας τα επίσημα θεσμικά μέτρα τα οποία θα μπορούσαν να ενταχθούν σε αυτό το πλαίσιο αφορούν είτε τις δράσεις πολιτικού χαρακτήρα είτε την παροχή υπηρεσιών. Αντίστοιχα για τις γυναίκες δράστιδες η σωφρονιστική πολιτική θα πρέπει να περιλαμβάνει ειδικά μέτρα και πολιτικές για τη γυναίκα. Οι πολιτικές αυτές αφορούν αφενός το ποινικό οπλοστάσιο και την εφαρμοσιμότητά του στη γυναίκα και αφετέρου το καθεστώς κράτησης και αποκατάστασης των γυναικών. Η ελληνική αντεγκληματική πολιτική έως τώρα έχει σημειώσει μικρές έμφυλες εγγραφές. Όμως, μπορεί η συζήτηση αυτή να αποτελέσει την αφορμή για το μέλλον.

11) CEDAW: Μια άγνωστη συνθήκη κλειδί; Η πορεία της σύμβασης των Ηνωμένων Εθνών για την κατάργηση κάθε μορφής διάκρισης σε βάρος της γυναίκας, στην Κυπριακή δημοκρατία

Kalliope Agapiou-Josephides, University of Cyprus

Η Σύμβαση για την κατάργηση κάθε μορφής διάκρισης σε βάρος των γυναικών (CEDAW) υιοθετήθηκε στις 17 Δεκεμβρίου 1979 από την Γενική Συνέλευση των Ηνωμένων Εθνών μετά από χρονοβόρες και περίπλοκες διαπραγματεύσεις. Αποτελούμενη από το προοίμιο και 30 άρθρα, ορίζει τι αποτελεί διάκριση σε βάρος της γυναίκας και καθορίζει το πλαίσιο της εθνικής δράσης για τερματισμό αυτών των διακρίσεων. Συχνά χαρακτηρίζεται ως η «Παγκόσμια Χάρτα» των δικαιωμάτων της γυναίκας και θεωρείται σταθμός στους μακρόχρονους αγώνες των γυναικών σε όλο τον κόσμο τόσο για την προώθηση της αρχής της μη-διάκρισης, όσο και για την αναγνώριση και τη νομική κατοχύρωση των δικαιωμάτων τους. Τα Κράτη-Μέρη συμφωνούν να λάβουν όλα τα κατάλληλα μέτρα, περιλαμβανομένων νομοθετικών και προσωρινών ειδικών μέτρων, έτσι ώστε οι γυναίκες να απολαμβάνουν όλα τα ανθρώπινα δικαιώματα και τις θεμελιώδεις ελευθερίες τους. Η διαδικασία επικύρωσης ολοκληρώθηκε με την έναρξη ισχύος της Συνθήκης στις 3 Σεπτεμβρίου 1981, μετά «την κατάθεση στη Γενική Γραμματεία των Ηνωμένων Εθνών του εικοστού εγγράφου επικύρωσης» (Άρθρο 27.1). Τόσο η Παγκόσμια Διάσκεψη για τα Ανθρώπινα Δικαιώματα (Βιέννη, 1993) όσο και η Τέταρτη Παγκόσμια Διάσκεψη για τις Γυναίκες (Πεκίνο, 1995) ζήτησαν την εισαγωγή του δικαιώματος αναφοράς κάτω από τη Σύμβαση. Το Προαιρετικό Πρωτόκολλο στη σύμβαση για την κατάργηση κάθε μορφής διάκρισης σε βάρος των γυναικών εμπλούτισε σημαντικά

τους μηχανισμούς προστασίας για τα δικαιώματα των γυναικών σε παγκόσμιο επίπεδο. Η διαδικασία για την επεξεργασία του Προαιρετικού Πρωτοκόλλου ξεκίνησε στις αρχές του 1990 και αντιμετώπισε πολλά εμπόδια και δυσκολίες. Όμως παρ' όλες τις δυσκολίες, το Προαιρετικό Πρωτόκολλο υιοθετήθηκε από τη Γενική Συνέλευση μέσω του ψηφίσματος 54/4 στις 6 Οκτωβρίου 1999 και τέθηκε σε ισχύ στις 22 Δεκεμβρίου 2000. Η Κυπριακή Δημοκρατία επικύρωσε τη Σύμβαση για την Κατάργηση Κάθε Μορφής Διάκρισης σε Βάρος της Γυναίκας τη 12η Ιουλίου 1985 και το Προαιρετικό Πρωτόκολλο την 1η Μαρτίου 2002. Το παρόν άρθρο πραγματεύεται την σχεδόν 30χρονη πορεία της CEDAW στην Κυπριακή Δημοκρατία. Η βασική υπόθεση εργασίας και ερμηνευτική προσέγγιση εδράζεται στη λογική της «παθητικής απόκτησης». Ως εκ τούτου, η απόκτηση δικαιωμάτων των πολιτών, και στη συγκεκριμένη περίπτωση των γυναικών, δεν έγινε με «ενεργό διεκδίκηση», αλλά προέκυψε μέσα από συμμόρφωση με τον κορμό Συνθηκών Ανθρωπίνων Δικαιωμάτων τόσο του Οργανισμού Ηνωμένων Εθνών όσο και άλλων διεθνών οργανισμών. Με αφετηρία τη μελέτη των προπαρασκευαστικών εργασιών (Travaux Préparatoires) της Σύμβασης και την κραυγαλέα απουσία της Κυπριακής Δημοκρατίας, αναλύει στη συνέχεια τον τρόπο με τον οποία η Σύμβαση έγινε δεκτή από τους θεσμούς, την κοινωνία των πολιτών και τα ΜΜΕ. Η υπόθεση εργασίας επιβεβαιώνεται διά μέσου όλης της πορείας εφαρμογής της Σύμβασης και της επιρροής της στη ρύθμιση καυτών ζητημάτων που η πολιτεία κλήθηκε να ρυθμίσει. Είτε επρόκειτο για κλασικά ζητήματα, όπως η ισομισθία, ή για ιδιοσυγκρασιακά, όπως η αναγνώριση ίσων δικαιωμάτων των εκ μητρογονίας προσφύγων, το φως από το φάρο της Σύμβασης παρέμενε αδύνατο. Η περίπλοκη εξίσωση των κοινωνικών ιεραρχιών (cf. Nelson and Chowdhury 1994), η επίδραση μιας Συνθήκης ορόσημο (Marsha, Chinkin and Rudolf 2013), η πολιτική της παρουσίας (cf. Phillips 1998) καθώς και η τυπολογία των εμποδίων (cf. Ballington and Karam 2005) παρέχουν ένα δόκιμο θεωρητικό και αναλυτικό πλαίσιο. Μια από τις πιο σημαντικές πτυχές της CEDAW είναι το γεγονός ότι δεν απευθύνεται μόνο προς τα κράτη αλλά και στην ιδιωτική σφαίρα, αφού σε αυτό το πεδίο έχουμε τις πιο σοβαρές παραβιάσεις των δικαιωμάτων των γυναικών και στοχεύει στο να αναδιαρθρώσει τις οικογενειακές σχέσεις. Απαιτεί επίσης από την πολιτεία να υιοθετήσει θετικά μέτρα για να προστατεύσει τις γυναίκες που βιώνουν τις διακρίσεις που προκαλούνται από ιδιωτικούς φορείς, πλην όμως η λογική της «παθητικής απόκτησης» φαίνεται να είναι πολυεπίπεδη και πολυσχιδής.

12) Ο πατρικός ρόλος στο διαζύγιο και το αίτημα για συγκηδεμονία-συνεπιμέλεια: Συγκριτική μελέτη ευρωπαϊκών πολιτικών με το ελληνικό νομοθετικό σύστημα και εμπειρική έρευνα για την καταγραφή των ανισοτήτων της δικαστικής πρακτικής

Efstratios Papanis, University of the Aegean, Myrsine Roumeliotou, Lesbos Directorate for Secondary Education, & Aggeliki Santi, Lawyer

Αν και η νομοθεσία περί διαζυγίων στην Ελλάδα προκρίνει την εσωτερική διευθέτηση των ζητημάτων που ανακύπτουν μεταξύ των εμπλεκομένων μερών, θεωρώντας ότι οι γονείς διαθέτουν την ωριμότητα να συνδιαλλαγούν για το καλό των παιδιών τους, επικρατεί η πάγια δικαστική τακτική, εφόσον υπάρχει αντιδικία, να δίνεται η επιμέλεια σε συντριπτικό ποσοστό στη μητέρα και να ορίζεται απλή επικοινωνία με τον πατέρα. Δεδομένης της ωρίμανσης των συνθηκών για την εφαρμογή της συνεπιμέλειας στα πλαίσια της διαφυλικής ισότητας και της ποιότητας ζωής των τέκνων, διεξήχθη ποιοτική έρευνα σχετικά με τις ψυχολογικές και κοινωνικές επιπτώσεις του διαζυγίου στους πατέρες και στα παιδιά, που εσωτερίκευσαν τις αντιδράσεις αυτές σε κάποιο στάδιο της ζωής τους. Σκοπός της μελέτης είναι να παρουσιάσει τόσο το αναχρονιστικό και ελλιπές νομικό πλαίσιο, να το συγκρίνει με ανάλογες ευρωπαϊκές πρακτικές και να αναδείξει περιπτώσεις δικαστικών αποφάσεων, που υποβιβάζουν το ρόλο του πατέρα. Η μέθοδος που χρησιμοποιήθηκε είναι η βιογραφική συνέντευξη με 60 χωρισμένους πατέρες, που είχαν χάσει ή δεν είχαν διεκδικήσει την επιμέλεια των παιδιών, αλλά και με 50 παιδιά διαζευγμένων, που είχαν βιώσει την κατάσταση αυτή. Παράλληλα, εξετάσθηκαν 5 περιπτώσεις γονέων, οι οποίοι βρήκαν τρόπους να μοιραστούν τη γονική μέριμνα, χωρίς να προσφύγουν στη δικαιοσύνη. Οι αναπαραστάσεις και τα βιώματα από το διαζύγιο αναδεικνύουν τέσσερις κατηγορίες αντιδράσεων των πατέρων: τους αδιάφορους-απαθείς, οι οποίοι αρνούνται κάθε επικοινωνία, τους διεκδικητικούς, οι οποίοι επιχειρούν να γεφυρώσουν τους δεσμούς με τα παιδιά υπό αντίξοες συνθήκες και τους συγκρουσιακούς, που παραμένουν προσανατολισμένοι στη διαμάχη με την πρώην σύζυγο και την μεταφέρουν στα τέκνα τους. Επιθυμία πολλών ανδρών αλλά και γυναικών είναι να αρθούν νομικά οι ανισότητες, όσον αφορά την επιμέλεια των τέκνων και να θεωρηθεί η πατρότητα ως εξίσου σημαντική με τη μητρότητα.

Parallel Session 2

(12.00-13.30)

Room 1 (A009) Theme: Gender, Research and Higher Education	(ENGLISH)
Author (s)	**Article title**
13) Mervi Heikinnen **(Chair)** *University of Oulu, Finland*	Sexist harassment as an issue of gender equality politics and policies at university
14) Panayiota Chrysochou *University of Cyprus*	The leaky pipeline: Tackling gender inequalities in higher education institutes in Cyprus
15) Antigoni Parmaxi, Christiana Kouta, Maria Kapardis, Christina Vasiliou, Andri Ioannou & Giwrgos Lambrou *Cyprus University of Technology*	Bringing technology in the service of gender equality: The Women Power project

Room 2 (A010) Theme: Gender, Power and Decision-Making	(ENGLISH)
Author (s)	**Article title**
16) Despina Charalambidou-Solomi **(Chair)**, *Cyprus Gender Research Centre* & Maria Elena Komodromou, *University of Essex, UK*	Challenging equal opportunities in the academic landscape of Cyprus. The female perspective
17) Alexis Antoniades *Utrecht University, the Netherlands*	The effectiveness of legal safeguards of gender equality in Cypriot law
18) Olga Demetriou & Maria Hadjipavlou *University of Cyprus*	Engendering the post-liberal peace in Cyprus: UNSCResolution 1325 and women's activisms

Room 3 (A109) Theme: Gender and Media	(GREEK)
Author(s)	**Article title**
19) Mary Koutselini & Katerina Tsimpimpaki **(Chair)** *University of Cyprus*	Το προφίλ των γυναικών πολιτικών μέσα από την ανάλυση εκπομπών και δελτίων ειδήσεων στην κυπριακή τηλεόραση,
20) Mary Koutselini & Panayiota Charalambous *University of Cyprus*	Το προφίλ των γυναικών πολιτικών μέσα από την ανάλυση λόγου συνεντεύξεων πολιτικών και δημοσιογράφων
21) Mary Koutselini & Zena Alambriti *University of Cyprus*	Το προφίλ των γυναικών πολιτικών μέσα από την ανάλυση περιεχομένου συνεντεύξεων πολιτικών και δημοσιογράφων

Room 1 (A009)	
Theme: Gender, Research and Higher Education	**(ENGLISH)**
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13) Mervi Heikinnen **(Chair)** *University of Oulu, Finland*	Sexist harassment as an issue of gender equality politics and policies at university
14) Panayiota Chrysochou *University of Cyprus*	The leaky pipeline: Tackling gender inequalities in higher education institutes in Cyprus
15) Antigoni Parmaxi, Christiana Kouta, Maria Kapardis, Christina Vasiliou, Andri Ioannou & Giwrgos Lambrou *Cyprus University of Technology*	Bringing technology in the service of gender equality: The Women Power project

13) Sexist harassment as an issue of gender equality politics and policies at university

Mervi Heikinnen, University of Oulu, Finaland

My PhD study scrutinizes sexist harassment and the construction of gender equality policy at the University of Oulu, one of the largest universities in Finland. Furthermore, the study addresses policies that are intended to prevent gender and sexual harassment, the implementation of such policies, and their practical outcomes. Universities are a place of knowledge (re-)production, but research suggests that sexist harassment at least occasionally bothers, and may even call into question, the central tasks of the academy—the creation and maintenance of knowledge. Acker's theory of gendered organization is used to frame the analysis of the study on three levels: structures, resources and processes. Lukes's and Olsen's views regarding power are used to locate and make visible blind spots of gender equality work related to sexual harassment. Nussbaum's capabilities approach is used to strengthen the individual agency perspective. Additionally, intersectionality is considered in the analyses. The method of research is a case study. Detailed and intensive knowledge is produced by using various complementary data, analysis methods, vantage points and perspectives. The research contributes to the conceptual-theoretical discussion of the development of gender equality work at organizations. Based on this study, I argue that it would be reasonable to use the term sexist harassment when individual harassment experiences and organizational harassment incidences are discussed. Additionally, the concepts of sexism and sexist discrimination should be considered, especially when the ideology behind the harassment is addressed. Nussbaum's capabilities approach complements Acker's theory of gendered organizations in a meaningful manner by providing concrete gender equality indicators for organizations' gender equality work.

14) The leaky pipeline: Tackling gender inequalities in higher education institutes in Cyprus

Panayiota Chrysochou, University of Cyprus

This paper seeks to explore the various ways in which the 'leaky pipeline' can be addressed in HE institutions. It is already well-known that female researchers in the humanities and the sciences experience various hardships in their transitional phase from the PhD to postdoctoral research, and that when it comes to research posts and higher profile job positions the gender balance is unevenly distributed, with men hogging most academic jobs. As the Guardian reports (24th May 2012), 'only 12% of third year female PhD students want a career in academia' (as reported by Curt Rice) because of the pre-existing gender bias in HE institutions and the various difficulties female researchers know they will have to face due to their gender. This growing and divisive gap in gender inequality in HE is becoming even more alarming, given the continuing marginalization and segregation of women in all spheres of academia. A case in point which makes it even more imperative to address these questions is the Universities UK's recent report which endorses gender segregation at university events, as well as the widening and expansion of the leaky pipeline across many EU member states. In particular, this paper will zero in on the current situation in

Cyprus and look at available statistical data on female PhD researchers in HE institutions (such as TEPAK Cyprus University of Technology and the University of Cyprus) who either move on to do postdoctoral work or to pursue an academic career or experience a career break right after their PhD. The Gendered Map of Education in Cyprus project (2009-2011), which has recorded quantitative and qualitative gender-disaggregated data on this topic, will be used to compare and select data. Once it is ascertained that the leaky pipeline exists, this paper also hopes to address the main reasons for its existence, as well as to provide a range of solutions to rectify it, such as engaging Cyprus and other member states to eliminate barriers to gender equality, providing incentives for structural changes in research organizations (including universities, which are key stakeholders), and developing strategies and policies to promote greater gender equality.

15) Bringing technology in the service of gender equality: The Women Power project

Antigoni Parmaxi, Christiana Kouta, Maria Kapardis, Christina Vasiliou, Andri Ioannou & Giwrgos Lambrou, Cyprus University of Technology

Despite the introduction of gender discrimination and equal legislation, the majority of women still receive lower salaries and lower status. According to the latest official figures (March 2013) the gender pay gap in Cyprus is 16.2% (European Commission, 2014). Moreover, women face the so-called glass ceiling effect "the unseen, yet unbreachable barrier that keeps minorities and women from rising to the upper rungs of the corporate ladder, regardless of their qualifications or achievements" (Federal Glass Ceiling Commission, 1995, p. 4). Thus, in order to develop a modern manifesto for fragmenting this glass ceiling, we endeavor into a community platform that will bring together good practices, successful stories and practical advice on how women can deal with these barriers. Our aim is to eliminate the stereotypical woman profile as excluded from economic, political, and professional life (Fenton, 2000; Burton & Pollack, 2002; UNESCO, 2003) and promote women's empowerment, equality and social coherence. We endeavor towards developing a community platform (WoMEnpower) that aims to link women mentors and mentees together. More specifically our platform aims at helping young women to receive support and advice in regards to self-improvement, self-esteem, personal and social power and solidarity. It is expected to provide women with practical advice on how to deal with difficulties in their personal and professional life in order to overcome the glass-ceiling effect and promote gender equality. WoMEnpower will primarily target women in academia, business, law, health and social care; whereas other fields will also be added in the platform. The first step is to review a) gender equality in academia, business, law and health care and b) technology projects related to women's empowerment. This will be done in two steps: first, it involves essential desk research on the current situation, in order to gather basic research data. Growing out of this desk research, a focus group protocol will be developed, with key questions addressing the various aspects of gender equality in academia, business and health care. The questionnaire will act as our main instrument for data collection in the second stage of our study. The second stage is a qualitative exploration of the needs of women in modern society through focus groups with potential users-mentors and mentees from the fields of healthcare, business, law and academia. A basic assumption in our study is that the partnership of all stakeholders from the early stages of our project under a user-centered design approach will lead to a more accessible and user-friendly platform. This stage reports early findings from stakeholders' involvement in portraying the current situation in academia, business, law and health care. Potential users from these fields will bring to the forefront a comprehensive picture of gender equality in academia, business, law and health care, including difficulties they have experienced and suggestions for improvement. Their involvement will also inform the development of our platform with regard to potential uses, implementation and future involvement of mentors and mentees. This study will report on the results of the focus groups with women in lower and higher ranks in academia, business, law and health care, providing a snapshot of the problems that women experience and suggestions for possible solutions. The development of a community platform that will act as a bridge between research, academia, law, healthcare and technology requires involvement of all stakeholders from the early stages of this project. This paper reports on the involvement of potential users of a community platform and results in informing the development of the platform with regard to problems that women encounter in the fields of academia, business, law and health care.

Room 2 (A010)	
Theme: Gender, Power and Decision-Making	**(ENGLISH)**

Author(s)	**Article title**
16) Despina Charalambidou-Solomi **(Chair)**, *Cyprus Gender Research Centre* & Maria Elena Komodromou, *University of Essex, UK*	Challenging equal opportunities in the academic landscape of Cyprus. The female perspective
17) Alexis Antoniades *Utrecht University, the Netherlands*	The effectiveness of legal safeguards of gender equality in Cypriot law
18) Olga Demetriou & Maria Hadjipavlou *University of Cyprus*	Engendering the post-liberal peace in Cyprus: UNSCResolution 1325 and women's activisms

16) Challenging equal opportunities in the academic landscape of Cyprus. The female perspective

Despina Charalambidou-Solomi, Cyprus Gender Research Centre & Maria Elena Komodromou, University of Essex, UK

The proposed presentation focuses on the university and research sectors in Cyprus. The findings, based on the data provided by the authorities of the universities and the views of 106 female participants, challenge the assertion that in Cyprus female academics enjoy equal opportunities of employment and promotion, thus confirming the literature review on gender equality in academia. Through quantitative data provided by the university authorities, the proposed presentation reveals that the academic pyramid in the seven universities of Cyprus (3 public and 4 private) is heavily male dominated. According to the opinion of the 106 female participants, the procedures and practices within universities hinder both the access and promotion of women academics. The female participants also highlight the measures and policies that could have a positive impact on women's professional careers and could lead to a change of culture and stereotypes. In some cases, the views of the female participants differ considerably from those of their male colleagues (112) as regards the reasons for the under-representation of women in the top ranks of the academic and research ladder. Additionally, the views of the Cypriot female academics will be critically examined in the light of international theories and practices. The data used forms part of a major national survey contacted by the Cyprus Gender Research Centre (EKIF) electronically (December 2011-March 2012) using 3 structured questionnaires addressed to 7 universities, 6 research centers and to the academic and research personnel of these institutions (Note: Part of the data on the university academic research was presented at the CCEAM International Conference in Limassol in 2012).

17) The effectiveness of legal safeguards of gender equality in Cypriot law

Alexis Antoniades, Utrecht University, the Netherlands

The protection of gender equality within the law of Cyprus derives from several legal instruments of different nature. The aim of this paper is to explore, analyze and evaluate the effectiveness of these legal instruments that individuals may rely upon when claiming their fundamental right to equality and non-discrimination on the basis of their gender. Gender equality has traditionally concerned the position of women in employment. The most contentious issues include equal pay, hiring requirements, maternity leave and harassment. These questions are relevant to the access that women may have to certain occupations as well as the conditions at work. However, gender is a broader concept than the biological differences between a man and a woman. Gender is today regarded as the gender role one identifies with in society, which may be male, female, or neither, regardless of the biological sex one is born into, an opinion elaborated by certain feminist legal theorists. This is reflected in legal issues interwoven with gender identity. Discrimination regarding gender identity may touch upon the questions of one's right to marry, the access to social security, inheritance or even the supply of services, which may be denied simply because the person may not respond to the conventional gender identity. These discrimination issues may also arise regarding benefits that are only available to men or women, where an individual challenges this

limitation. Therefore, the law must offer protection to women and men, as well as homosexual, transsexual and transgendered persons both inside and outside of the workplace. The law must guarantee equal opportunities and treatment but also access to the same benefits. The methods used for combating discrimination vary. Protection from discrimination may be guaranteed through legally codified rights in the Constitution or international human rights treaties which have a preventive character regarding state policies, or more detailed legal instruments which provide for substantive equality, such as measures of positive discrimination, remedies for discrimination victims or sanctions. The paper shall conduct a review of the legal protections available to disadvantaged groups within the Republic of Cyprus. This does not only include laws and policies within the domestic legal system, but also international legal instruments part of Cypriot law, which may be relied upon by litigants within the domestic judicial system in Cyprus, or in external judicial fora, the most common ones being the European Court of Justice or the European Court of Human Rights. In order to explore in which ways an individual may claim her right to gender equality it is necessary to identify the different legal protections that she may use. Within the Cypriot legal system, legal protections for the individual may be categorized in four categories, which are as follows: (1) The legislation passed by the House of Representatives and case law deriving therein: a) The Penal Code (Cap. 154); b) The Equal Treatment Between Men and Women in Employment and Vocational Training Laws of 2002 – 2006; c) The Equal Treatment (Racial or Ethnic Origin) Law No 59(I) of 2004; d) The Equal Treatment in Employment and Occupation Law No 58(I) of 2004; e) The Persons with Disabilities Law No 57(I) of 2004; f) The Combating of Racism and Other Discrimination (Commissioner) Law No 42(I) of 2004; g) The Commissioner for Administration (Amendment) Law No 36(I) of 2004. (2) Constitutionally guaranteed rights: a) Article 28 of the Constitution of the Republic of Cyprus as a 'subordinate' provision of the right to equality and non-discrimination. (3) European Union law (treaty articles, directives, regulations, decisions) which is directly effective within the Member States' and the national legislation and case law which applies these acts: a) Article 2 of the Treaty on the European Union; b) Article 157 of the Treaty on the Functioning of the European Union; c) Directive 2006/54/EC – Recast Equal Treatment Directive, dealing with the matter of equal pay and treatment in the workplace; d) Directive 2004/113/EC – Directive on the Access and Supply of Goods and Services; e) Directive 79/7/EC – Non-discrimination in the field of social security; f) Framework Directive 2000/78/EC which deals, among other discrimination grounds, with sexual orientation, but only in the workplace. (4) The obligations of the State as regards other international law instruments and most importantly the European Convention on Human Rights and Fundamental Freedoms/ The European Convention on Human Rights: a) The non-autonomous provision of Article 14 ECHR; b) Protocol 12 to the ECHR, establishing a general right to equality and non-discrimination and Other international instruments: a) International Covenant on Civil and Political Rights (Articles 2, 23 and 26); b) International Covenant on Economic, Social and Cultural Rights (Articles 2(2) and 3); c) Convention on the Eradication of Discrimination Against Women. The paper shall review the form, content and position within the hierarchy of the legal system of each of these legal mechanisms. Each of these instruments plays a different role in the legal system. Furthermore, there are different forms of gender discrimination which may be direct, indirect or take the form of harassment. The way in which each of these instruments deals with each form of discrimination must be examined to assess its effectiveness and accessibility. Another important issue is to what extent the legal mechanisms provide for effective remedies for the victims of gender discrimination. Remedies are important in the delivery of impartial and substantive justice, and therefore a lack of adequate remedies may cause issues of effectiveness. By understanding these aspects of these legal instruments it will then be necessary to consider to what extent they are effective, thus if, how, where and when they can be employed by possible victims of gender discrimination. The outcome of the research will provide a clearer picture of the mechanisms available to individuals for their protection against gender discrimination, as well as the methods that may be used by state and non-state actors to promote equality.

18) Engendering the post-liberal peace in Cyprus: UNSCResolution 1325 and women's activisms

Olga Demetriou & Maria Hadjipavlou, University of Cyprus

This presentation will address the role of local agency in peace-building through focusing on women's activism in Cyprus. It will be argued that 'activism' should be seen in the plural rather than the singular, as a question of multiple voices and multiple perspectives. In this sense, activism is seen as an issue of democracy, rights and pluralism. The context of Cyprus is particularly relevant in exploring this perspective because the dominant rhetoric on the Cyprus problem has defined the terms of the debate as ethnic

(Cockburn 2004, Hadjipavlou 2007, 2010, Demetriou 2009, Demetriou and Hadjipavlou 2014). This exclusive viewpoint has marginalized other issues including gender, and it is this marginalization which this presentation sets out to explore. In this vein, the paper first outlines the politics of peace negotiations in Cyprus and describes the structures that have perpetuated the exclusion of women's presence on the negotiating table (as well as the exclusion of their concerns). This leads to a critique of the male-dominated and patriarchal practices that have dominated politics on the island and an analysis of the reasons for the absence of a strong feminist movement. It is thus argued that the political settlements over the years, even though they have appeared as gender neutral, have been far from that. As a way of breaking this cycle, our presentation will argue that the UNSC resolution 1325 (2000) is an important instrument relating to the broader issues of women, peace and security and gender equality concerns (Cockburn 2007). In this sense, UNSCR 1325 is taken as a tool that has on the one hand been crucial for the promotion of liberal peace around the world, but on the other has equally allowed for feminist activism. The relevance of this to Cyprus is that it allows feminist concerns to take on local dynamics and result in recommendations for a settlement that are locally specific. This is exemplified by the work of the Gender Advisory Team (GAT) which will be explored in depth in the paper. Examples of GAT's recommendations on the issues of governance, property, citizenship, and economy and the different worldview that it proposes are the main focus of analysis, while attention is also paid to the group's wider conceptual contribution in the peace-building field in Cyprus and its strategy towards forming alliances among civil society, policy makers and the international arena. The paper will conclude with a section summarizing the lessons learned from GAT's work and the implications for other conflict societies.

Room 3 (A109)	
Theme: Gender and Media (SYMPOSIUM)	(GREEK)

Author(s)	Article title
19) Mary Koutselini & Katerina Tsimpimpaki **(Chair)** *University of Cyprus*	Το προφίλ των γυναικών πολιτικών μέσα από την ανάλυση εκπομπών και δελτίων ειδήσεων στην κυπριακή τηλεόραση
20) Mary Koutselini & Panayiota Charalambous *University of Cyprus*	Το προφίλ των γυναικών πολιτικών μέσα από την ανάλυση λόγου συνεντεύξεων πολιτικών και δημοσιογράφων
21) Mary Koutselini & Zena Alambriti *University of Cyprus*	Το προφίλ των γυναικών πολιτικών μέσα από την ανάλυση περιεχομένου συνεντεύξεων πολιτικών και δημοσιογράφων

19) Το προφίλ των γυναικών πολιτικών μέσα από την ανάλυση εκπομπών και δελτίων ειδήσεων στην κυπριακή τηλεόραση

Mary Koutselini & Katerina Tsimpimpaki, University of Cyprus

Η συμμετοχή των γυναικών στην πολιτική αποτελεί έναν από τους στόχους του τομέα της προώθησης της ίσης συμμετοχής γυναικών και ανδρών στη λήψη αποφάσεων, όπως αυτός καθορίζεται στο χάρτη πορείας για την ισότητα των φύλων 2006 – 2010 της ΕΕ (Επιτροπή των Ευρωπαϊκών Κοινοτήτων, 2006). Ένας άλλος τομέας προτεραιότητας στο χάρτη αναφέρεται στην εξάλειψη των στερεοτύπων των φύλων στην κοινωνία και στα ΜΜΕ. Τα πλέον πρόσφατα στοιχεία της ΕΕ (European Communities, 2009a, 2008) δείχνουν ότι, παρά την πρόοδο, οι γυναίκες εξακολουθούν να υπο-εκπροσωπούνται σε όλες τις σφαίρες της εξουσίας στα περισσότερα κράτη μέλη, καθώς και εντός των θεσμικών οργάνων της ΕΕ. Ως εκ τούτου, η έκθεση της ΕΕ για την ισότητα ανδρών και γυναικών του 2009 (European Communities, 2009b) αναφέρεται στην ανάγκη για συλλογή, ανάλυση και διάχυση συγκρίσιμων δεδομένων σε ευρωπαϊκό επίπεδο και στη διεξαγωγή ερευνών στα κράτη μέλη και την ανταλλαγή καλών πρακτικών. Όσον αφορά στην Κύπρο, η έκθεση του 2007 (European Communities, 2008) την κατατάσσει ανάμεσα στις επτά χώρες που το ποσοστό των γυναικών βουλευτών είναι μικρότερο του 15%, ενώ το ποσοστό στόχος τέθηκε από την ΕΕ στο 30%. Η Κυπριακή Δημοκρατία, στο Εθνικό Σχέδιο Δράσης για την ισότητα ανδρών και γυναικών, προτείνει μέτρα, όπως η καθιέρωση ποσοστώσεων τουλάχιστον 30%, για την προώθηση της εκπροσώπησης των γυναικών στα κέντρα λήψεως αποφάσεων (Κυπριακή Δημοκρατία, 2007). Ερευνητικές μελέτες στην Κύπρο έδειξαν ότι η σφαίρα της δημόσιας ζωής (κοινωνικής, οικονομικής, πολιτικής) προβάλλεται από τα ΜΜΕ ως ανδροκρατούμενη (Koutselini & Agathangelou, 2006). Σε παγκόσμιο επίπεδο, οι μελέτες για την πολιτική, το φύλο και τη δυναμική των ΜΜΕ καταδεικνύουν διαφορές στην κάλυψη των ΜΜΕ με βάση το φύλο, που δεν περιορίζονται μόνο στη σεξιστική γλώσσα ή τις στερεοτυπικές απεικονίσεις, αλλά και στην ποσότητα, την ποιότητα και την αρνητικότητα της κάλυψης, διαβρώνοντας την αξιοπιστία των υποψήφιων γυναικών και ενδυναμώνοντας τα βαθιά ριζωμένα κοινωνικά στερεότυπα (Aday & Devitt, 2001, Ross, 2002, Carlin & Winfrey, 2009). Η πολιτική κάλυψη από τα ΜΜΕ τείνει να περιθωριοποιεί τις γυναίκες όταν δεν προσαρμόζονται στις παραδοσιακές ανδρικές νόρμες της πολιτικής συμπεριφοράς, αλλά δίνει υπερβολική έμφαση σε συμπεριφορές αντίθετες με τα παραδοσιακά γυναικεία στερεότυπα (Gidengil & Everitt, 2001). Αυτή η παρατήρηση μπορεί να εξηγηθεί με την έννοια της διαμεσολάβησης φύλου, η οποία βασίζεται στην υπόθεση ότι ο τρόπος με τον οποίο η πολιτική καταγράφεται, καθορίζεται σημαντικά από μια ανδρικά προσανατολισμένη ημερήσια διάταξη, η οποία δίνει πλεονέκτημα στην πολιτική ως ουσιαστικά αρσενική αναζήτηση (Ross & Sreberny, 2000). Σκοπός, λοιπόν, αυτής της έρευνας είναι να περιγράψει το προφίλ των Κυπρίων γυναικών πολιτικών, όπως αυτό προβάλλεται μέσα από την κυπριακή τηλεόραση. Συγκεκριμένα, η έρευνα αποσκοπεί: α) να διερευνήσει σε βάθος το προφίλ των γυναικών πολιτικών, όπως αυτό παρουσιάζεται μέσα από την τηλεόραση της Κύπρου, εξετάζοντας τις ακόλουθες παραμέτρους: ποσοτική και ποιοτική παρουσία, θεματολογία προσκλήσεων, λόγος και στερεοτυπική προβολή, χρησιμοποιώντας τις ακόλουθες μεθόδους: i) κλείδα παρατήρησης, ii) ανάλυση περιεχομένου, iii) ανάλυση λόγου και iv) σημειωτική ανάλυση, β) να σκιαγραφήσει το προφίλ των γυναικών πολιτικών,

όπως αυτό παρουσιάζεται μέσα από την τηλεόραση της Κύπρου σε σχέση με τον αντίστοιχο τρόπο προβολής των ανδρών πολιτικών, γ) να αναλύσει το προφίλ των γυναικών πολιτικών με ημιδομημένες συνεντεύξεις με τους κομματικούς αρχηγούς, δείγμα βουλευτών (ανδρών και γυναικών), ιδιοκτήτες – διευθυντές των παγκύπριων τηλεοπτικών σταθμών και δημοσιογράφους, δ) να παρουσιάσει την ταύτιση ή το χάσμα μεταξύ του επίσημου λόγου-νομικής πτυχής και της πραγματικής κατάστασης από την προβολή στην τηλεόραση και ε) να συμβάλει με τη διάχυση των αποτελεσμάτων του στη συνειδητοποίηση του ρόλου των ΜΜΕ τόσο από τις Κύπριες πολιτικούς και τα κόμματά τους, όσο και από τους αρμόδιους φορείς των ΜΜΕ και το ευρύτερο κοινό, ενδυναμώνοντας τη φωνή των Κυπρίων γυναικών πολιτικών παράλληλα και σε συνεργασία με τη φωνή των ανδρών πολιτικών. Για την επίτευξη αυτού του σκοπού και με τη χρήση των προαναφερθέντων μεθόδων, αναλύθηκαν τηλεοπτικές εκπομπές και δελτία ειδήσεων έξι κυπριακών τηλεοπτικών σταθμών κατά την προεκλογική περίοδο των βουλευτικών εκλογών 2011. Η ποσοτική ανάλυση έδειξε ότι στις διάφορες εκπομπές το ποσοστό εμφάνισης των αντρών πολιτικών είναι 82% έναντι του 18% των γυναικών σε σύνολο 584 εκπομπών. Παρόμοια εικόνα παρουσιάζεται και για τα δελτία ειδήσεων με 91% περίπου το ποσοστό εμφάνισης των αντρών και 9% περίπου των γυναικών σε σύνολο 329 δελτίων ειδήσεων. Επιπρόσθετα, το ποσοστό εμφάνισης γυναικών πολιτικών σε όλα τα είδη εκπομπών (βουλευτικές, καθημερινές, ευρωπαϊκές, κοινωνικές, πολιτικές) κυμαίνεται περίπου μεταξύ 15 – 30% σε σχέση με το ποσοστό των αντρών που είναι μεταξύ 70 – 85%. Συγκεκριμένα, το μεγαλύτερο ποσοστό εμφάνισης γυναικών είναι στις κοινωνικές εκπομπές (29%), ενώ το μικρότερο σε πολιτικές εκπομπές (8%). Η εμφάνιση των γυναικών στα άλλα είδη εκπομπών έχει ως εξής: ευρωπαϊκές 26%, καθημερινές 19%, βουλευτικές 14%. Σύμφωνα με την ανάλυση περιεχομένου και συγκεκριμένα για τα θέματα που συζητούν τα δύο φύλα, τόσο στις εκπομπές όσο και στα δελτία ειδήσεων, η σχέση αντρών ομιλητών πολιτικών προς γυναίκες ομιλήτριες πολιτικούς στα θέματα Οικονομία, Εξωτερική Πολιτική, Κυπριακό και Εκλογικά είναι περίπου 2 προς 1. Αντίθετα, για θέματα, όπως Περιβάλλον, Πολιτισμός, Κακοποίηση/Δικαιώματα παιδιών και Γυναικεία Ζητήματα οι γυναίκες πολιτικοί εμφανίζονται περισσότερο από ότι οι άντρες πολιτικοί. Όσον αφορά τον χρόνο που αφιερώνεται σε άντρες και γυναίκες πολιτικούς, τόσο σε εκπομπές όσο και σε δελτία ειδήσεων ο συνολικός γυναικείος χρόνος είναι μικρότερος από τον αντρικό. Σύμφωνα με την ανάλυση λόγου, ο λόγος των αντρών και των γυναικών πολιτικών κατά γενική ομολογία είναι ευθύς και συνεχής, ενώ κάποιες φορές χαρακτηρίζεται ως αποσπασματικός κυρίως εκείνος των γυναικών. Ο λόγος των αντρών δεν είναι τόσο δομημένος όσο των γυναικών. Οι άντρες για να στηρίξουν το λόγο τους και να γίνουν πιο πειστικοί, επικαλούνται λόγια και πράξεις πολιτικών προσώπων, στατιστικά δεδομένα και πορίσματα ερευνών. Οι άντρες πολιτικοί επικαλούνται ακόμη πρόσωπα των οποίων οι λόγοι τους είναι καθολικά αποδεχτοί, στοιχείο το οποίο συναντάμε και στον λόγο των γυναικών. Ακόμη ένα κοινό στοιχείο το οποίο παρουσιάζεται τόσο στον λόγο των αντρών όσο και των γυναικών είναι η τάση να αρσενικοποιούν τα ουσιαστικά. Οι γυναίκες επικαλούνται σε μεγάλο βαθμό την επαγγελματική τους εμπειρία και προσωπικά βιώματα. Όσον αφορά στη χρήση εκφραστικών μέσων χρησιμοποιούνται εξίσου και από τους άντρες πολιτικούς και από τις γυναίκες πολιτικούς μεταφορές, παρομοιώσεις, υπερβολές. Όμως οι άντρες χρησιμοποιούν περισσότερο την κυπριακή διάλεκτο για να εκφραστούν, ενώ οι γυναίκες χρησιμοποιούν περισσότερο την κοινή ελληνική. Αναλύοντας τον τόνο και το ύφος ομιλίας των αντρών και γυναικών πολιτικών παρατηρήθηκε αρχικά ότι οι άντρες πολιτικοί χρησιμοποιούν περισσότερο από τις γυναίκες πολιτικούς τον κανονιστικό λόγο και την ειρωνεία, ενώ οι γυναίκες γενικότερα χρησιμοποιούν ένα πιο συναισθηματικό λόγο. Οι άντρες σε αντίθεση γίνονται περισσότερο συναισθηματικοί όταν απουσιάζουν τα επιχειρήματα και όταν δεν μπορούν να στηρίξουν τον λόγο τους αλλιώς. Ο λόγος τους επίσης είναι περισσότερο επιθετικός, ενώ χαρακτηρίζεται από αβεβαιότητα και εκνευρισμό όταν υπερασπίζονται το κόμμα τους, όταν επηρεάζονται από διάφορα σχόλια και όταν διακόπτονται. Επίσης το ύφος των αντρών πολιτικών είναι ιδιαίτερα έντονο, στομφώδες, επιθετικό και ανταγωνιστικό καθώς τείνουν να μιλούν με περισσή βεβαιότητα, άνεση και αδιαλλαξία. Σε αντίθεση οι γυναίκες είναι πιο διαλλακτικές και πιο ψύχραιμες και υψώνουν τον τόνο της φωνής τους μόνο σε εξαιρετικές περιπτώσεις. Καταλήγοντας, διαφάνηκε μέσα από τις αναλύσεις ότι οι γυναίκες επικαλούνται σε μεγάλο βαθμό το φύλο τους. Παράλληλα όμως με την αναφορά στο φύλο τους προσδιορίζουν τις διακρίσεις που γίνονται μεταξύ γυναικών και αντρών πολιτικών αναπαράγοντας με αυτόν τον τρόπο φυλετικά στερεότυπα που αφορούν τις γυναίκες στην πολιτική και γενικότερα στην κοινωνική ζωή.

20) Το προφίλ των γυναικών πολιτικών μέσα από την ανάλυση λόγου συνεντεύξεων πολιτικών και δημοσιογράφων

Mary Koutselini & Panayiota Charalambous, University of Cyprus

Η Κριτική Ανάλυση Λόγου είναι η ερευνητική μέθοδος που χρησιμοποιείται για την διερεύνηση της ιδεολογίας, δηλαδή όχι μόνο αυτών που λέγονται σε ένα κείμενο, αλλά και αυτών που έχουν ήδη ειπωθεί αλλού και θεωρούνται δεδομένα (Fairclough, 1995). Σύμφωνα με την κριτική ανάλυση λόγου η γλώσσα και η κοινωνία βρίσκονται σε μία συνεχή διαλεκτική σχέση (Stubbs, 1983). Πρόκειται για το κοινωνικό σημειωτικό σύστημα (Halliday, 1978), το οποίο χρησιμοποιείται για αναπαράσταση και σημασιοδότηση. Υπό αυτές τις έννοιες η κριτική ανάλυση λόγου αποτελεί ένα βασικό εργαλείο προσδιορισμού των ιδεολογικών παραμέτρων της ομιλίας, τις αντιλήψεις μιας κοινωνίας, αλλά και τα πιστεύω του κάθε ατόμου ξεχωριστά. Βασική επιδίωξη αυτής της μεθόδου είναι να συνδυάσει το κείμενο καθ' αυτό, τις πρακτικές επικοινωνίας και το ευρύτερο κοινωνικό πλαίσιο (Fairclough, 1995). Στην παρούσα έρευνα η κριτική ανάλυση λόγου χρησιμοποιήθηκε με σκοπό να προσδιοριστούν οι ιδεολογίες και οι αντιδράσεις τόσο των πολιτικών όσο και των δημοσιογράφων στα διάφορα ζητήματα που εξετάζει η έρευνα. Μέσα από την κριτική ανάλυση λόγου προέκυψαν έξι γενικότερες θεματικές τις οποίες αναλύουν τόσο οι πολιτικοί όσο και οι δημοσιογράφοι. Πιο συγκεκριμένα προέκυψαν οι θεματικές Ισότητα (Ορισμός), Ίση-Άνιση μεταχείριση γυναικών στα ΜΜΕ, Αίτια χαμηλού ποσοστού εμφάνισης γυναικών στα ΜΜΕ, Θεματολογία, Τρόποι αντιμετώπισης μειωμένης παρουσίας γυναικών στα ΜΜΕ, Διάκριση γυναικών – αντρών πολιτικών στα ΜΜΕ. Σε κάθε μια από αυτές τις θεματικές προσδιορίστηκε αρχικά πώς αντιδρούν άντρες και γυναίκες πολιτικοί όπως και άντρες και γυναίκες δημοσιογράφοι και στη συνέχεια τα αποτελέσματα εξετάστηκαν σε συγκριτικό βαθμό μεταξύ τους.

21) Το προφίλ των γυναικών πολιτικών μέσα από την ανάλυση περιεχομένου συνεντεύξεων πολιτικών και δημοσιογράφων

Mary Koutselini & Zena Alambriti, University of Cyprus

Η ανάλυση περιεχομένου είναι ερευνητική μέθοδος που επιτρέπει την ανίχνευση μηνυμάτων και την εξαγωγή συμπερασμάτων μέσα από τη συστηματική διερεύνηση ενός κειμένου αναλύοντας την παρουσία, τη σχέση και τις σημασίες λέξεων, φράσεων και εννοιών εντός του κειμένου ή κειμένων. Η μέθοδος αυτή δίνει τη δυνατότητα στον ερευνητή να αναγνωρίσει τις προθέσεις και άλλα χαρακτηριστικά του αποστολέα του μηνύματος, να ανιχνεύσει την ψυχολογική κατάσταση ατόμων ή ομάδων, να εντοπίσει διαφορές μεταξύ των λαών στα κείμενα που παράγουν και να ανιχνεύσει τον αντικατοπτρισμό πολιτισμικών μοτίβων σε κοινωνικές ομάδες, οργανισμούς και κοινότητες. Η ανάλυση γίνεται σε ποσοτική και ποιοτική μορφή. Η ποσοτική αφορά την μέτρηση των συχνοτήτων αναφορικά με τις έννοιες του και τα χαρακτηριστικά του κειμένου και η ποιοτική αφορά τις επιδράσεις από άλλες θεωρίες. Το κείμενο εξετάζεται στο σύνολό του, δημιουργούνται οι κατηγορίες που προκύπτουν για την ταξινόμηση των δεδομένων και ακολούθως η ποσοτικοποίηση των χαρακτηριστικών (Weber, 1990). Ουσιαστικά είναι μέθοδος κωδικοποίησης του γραπτού και του προφορικού λόγου (Κυριαζή, 2006). Στη συγκεκριμένη περίπτωση αποστολέας του μηνύματος είναι οι συνεντευξιαζόμενοι άντρες και γυναίκες πολιτικοί και δημοσιογράφοι. Αρχικά, έγινε η απομαγνητοφώνηση των συνεντεύξεων, στη συνέχεια η κατηγοριοποίηση των πληροφοριών, ακολούθως πίνακας συχνοτήτων και παρουσίαση των αποτελεσμάτων. Στη συγκεκριμένη έρευνα, η ανάλυση περιεχομένου έγινε με σκοπό την κατηγοριοποίηση των δεδομένων που προέκυψαν από τις συνεντεύξεις των γυναικών και αντρών πολιτικών και δημοσιογράφων. Οι κατηγορίες είναι ύπαρξη ισότητας των φύλων στην Κύπρο, ορισμός ισότητας των φύλων, αίτια χαμηλού ποσοστού εμφάνισης γυναικών στα ΜΜΕ (τακτική κομμάτων, τακτική ΜΜΕ, μικρός αριθμός γυναικών στην πολιτική), αντίληψη της κοινωνίας για τους ρόλους των δυο φύλων, αίτια χαμηλού ποσοστού εμφάνισης των γυναικών που πραγματεύονται θέματα οικονομίας και πολιτικής (στερεοτυπική αντίληψη της κοινωνίας για τη θεματολογία που αναλύουν οι γυναίκες, αντίληψη για την ευαίσθητη πλευρά της γυναίκας, τακτική των ΜΜΕ, στάση κομμάτων) διακρίσεις των φύλων στα ΜΜΕ, τρόπος συμπεριφοράς του δημοσιογράφου απέναντι στις γυναίκες πολιτικούς, τρόποι αντιμετώπισης της μειωμένης παρουσίας των γυναικών στα ΜΜΕ. Σε κάθε μια από αυτές τις κατηγορίες προσδιορίζονται οι απόψεις των αντρών και των γυναικών και η συχνότητα που εμφανίζονται αυτές οι απόψεις.

Parallel Session 3

(15.00-16.30)

Room 1 (A009)	
Theme: Gender, Policies and Media	**(ENGLISH)**
Author (s)	**Article title**
22) Maria Angeli **(Chair)** *Mediterranean Institute of Gender Studies, Cyprus*	Media reinforcing patriarchy in politics
23) Galatia Kallitsi *University of Cyprus*	Children's views on "beauty" and the development of critical media literacy skills through education
24) Olena Goroshko & Svetlana Anipchenko *V. N. Karazin Kharkiv National University, Ukraine*	Gender-power relations in the migrant workers' families in Ukraine

Room 2 (A010)	
Theme: Gender and the Courts	**(ENGLISH)**
Author (s)	**Article title**
25) Kalliope Agapiou Josephides **(Chair)** & Kypros Savva *University of Cyprus*	Governing (in-)equality in the European Union: A genealogy of European 'state feminism'
26) Elena Kapardis *University of Birmingham, UK*	Achieving judicial diversity: An argument for a hybrid judiciary
27) Kyriaki Charalambous *University of Cyprus*	The juridical performativity of rape myths: A discourse analysis of rape court rulings

Room 3 (A109)	
Theme: Gender, Attitudes and Professional Identities	**(GREEK)**
Author(s)	**Article title**
28) Stavroula Philippou **(Chair)**, Melani Onisiforou, Elena Toumazou, Maria Mavromati, Antonia Panayiotou & Louiza Patsia, *University of Cyprus*	Ρόλος (της) εκπαιδευτικού σε νομικά κείμενα και κείμενα εκπαιδευτικής πολιτικής κατά την Εκπαιδευτική μεταρρύθμιση στην Κύπρο: Απουσίες, εντάσεις, προκλήσεις
29) Andri Andronikou *Frederick University, Cyprus*	Οι αναπαραστάσεις των γυναικών στις έντυπες διαφημίσεις και η επίδρασή τους στην διαμόρφωση αντιλήψεων για το φύλο στους Κύπριους νέους
30) Christos Karampolas *University of the Aegean, Greece*	Διακρίσεις φύλων στο εργασιακό καθεστώς της Κίνας και ο ρόλος της κουλτούρας. Η περίπτωση της Hon-Hai Industry Ltd. Co. – Foxconn

Room 1 (A009)	
Theme: Gender, Policies and Media	**(ENGLISH)**
Author(s)	**Article title**
22) Maria Angeli **(Chair)** *Mediterranean Institute of Gender Studies, Cyprus*	Media reinforcing patriarchy in politics
23) Galatia Kallitsi *University of Cyprus*	Children's views on "beauty" and the development of critical media literacy skills through education
24) Olena Goroshko & Svetlana Anipchenko *V. N. Karazin Kharkiv National University, Ukraine*	Gender-power relations in the migrant workers' families in Ukraine

22) Media reinforcing patriarchy in politics

Maria Angeli, Mediterranean Institute of Gender Studies, Cyprus

The media do not simply mirror the reality of gender inequality in politics but it also plays a vital role in the construction of it (Gidengil & Everitt 2003). The proposed paper attempts to explore and present the ways in which the media in Cyprus maintained as well as reinforced the unequal representation of women in politics in the light of EU elections 2014 and 2009. The methodological approach of this paper was determined by the two main research questions on how women and men candidates were portrayed in the media; and the percentage of women and men candidates represented in the media. In order to determine the percentage of women and men in the media I simply counted drawing on the methodology of the Global Media Monitoring Project (2009-2010). The sample of the first media monitoring back in 2009 included 200 newspaper articles. In 2014 the sample included 100 newspaper articles as well as a total of 27 TV programmes dedicated to EU election 2014 which were aired by three TV stations in Cyprus. To understand how women were portrayed in the media, a discourse analysis was engaged on a selection of articles and TV programmes. The paper concludes that the inequality of women in politics was reinforced by the media with the absence of women's representation. Only 17.3% of the candidates for the European Parliament who were represented in the media were women in 2009 and only 20% of the candidates in the media were women in 2014 despite the fact that the percentage on women candidates was higher (23%). This silencing of women's voices is itself a serious form of oppression (Couldry, 2010). Secondly, while equally important, is the reinforcement of gender stereotypes maintain and exacerbate existing inequalities (Connell, 1995). Women were disproportionally identified in the media by their family status. The way that the motherhood was portrayed was seen as an obstacle to the political career of a woman and was common in interviews of women candidates with questions such as "how difficult is it for a woman to balance family life and a career in politics?" Other stereotypes were also present in the portrayal of women candidates such as the focus on the appearance and the focus on the sensitivity of the women politicians as an element of their female "nature". The underrepresentation of women in politics is also (re)produced by the lack of critical approach on the issue. News articles rarely incorporate a critical approach to the issue.

23) Children's views on "beauty" and the development of critical media literacy skills through education

Galatia Kallitsi, University of Cyprus

This study explores the way primary school children manage media messages relating to beauty ideals, promoted sexualities and gendered stereotypes. My research questions are: What children identify as a beauty ideal and what role do the media play in shaping these ideals? Moreover, the study explores the kind of agency that children develop to oppose media pressures concerning beauty ideals and sexuality models. In general, this project investigates how the concept of beauty influences children's construction of identity, their self-sexualization and self-conception and how these concepts affect their educational success, their inspirations and future plans. Moreover, the role that parental involvement plays in shaping

these meanings and parents' consumption strategies will also be examined. The second phase of this study is centered on the education field, in order to examine whether and in what ways education adequately prepares and protects children from the harmful effects of early childhood sexualization that media bring, by increasing their agency and critical thinking skills. Therefore, this study brings together feminist theory on beauty and sexualization of culture, with empirical data from children's everyday lives. It also transfers these theories to the educational setting, in order to find ways to successfully equip children with the abilities to recognize and skeptically interpret media messages through educational act and policy. Sexualization of children through the media, the pop culture and the consumering politics has become a major subject in the academic space and there is a strong need for reaction strategies (Coy, 2009; Bragg et al., 2011). Sexualized mainstream consumer culture is being addressed to ever younger children, and as a result, the development of a hypersexualized self from a young age, especially for girls, is becoming very usual (Coy, 2009). This leads to the development of certain girl identities with a narrow concept for femininity and limited space of action considering their future options, inspirations and independence. Moreover, sexualized messages that are conveyed to boys lead to the adoption of hegemonic masculinity that also limits their space of action (Coy, 2009; Lamb and Brown, 2006). Research indicates that emphasis in sexualized self and to outside appearance results to negative outcomes for girls' education, since learning is not considered to be a necessary stepping stone for accomplishing their academic goals. Furthermore, sexualization of popular culture and the promoted hypersexualized body can be harmful for young people's sexual values and behaviors (ter Bogt et al., 2010) and it also brings negative consequences to the psychological domain (unrealistic expectations, nutrition disorders, limited self-esteem and reduced aspirations) (Behm-Morawitz & Mastro, 2009; Coy & Garner, 2010). Ethnographic approach is followed for data collection. Specifically, in-depth semi-structured interviews were conducted with 20 children (10 girls and 10 boys) at a primary school age in their home space, usually bedrooms. Children were asked to share with me their favorite fashion items, toys, books etc. Also, items like fashion magazines, school pictures and dolls dressed by the "Dollz Mania" dress-up online game (Starr & Ferguson, 2012) were used as a source for discussion. Interviews with parents were also semi-structured. Moreover, observation and field notes were taken from school setting (break, school excursions) or other activities (parties, social events). In addition, an educational intervention was designed and implemented for students of 6th grade in 3 different schools, in order to test students' critical literacy skills. Students' perceptions about media consumption and media beauty promoted messages are collected and compared, in order to reveal possible changes that the instruction's activities might bring to students. Literature and data suggest that it is necessary to develop media literacy skills and reflective thinking (Thomson, 2010) in children, in order to be able to manage and think critically about the media massages they get concerning beauty and sexualized ideals. It is also necessary to empower children to appreciate more other aspects of their personality, besides "pretty" and "sexy" appearance, so that they can critically devaluate the socially constructed beauty ideal.

24) Gender-power relations in the migrant workers' families in Ukraine

Olena Goroshko & Svetlana Anipchenko, V. N. Karazin Kharkiv National University, Ukraine

The problem of migrant families in Ukraine deals with the main characteristics of the Ukrainian population migration abroad. There are significant shifts in gender-power and the family-role relationships, which are caused by long-term migration processes. The study of the family and relations inside from the sociological perspective is of high topicality for contemporary academic discourse and Gender Studies particularly globally and locally. The social institute of family had been dramatically changing for the last centuries. However up to now it is still playing the most important constituent of society – the reproduction of mankind. For our research we are particularly interested in tracing the evolution of this social institution and analyzing how it has been varied and in what way the family relationships have been changed under the impact of migration processes in modern Ukrainian society. There are specific features of gender-power relations concerning the families of Eastern and Western parts of Ukraine: the members of such families often emigrate abroad to work either in Russia or in Poland. However, in the North, in the center and in the South of Ukraine the situation differs from the East or the West ones. Such migration caused by the high level of unemployment in the country can greatly influence the nature and structure of gender and power relations within the Ukrainian family. Labor migration in the families of the East and the West regions of Ukraine also can lead to the transformation of gender roles in the families of the migrant workers and results to the shift in power balance in the social institution of family. Thus, our main objection is to analyze

the features of gender and power relations in the migrant workers' families in Ukraine. To research the aforementioned situation we propose to trace the following issues and answer such questions: a) What factors influence the particular type of gender relations in the families of the migrant workers in Ukraine?, b) What is the distribution of gender roles in the families of migrant workers in Ukraine?, c) In which way are the roles of father, mother, grandfather, grandmother and other family members organized and circled in the migrant workers' families in Ukraine?, d) How is the replacement of these roles carried out between the family members within the migrant workers families structure in Ukraine?, e) How does the crossing of gender and family roles among family members impact the families of migrant workers in Ukraine? The analysis of family and gender relations transformation types becomes rather relevant for current sociological discourse. Some scholars argue that the Ukrainian family was bigger and more powerful before. For example, It provided the home for several generations simultaneously: father, mother and their children, also grandparents and even some other relatives. Nowadays researchers specify that these traditions went into the past and, were replaced by a nuclear family or simple family, which presents a home for only one generation: parents with their children. However, it is not common for each family, because a great part of Ukrainians migrate abroad currently, and this leads to the changes in the family, power, and gender relations in this country. In the research it is necessary to investigate how modern Ukrainian family is arranged and to describe its features. One should pay special attention to the analysis of the role of grandmother in the family. In many Ukrainian families parents are very busy at work most of the day. Consequently, they often ask grandparents to look after their children and maintain their households. Therefore, grandmother starts playing the role of mother for children in the family. She can participate in the economic, political, social, recreational, cultural and other activities and spheres of family life. Thus, grandmother becomes an active member of family; also she can be one of the first agents of the children's socialization. She influences them greatly and transmits certain values, traditions and customs to them. She teaches them also to choose a specific image and a definite lifestyle, forming children's worldview. The role of grandmother is under researched in sociological context. There are very few publications to this subject especially concerning migrant workers' families. We select the methodology of the qualitative research in the form of in-depth interviews conduction as an investigative tool since it can give more complete and deep information on this problem. The in-depth interviews must be conducted with the members of the migrant workers families in Ukraine. We consider that it will be useful to interview grandparents and other members of the family to research more specifically how each member of the family realizes his/her gender and family role and to describe its features. It also can facilitate to trace the distribution of social capital and symbolic power within the family. And then, we plan to trace the influence of regional factor on these issues and compare our data obtained in western and eastern parts of Ukraine. Then we can speak about the current trends and transformations in the development of gender relations in the families of the migrant workers in Ukraine. And we also will be able to analyze what transformations will happen in the social institute of the local family, study its peculiarities in functioning in different regions of our country, and especially emphasize and clarify the role of grandmother in the migrant workers' family structure. The study also allows to enlighten deeper the problems in the sphere of the migrant workers families and improve the overall employment and demographic situation in Ukraine today.

Room 2 (A010)	
Theme: Gender and the Courts	**(ENGLISH)**

Author(s)	Article title
25) Kalliope Agapiou Josephides **(Chair)** & Kypros Savva *University of Cyprus*	Governing (in-)equality in the European Union: A genealogy of European 'state feminism'
26) Elena Kapardis *University of Birmingham, UK*	Achieving judicial diversity: An argument for a hybrid judiciary
27) Kyriaki Charalambous *University of Cyprus*	The juridical performativity of rape myths: A discourse analysis of rape court rulings

25) Governing (in-)equality in the European Union: A genealogy of European 'state feminism'

Kalliope Agapiou Josephides & Kypros Savva, University of Cyprus

More than five decades from the establishment of the European Union (EU), and albeit the constant calls for gender equality in all political, societal and economical aspects, gender-based discrimination is apparent and gender equality is hardly half way, according to the EU Gender Equality Index. For instance, it is controversial that only five out of the 28 heads of states and governments in the EU are currently women. Furthermore, the new Juncker Commission-to-be includes not a single woman more than the previous Barroso Commission, i.e. nine women commissioners out of the 28, and this despite the European Parliament's clear message and serious warning. There are certain expectations that, since equality is provided and protected by law, such discriminatory practices should cease to exist. Due to the contrary, scholars sought to explain why gender inequality persists. Such reasons provided include the matrix of social hierarchies (cf. Nelson and Chowdhury 1994), the male-centric nature of the modern nation-state (cf. Yuval-Davis 1997), the politics of presence (cf. Phillips 1998), the gender regime dominant in a state (cf. Liebert 2002), the typology of hindrances (cf. Ballington and Karam 2005), the dominant conceptualisation of citizenship (cf. Meier and Lombardo 2008), and other. Following a Foucauldian framework, we aim to critically examine and assess the emergence, development and formation of EU's 'state feminism'. The latter is understood as the sum of the conceptualizations, rationalities and techniques relevant to the government of gender (in-)equality in the EU, which serve as a means: (a) for securing and promoting the well-being of the European population, and (b) for the effective government of the European political, social and economic space. The proposed critical framework guiding the analysis relies on Foucault's political and legal ideas, which found great development in the 'governmentality studies', which further promoted, enhanced and explained Foucault's ideas on power, government, (neo)liberalism, and so on (cf. Elden 2007; Donzelot and Gordon 2008; Dean 2010; Walters 2012). Part of these studies is the recent introduction of Foucault in the EU integration studies (cf. Walters and Haahr 2005). In the light of these ideas, the paper tries to shed light: (a) how was EU's 'state feminism' been formulated; (b) how is Europe being imagined and governed through such policies; (c) how is (in-) equality been governed, i.e. through which practices and technologies of government, and (d) what forms of identities do these policies presume and construct for the gendered governed subjects? These questions will be explored in the form of a genealogy of EU's 'state feminism'. Gender equality policies and EU's 'state feminism' came to be gradually and through many inconsistent moves of inertia and reform that parallel (a) the formulation of European citizenship, (b) the development of the fundamental rights as general principle of law and politics, and (c) the reformulation of European governance. Moreover, this genealogy will illuminate the counter hegemonic rationalities and the dominant actors and levels contributing in the formulation of EU's 'state feminism'. Firstly, the paper will examine the theoretical background related to gender and nation-state, gender and citizenship, and gender and European integration, as well as the concepts of 'state citizenship' and 'women-friendly states' (cf. Shaw 2000; Kronsell 2005; Borchorst and Siim 2008; Kantola 2010; Anagnostou and Millns 2013; and other). Then, the Foucauldian conceptualisations on power, government, governmentality and the law will be introduced. The genealogical methodology will be discussed, as well as the research instruments and the relevant sources. Then the main findings will be

presented and discussed. Focus will be given to the law (legal pluralism, case law and international legal framework), the politics (anti-discrimination directive, related legislation, Open Method of Coordination, gender mainstreaming, soft policies), and the knowledges (statistics and indexes) formulated for governing gender inequality. With the Treaty of Rome, gender inequality was originally perceived and regulated as equality of wages. However, with the gradual reclamation of legal sovereignty by the European Court of Justice and the subsequent production of legal rights through case law, certain developments took place in the 1970s in relation to gender equality. Breaking the general sclerosis and inertia of the 1980s, the Treaty of Maastricht marks certain alterations in EU's 'state feminism'. Now EU citizenship was formulated and gender equality was provided as one of EU's central aims. The introduction of the Qualified Majority Voting system facilitated the production of several anti-discrimination directives, the gender mainstreaming practice was introduced in 1996, and gradually this new 'state feminism' was institutionalised and "constitutionalised". Following the 1999 political crisis, the gradual introduction of EU governance mentality (which includes technologies of government such as the Open Method of Coordination and soft policies), and the development of the Charter of Fundamental Rights marked the most recent transformation in the rationalities governing gender (in-)equality. In parallel to these events, the Court played a very crucial role, promoting the principle of gender equality and fundamental rights further, especially where politics refused to go. What is more, through the process of Europeanisation, empirical evidence can demonstrate the impact EU's 'state feminism' had on the national levels. What is expected from this genealogical analysis is to shed light on the whys and hows of gender in-equality in the EU. It suggests that the overall political government of gender inequality and the progress achieved seem far from being satisfactory. Last but not least, recent developments such as the financial and economic crisis poses a series of old and new challenges undermine progress achieved to date and require a much greater effort in all respects. Can the EU deliver more in a less conducive environment? And which forces are more likely to achieve that?

26) Achieving judicial diversity: An argument for a hybrid judiciary

Elena Kapardis, University of Birmingham, UK

Judicial diversity has been at the forefront of judicial studies, political agendas and legal debates for some time now. This project aims to re-examine the assumptions that underpin the existing debates about judicial diversity and the role of the judge by providing a different perspective through the recognition of a 'hybrid' judiciary. This will be achieved by focusing on three case studies: England and Wales, France and Cyprus. These jurisdictions are illustrative of bureaucratic, professional (as defined by Guarnieri and Pederzoli, 2002) and hybrid judiciaries. A focus on the under-explored differences of the Cypriot judiciary will re-focus debates about judicial diversity by illustrating the impact of structural limitations of academic discussion of judiciary and will suggest that changes can occur when diversity is recognized as a value in its own right rather than as a mere afterthought (Thornton 2007). The thesis will examine judicial diversity as a concept and value, through an exploration of the 'understandings' of judicial diversity in the three selected jurisdictions. The benefit of this comparative approach is that it provides an opportunity to identify and contrast the structure and the strategies employed in each jurisdiction to pursue judicial diversity. This will be guided by three questions: a) What is judicial diversity?, b) Does the concept of judicial diversity vary according to jurisdiction?, c) In what way do the characteristics of the judicial structure create and sustain understandings of diversity? The working hypothesis is that the structural characteristics of each judiciary will impact on the understanding, and the achievement of, diversity. In particular, it is expected that the structure of the Cypriot judiciary, in contrast to the judiciaries of England and Wales and France (Boigeol 2013, Bell 2010) not only allows for greater diversity (Hadjimihail 2003), but also reflects a 'transformative' understanding of diversity similar to that suggested by Rackley (2013). So understood, diversity is an essential element to the composition of the judiciary (Hale 2005), generating an innovative understanding of judicial diversity. This 'transformative' understanding of diversity will then be used to explore the limitations of traditional arguments for judicial diversity in England and Wales, specifically its relationship with merit and equality of opportunity (Falconer 2007) and constitutional reform more generally (Masterman 2011). The project will advance an understanding of judicial diversity is a value in its own right. This not only challenges understandings of diversity advocated through the works of Cavanagh (2002), Hayek (1944) and Nozick (1974), but also, in conceptualizing judicial diversity as a value in itself, creates the justification for indirect intervention (Griffith 1977) and positive action (Malleson 2009), as illustrated in the

experience of the hybrid judiciary, providing greater flexibility for judiciaries to overcome their structural limitations. The project's methodology is a comparative doctrinal analysis of legal theory and procedure. It will focus on documentary and academic commentary relating to judicial diversity and reasoning, specifically but not only that relating to the judiciaries of England and Wales, France and Cyprus. This will involve library and archive research in English, French and Greek, facilitated by access to the Cypriot Supreme Court Archive and the Cyprus Bar Library. This comparative approach will provide a holistic understanding of arguments in favor of judicial diversity, focusing on the 'hybrid' judiciary as a means of considering judicial diversity as a value. To conclude, through an examination of the pursuit of judicial diversity in these three jurisdictions it will be argued that there is no silver bullet that guarantees a perfect result, but, rather, it is crucial that we understand the debate in lieu of the structural and societal limitations of each jurisdiction and then look at the practices adopted in each case rather than assuming judicial diversity to be a universal concept. The substantial and outstanding contribution of this proposed thesis lies in the way in which it advances the arguments of existing theorists (i.e. Guarnieri and Pederzoli, Boigeol, Malleson, Rackley) through a comparative approach and simultaneously recasts the perception of judicial diversity on a value-based approach. By recognizing that judicial diversity is not only a means to an end but also an end in itself, it can be argued that it generates a new perspective to the complex structural and cultural limitations imposed by the appointment process, the legal profession and even the judicial culture which have caused a retreat to a position of passivity, in some jurisdictions, and instead create hope that the best is yet to come.

27) The juridical performativity of rape myths: A discourse analysis of rape court rulings

Kyriaki Charalambous, University of Cyprus

This paper uses performativity theory (Butler 1988; 1993; 2006) and discourse analysis (Lakoff 1998; Krolokke & Sorensen 2006) to analyze the juridical discursivity of gender violence in court rulings on rape. Benedict's (1992) thesis of "rape myths" is reexamined with regards to rape court decisions. Benedict's hypothesis of rape myths, originally applied to press coverage of rape, is reapplied towards a feminist investigation of Cypriot court rulings on rape. The sample includes rape court cases since the 1960's, including cases from different decades, with most of the selected rulings handed down on appeal. As in the case of Benedict's investigation, the focus on rape cases (instead of gender employment discrimination, unequal access to services and goods, marriage and divorce etc) is based on the view that sex crimes have a unique ability to [re]enact gender views and regimes. But whereas Benedict's analysis of cultural texts on rape attributes to "age-old myths" causal agency as mobilizers of beliefs and assumptions, this investigation focuses on (a) rape myths' performativity in discourse (e.g., the discursive construction of the 'light-severe' scaling of rape and rape victim and (b) the juridical specificity of discursive violence (e.g., how sentencing principles of taking consideration of each case's singularity and circumstances is transposed to a scaling of the female victim's sexual 'guiltiness'. The paper argues that rape should be understood specifically albeit singularly as a crime of violence, encroachment of human rights, humiliation and inhuman treatment and that responsibility for the crime should always be attributable to the rapist and never to the victim. The language of court rape rulings needs to take into consideration how gender norms and subject positionings are reenacted in the use of terms such as sexual intercourse, consent, violence, denial, resistance, innocence and guilt, and become more alert to these terms' rendering examinable, assessable and negotiable the human rights, dignity and humanity of women as sexual subjects.

Room 3 (A109)	
Theme: Gender, Attitudes and Professional Identities (GREEK)	

Author(s)	Article title
28) Stavroula Philippou **(Chair)**, Melani Onisiforou, Elena Toumazou, Maria Mavromati, Antonia Panayiotou & Louiza Patsia, *University of Cyprus*	Ρόλος (της) εκπαιδευτικού σε νομικά κείμενα και κείμενα εκπαιδευτικής πολιτικής κατά την Εκπαιδευτική μεταρρύθμιση στην Κύπρο: Απουσίες, εντάσεις, προκλήσεις
29) Andri Andronikou *Frederick University, Cyprus*	Οι αναπαραστάσεις των γυναικών στις έντυπες διαφημίσεις και η επίδρασή τους στην διαμόρφωση αντιλήψεων για το φύλο στους Κύπριους νέους
30) Christos Karampolas *University of the Aegean, Greece*	Διακρίσεις φύλων στο εργασιακό καθεστώς της Κίνας και ο ρόλος της κουλτούρας. Η περίπτωση της Hon-Hai Industry Ltd. Co. - Foxconn

28) Ρόλος (της) εκπαιδευτικού σε νομικά κείμενα και κείμενα εκπαιδευτικής πολιτικής κατά την Εκπαιδευτική μεταρρύθμιση στην Κύπρο: Απουσίες, εντάσεις, προκλήσεις

Stavroula Philippou, Melani Onisiforou, Elena Toumazou, Maria Mavromati, Antonia Panayiotou & Louiza Patsia, University of Cyprus

Όπως κάθε κοινωνικός ρόλος, έτσι και ο ρόλος του/της εκπαιδευτικού στην κοινωνία, κατασκευάζεται και λειτουργεί μέσα στα πλαίσια μιας συγκεκριμένης ιστορικής περιόδου και ανάλογου κοινωνικοπολιτικού συγκειμένου, γι' αυτό και ο «επαγγελματισμός» του/της εκπαιδευτικού έχει οριστεί με ποικιλία τρόπων , αν και συνήθως αντλώντας από ανδροκρατούμενα και ήδη καθιερωμένα επαγγέλματα ως πρότυπα (Hargreaves & Goodson, 1996). Στόχος λοιπόν της παρούσας εργασίας είναι η διερεύνηση του πώς και ποιοι ρόλοι κατασκευάζονται για τον/την εκπαιδευτικό σε νομικά κείμενα και κείμενα εκπαιδευτικής πολιτικής που ίσχυσαν ή δημοσιεύθηκαν από το Υπουργείο Παιδείας και Πολιτισμού (ΥΠΠ) στο πλαίσιο της Εκπαιδευτικής Μεταρρύθμισης του εκπαιδευτικού συστήματος κατά την τελευταία δεκαετία στην Κύπρο. Για την ανάλυση των κατασκευών αυτών υιοθετήθηκαν θεωρητικά και αναλυτικά εργαλεία από την κοινωνιολογική θεωρία του δομικού λειτουργισμού. Ειδικότερα, οι θεωρητικοί του δομικού λειτουργισμού υποστηρίζουν ότι η κοινωνία τείνει προς την ισορροπία και την κοινωνική τάξη. Θεωρούν ότι η κοινωνία είναι ένα σύστημα, στο οποίο διάφοροι θεσμοί, όπως η σχολική εκπαίδευση, και σαφώς προσδιορισμένα επαγγέλματα, είναι σημαντικοί για να λειτουργήσει ισορροπημένα. Υποστηρίζουν ότι για να λειτουργήσει ένας θεσμός πρέπει οι άνθρωποι να «παίξουν» τους ρόλους τους και για να τους μάθουν κρίνεται απαραίτητη η κοινωνικοποίηση και εκπαίδευσή τους σε αυτούς (Κελπανίδης, 2002· Etzioni, 1969· Runté, 1995). Στην περίπτωση των Ελληνοκύπριων εκπαιδευτικών δημοτικής εκπαίδευσης στην Κύπρο, ο Περσιάνης (2006) σημειώνει ότι εντάχθηκαν στη δημόσια υπηρεσία από την αποικιακή κυβέρνηση το 1929 και υποστηρίζει ότι έχουν κατασκευαστεί διάφοροι τύποι/ρόλοι για αυτούς κατά τον εικοστό αιώνα ανάλογα με τις ανάγκες της εκάστοτε κοινωνίας/περιόδου, χωρίς να σημαίνει ότι στοιχεία από περισσότερους από ένα από τους πιο κάτω τύπους δεν απαιτούνται ή προωθούνται ταυτόχρονα μέχρι και σήμερα: του ιερέα δασκάλου, του δασκάλου ηθικού αναγεννητή, του δασκάλου εθνικού αποστόλου και ενεργού πολιτικού παράγοντα, του δασκάλου που συμβάλλει στην οικονομική ανάπτυξη του νησιού, του επαγγελματία δασκάλου. Για την υλοποίηση του στόχου της παρούσας διερεύνησης επιλέγηκαν και έτυχαν ανάλυσης περιεχομένου τρία κείμενα στα οποία γίνονται σαφείς αναφορές σε διαφορετικούς ρόλους των εκπαιδευτικών: οι Περί Στοιχειώδους Εκπαιδεύσεως Κανονισμοί (Νόμος, άρθρο 5,τροποποίηση 2008-2012), η Έκθεση της Επιτροπής Εκπαιδευτικής Μεταρρύθμισης (ΥΠΠ, 2004α) και το Μανιφέστο της ίδιας Επιτροπής (ΥΠΠ, 2004β). Με τα δύο τελευταία σήμανε η έναρξη της Εκπαιδευτικής Μεταρρύθμισης το 2004. Η ανάλυση κατέδειξε, πρώτον, ότι και στα τρία κείμενα απουσιάζουν αναφορές στο θηλυκό γένος. Στο νομικό κείμενο οι αναφορές σε εκπαιδευτικούς γίνονται μόνο με τη χρήση του αρσενικού γένους και συγκεκριμένα με τους όρους «δάσκαλος», «βοηθός διευθυντής», «διευθυντής του σχολείου», «διευθυντής δημοτικής εκπαίδευσης», «οικείος επιθεωρητής» και «επιθεωρητής». Στην

Έκθεση και το Μανιφέστο αναφορές σε εκπαιδευτικούς επίσης γίνονται με χρήση μόνο του αρσενικού γένους π.χ. εκπαιδευτικός, παιδαγωγός, δάσκαλος, καθηγητής. Δεύτερο, όσον αφορά τους ρόλους που διαγράφονται για τους/τις εκπαιδευτικούς, αυτοί κατασκευάζονται ως διαφορετικοί στα κείμενα που αναλύθηκαν. Συγκεκριμένα, στο νομικό κείμενο, ως δάσκαλος ορίζεται «ο εκπαιδευτικός λειτουργός που διορίζεται για υπηρεσία στην Πρωτοβάθμια εκπαίδευση (Δημοτικό, Νηπιαγωγείο ή σχολείο ειδικής αγωγής και εκπαίδευσης) και περιλαμβάνει διευθυντή, βοηθό διευθυντή, δάσκαλο, νηπιαγωγό και δάσκαλο ειδικής εκπαίδευσης» (σ. 1) και έχει κάποια καθήκοντα, όπως το να επιμορφώνεται, να αναπληρώνει οποιαδήποτε διδακτική ώρα χάνεται, να συμπληρώνει, στο τέλος της σχολικής χρονιάς, το ενδεικτικό κάθε μαθητή, να γνωρίζει την προσωπικότητα και τις εκπαιδευτικές ανάγκες των παιδιών και να διασφαλίζει την πειθαρχία των μαθητών. Όσον αφορά την ιεραρχία, παρατηρείται, πως τόσο οι επιθεωρητές όσο και οι διευθυντές βρίσκονται σε πιο ευνοϊκή, για το επάγγελμά τους, θέση εξουσίας, στην οποία υπόκεινται οι «απλοί» δάσκαλοι. Για παράδειγμα, αναφέρεται ότι ο δάσκαλος αναμένεται να «ετοιμάζει βραχυπρόθεσμο προγραμματισμό, εβδομαδιαίο ή δεκαπενθήμερο, ο οποίος θα είναι στη διάθεση του διευθυντή του ή και του επιθεωρητή, όταν του ζητηθεί» (σ.21). Αντίθετα, στα κείμενα εκπαιδευτικής πολιτικής που αναλύθηκαν τέθηκαν επιχειρήματα υπέρ της ανάγκης επαναπροσδιορισμού του ρόλου των εκπαιδευτικών. Στην Έκθεση (2004α) η αναγνώριση της αυτονομίας ή σχετικής αυτονομίας των εκπαιδευτικών στην ανάπτυξη προγραμμάτων σε επίπεδο τάξης και σχολείου αναδεικνύεται ως μέσο επιτυχίας αλλά και ως στόχος της μεταρρύθμισης, νοουμένου ότι μέχρι εκείνη τη στιγμή «ο Κύπριος εκπαιδευτικός δε θεωρείται, δεν αντιμετωπίζεται και δεν επιβραβεύεται ως ένας αυτόνομος ή σχετικά αυτόνομος επαγγελματίας - παιδαγωγός (professional), αλλά περισσότερο ως δημόσιος «υπάλληλος/ λειτουργός», ως διεκπεραιωτής αποφάσεων που παίρνονται από άλλους, ως τεχνοκράτης εκπαιδευτικός» (σ.16). Στο Μανιφέστο (2004β) υποστηρίζεται ότι για τη συγκρότηση της ταυτότητας του εκπαιδευτικού χρειάζεται να συνυπάρχουν διάφοροι ρόλοι όπως αυτοί του ερευνητή, συνεργάτη, καθοδηγητή, αξιολογητή, συντονιστή, συμπαραστάτη, επαγγελματία παιδαγωγού και στοχαστικο-κριτικού εκπαιδευτικού. Από τη σκοπιά της θεωρίας του δομικού λειτουργισμού, διακρίνεται μια σύγκρουση των ρόλων που καλούνται να διαδραματίσουν οι εκπαιδευτικοί εντός και μεταξύ των κειμένων που αναλύθηκαν. Ενώ στα κείμενα της μεταρρύθμισης τονίζεται ο παιδαγωγικός τους ρόλος ως αυτόνομων επαγγελματιών-παιδαγωγών, στο νομικό κείμενο ο ρόλος τους διαγράφεται ως δημοσίων υπαλλήλων, ως ετερόνομων λειτουργών μιας κρατικής γραφειοκρατίας και ιεραρχίας στην οποία αναμένεται να συμμορφώνονται ώστε να λειτουργεί το εκπαιδευτικό σύστημα. Φαίνεται να επιβεβαιώνεται και κατά την περίοδο αυτή αυτό που παρατηρεί γενικότερα η Κουτσελίνη (2009) ότι «ο εκπαιδευτικός έχει να αντιμετωπίσει αντιφατικές καταστάσεις όπως για παράδειγμα: να παίρνει καίριες αποφάσεις σε μικροεπίπεδο αλλά να λογοδοτεί σε μακροεπίπεδο, εθνικό ή κοινοτικό» (σ. 160). Ο παιδαγωγικός ρόλος τον οποίο οι εκπαιδευτικοί αναμένεται να έχουν ασκούν συχνά συγκρούεται με το ρόλο τους ως κρατικοί λειτουργοί, όταν οι αποφάσεις της γραφειοκρατίας στην οποία υπηρετούν, συγκρούονται με γνώσεις και αρχές της παιδαγωγικής επιστήμης (Ξωχέλλης, 2006). Η συγκεντρωτική κρατική πολιτική δεν αφήνει περιθώρια αυτονομίας στους/στις εκπαιδευτικούς, αλλά «δημιουργεί αλλοτριωμένους εκτελεστές σχεδίων που άλλοι έχουν χαράξει» (Apple, 2001, στο Βαρσαμίδου & Ρες, 2007, σ.2). Επομένως, η αυτονομία τους ουσιαστικά είναι σχετική αυτονομία, αφού το κράτος, ενώ αποκεντρώνει εξουσίες ταυτόχρονα ασκεί έλεγχο σε άλλες. Σύμφωνα με τον Gambie (1994), «το κράτος προχωρά ταυτόχρονα μπρος και πίσω. Μη παρεμβατικό και αποκεντρωμένο σε κάποιες περιοχές το κράτος γίνεται πολύ παρεμβατικό και συγκεντρωτικό σε άλλες» (σ. 36, όπως αναφέρεται στο Μούτσιος 2001, σ. 25). Συμπερασματικά, η θεωρία του δομικού λειτουργισμού αναδεικνύει πως στο νομικό κείμενο προκρίνεται μια συγκεντρωτική πολιτική για χάρη της διατήρησης της ισορροπίας μιας πατριαρχικής κοινωνίας εντός της οποίας το κράτος, συναποτελούμενο από άνδρες-λειτουργούς, κατέχει κεντρική θέση για τη λειτουργία της. Αυτό βρίσκεται σε ένταση με μια πολιτική «αποκέντρωσης» με την έννοια της αυτονομίας των εκπαιδευτικών, όπως απαντάται στα δύο κείμενα εκπαιδευτικής πολιτικής. Εντούτοις, τα δύο αυτά κείμενα ταυτόχρονα επιβεβαιώνουν το κράτος μια και παραμένει κεντρικό στη διαδικασία αυτή: είναι το ίδιο που παραχωρεί, επιβάλλει την αυτονομία ως συστατικό στοιχείο του επαγγέλματος και είναι το ίδιο που εξακολουθεί να εννοιολογεί το επάγγελμα ως αρσενικό. Οι διαφορετικές τοποθετήσεις των εκπαιδευτικών απέναντι σε αυτή την αυτονομία (Philippou et al., 2014), αλλά και οι τρόποι με τους οποίους κείμενα και πρακτικές της Εκπαιδευτικής Μεταρρύθμισης που ακολούθησαν περιόρισαν το περιεχόμενο της επαγγελματικής αυτονομίας των εκπαιδευτικών σε ζήτημα αυτό-διακυβέρνησης (Kontovourki et al., under review), αποτελούν προκλήσεις προς μελλοντική διερεύνηση, αλλά και σημεία κριτικής συζήτησης της θεωρίας του δομολειτουργισμού ως επαρκούς στην ερμηνεία κοινωνικών φαινομένων. Όταν επιτελείται μια εκπαιδευτική μεταρρύθμιση ενός συγκεντρωτικού εκπαιδευτικού

συστήματος χρειάζεται προσεκτική διερεύνηση του συγκειμένου, συμπεριλαμβανομένης και της έμφυλης διάστασης της κρατικής εξουσίας: σε ποιο βαθμό όντως μπορεί το κράτος να «μεταρρυθμίσει» τη σχολική του εκπαίδευση, όταν η μεταρρύθμιση επαγγέλλεται τη συρρίκνωσή του;

29) Οι αναπαραστάσεις των γυναικών στις έντυπες διαφημίσεις και η επίδρασή τους στην διαμόρφωση αντιλήψεων για το φύλο στους Κύπριους νέους

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Ως γνωστόν, τα Μέσα Μαζικής Ενημέρωσης, λειτουργούν μαζί με την οικογένεια, το σχολείο κ.α. ως σημαντικός παράγοντας κοινωνικοποίησης, με επίδραση στη διαμόρφωση των ρόλων των φύλων . Ωστόσο, τα ΜΜΕ από μόνα τους δεν είναι αποκλειστικά υπεύθυνα για τη διαμόρφωση των αναχρονιστικών, πατριαρχικών, έμφυλων ρόλων παρ όλο που η έντυπη διαφήμιση παράγει και αναπαράγει στερεότυπες αξίες, μεταφέρει σύμβολα με τόση ευχέρεια και ναρκωτική πειστικότητα ώστε αδιαμαρτύρητα πολλές φορές δεχόμαστε το ψέμα σαν γεγονός και το μύθο σαν πραγματικότητα, τα οποία εν τέλει ενσωματώνονται σε κάθε μόριο της κοινωνίας. Τα ΜΜΕ διαδραματίζουν σημαντικό ρόλο στο τρόπο που το κοινό θα χρησιμοποιήσει τις πληροφορίες και θα σκεφτεί για τα δυο φύλα και ποιο συγκεκριμένα για το: Τι σημαίνει να είσαι γυναίκα ή άνδρας; Ποιοι είναι οι ρόλοι του φύλου σου στη δημόσια και ιδιωτική σφαίρα; Πως καθορίζεται η σεξουαλικότητα, η πατρότητα, η μητρότητα; και Τι θεωρείτε φυσικό, κανονικό, αποδεκτό, επιθυμητό; Σε πολλές χώρες του κόσμου οι απαντήσεις σε αυτά τα ερωτήματα προωθούν περιορισμένες και προκατειλημμένες αντιλήψεις για τις γυναίκες μιας και παρουσιάζονται συνήθως μ' έναν συμβατικό τρόπο, ορίζονται σε σχέση με κάποιον άνδρα, είναι παθητικές, αναποφάσιστες, εξαρτημένες, υποταγμένες, νοικοκυρές, διακοσμητικά στοιχεία ,μητέρες και σεξουαλικά αντικείμενα. Αναδεικνύονται ως πλάσματα μικρότερης νοημοσύνης , ως άτομα με περιορισμένα ενδιαφέροντα που προορισμός τους είναι ο γάμος, το σπίτι και η μητρότητα. Αντίστοιχα οι άνδρες εμφανίζονται γεμάτοι αυτοπεποίθηση, τολμηροί, ριψοκίνδυνοι, επιτυχημένοι, κομψοί, ευτυχισμένοι και καλοντυμένοι ενώ απεικονίζονται κυρίως ως επιτυχημένοι επαγγελματίες σύζυγοι, πατέρες και αθλητικοί τύποι. Σκοπός της παρούσας έρευνας ήταν η διερεύνηση της συμβολής της έντυπης διαφήμισης στην κατασκευή και ανάπτυξη στερεότυπων προτύπων και ρατσιστικών συμπεριφορών ανάμεσα στα δυο φύλα στους κύπριους νέους φοιτητές από 18-25 ετών και πραγματοποιήθηκε στα πλαίσια της εκπόνησης του μεταπτυχιακού τίτλου σπουδών «Φύλο και Νέα Εκπαιδευτικά και Εργασιακά Περιβάλλοντα στην Κοινωνία της Πληροφορίας» του Πανεπιστημίου Αιγαίου. Σημαντικά ερωτήματα που επιχείρησε να απαντήσει η έρευνα ήταν: α) Αν ο τρόπος που συλλαμβάνεται, παρουσιάζεται και ερμηνεύεται η εικόνα των γυναικών στις έντυπες διαφημίσεις δημιουργούν ή όχι κοινωνικές, πολιτικές και πολιτισμικές επιπτώσεις στους νέους; β) Αν οι αναπαραστάσεις των γυναικών στις έντυπες διαφημίσεις αντικατοπτρίζουν ή όχι τις κυρίαρχες, πατριαρχικές ιδέες και αξίες της Κυπριακής κοινωνίας; Και αν ναι τι και ποιους εξυπηρετούν; γ) Πρέπει; και αν ναι, προς πια κατεύθυνση και σε ποιο βαθμό η έντυπη διαφήμιση μπορεί να εξαλείψει τις στερεοτυπικές και υποτιμητικές εικόνες των γυναικών προωθώντας την ισότητα των φύλων. Η ερευνητική μεθοδολογία που χρησιμοποιήθηκε ήταν ποσοτική ενώ η ερευνητική στρατηγική που επιλέχτηκε ήταν η δειγματοληψία κατά στρώματα. Το εργαλείο συλλογής στοιχείων που χρησιμοποιήθηκε είχε την μορφή τυποποιημένου αυτοσυμπληρούμενου ερωτηματολογίου. Αρχικά έγινε μια πιλοτική φάση ελέγχου όπου δόθηκαν 15 ερωτηματολόγια σε άτομα που ανήκουν στην ερευνητική ομάδα στόχου και στη συνέχεια διοχετεύθηκαν από χέρι σε χέρι σε 200 φοιτητές που προέρχονταν από Ιδιωτικά και Κρατικά Πανεπιστήμια ,εφόσον σύμφωνα με το Παρασκευόπουλο (1993) «στις περισσότερες έρευνες στο χώρο των κοινωνικών επιστημών ένα δείγμα 150-250 ατόμων φαίνεται να είναι αρκετό». Η ανάλυση των δεδομένων έγινε μέσω του στατιστικού προγράμματος S.P.S.S. Όπως διαπιστώθηκε: 1) Οι γονείς τους ασχολούνται σε επαγγέλματα με βάση το φύλο τους , η μητέρα περνάει τις περισσότερες ώρες στην κουζίνα και είναι υπεύθυνη για τα καθημερινά ψώνια ενώ ο πατέρας περνάει τις περισσότερες ώρες στο καθιστικό. Οι μητέρες βρίσκονται σε χαμηλότερες βαθμίδες της εκπαίδευσης σε σχέση με τους πατεράδες τους οι οποίοι εργάζονται περισσότερο, 2) Δεν αποδέχονται καθόλου την επαγγελματική ενασχόληση σε επαγγέλματα που αποκλίνουν από το φύλο τους, 3) Θεωρούν ότι ένα σημαντικό πράγμα στην ζωή των ανδρών είναι να αποκτήσουν χρήματα και μετά το επάγγελμα ενώ των γυναικών η εξωτερική εμφάνιση και μετά η μητρότητα, 4) Θεωρούν ότι το κυριότερο στοιχείο που αναζητούν οι άνδρες από τις γυναίκες είναι η εξωτερική εμφάνιση, 5) Οι γυναίκες ερωτώμενες θεωρούν ότι το σημαντικότερο πράγμα που αναζητούν από τους άνδρες είναι η Προσωπικότητα ενώ οι άνδρες ερωτώμενοι ανέφεραν ότι οι γυναίκες αναζητούν

τα Χρήματα, 6) Θεωρούν ότι ο κυριότερος λόγος που οι άνδρες οδηγούνται στο γάμο είναι η ωριμότητα ενώ για τις γυναίκες η απόκτηση παιδιών, 7) Θεωρούν ότι η έντυπη διαφήμιση προβάλλει κυρίως την εξωτερική εμφάνιση των γυναικών (όμορφο πρόσωπο – λεπτό – γυμνό σώμα) , ότι δεν προβάλλεται η προσωπικότητα τους και ότι ο τρόπος προβολής των γυναικών τις υποβαθμίζουν (χαμηλό πνευματικό επίπεδο), 8) Θεωρούν ότι η έντυπη διαφήμιση προβάλλει για τους άνδρες την επαγγελματική τους επιτυχία, δύναμη και εξουσία, 9) Θεωρούν ότι οι εικόνες αυτές επηρεάζουν τις επιλογές και την συμπεριφορά τους και 10) Θεωρούν ότι ο τρόπος που παρουσιάζονται οι γυναίκες επηρεάζει τον τρόπο που τους συμπεριφέρνονται, ότι αυτή η προβολή συμβάλλει στην ανισότητα και ότι η διαφήμιση αντικατοπτρίζει τις αξίες μιας κοινωνίας. Επομένως, η έντυπη διαφήμιση αντικατοπτρίζει τις κυρίαρχες, πατριαρχικές ιδέες και αξίες της κυπριακής κοινωνίας, προσδιορίζοντας κοινωνικές νόρμες και απαιτούμενες στερεοτυπικές συμπεριφορές. Η επίδραση της μετάδοσης αυτών των στερεότυπων μηνυμάτων, περνάει λανθασμένα μηνύματα τα οποία επηρεάζουν με αρνητικό τρόπο τόσο το πως σκέφτονται και φέρονται οι άντρες στις γυναίκες, στο πως σκέφτονται οι γυναίκες για τον εαυτό τους όσο και πως τις αντιμετωπίζει η κοινωνία γενικότερα. Χρειάζεται επομένως εκσυγχρονισμός των θεσμών στη κρατική εποπτεία και στο νομοθετικό πλαίσιο του περιεχομένου των διαφημίσεων, πληροφόρηση και ευαισθητοποίηση , εκσυγχρονισμός στη παιδεία και στην έρευνα, χρηματοδοτικοί πόροι και αξιοποίηση Ευρωπαϊκών Προγραμμάτων. Τα ΜΜΕ έχουν τεράστια εξουσία και δύναμη στην διαμόρφωση συνειδήσεων, στάσεων, αντιλήψεων. Χρειάζεται μια συλλογική και αλληλένδετη προσπάθεια από τους κύριους φορείς κοινωνικοποίησης του ατόμου, τα μέσα ενημέρωσης, την οικογένεια και το σχολείο. Οι φορείς αυτοί συμβάλλουν στη διαμόρφωση του τρόπου, με τον οποίο τα άτομα αντιλαμβάνονται την πραγματικότητα, υποβάλλουν κατευθυντήριες αρχές συμπεριφοράς και μοντέλα ρόλων για όλη την κοινωνία και επηρεάζουν τους τρόπους της κοινωνικής συμπεριφοράς. Χρειάζεται επιμονή, διαρκή προσπάθεια, παρότρυνση, επιστημονική κατεύθυνση και συνδρομή τόσο της πολιτείας όσο και των κοινωνικών εταίρων γιατί η ανισότητα γένους δεν είναι απλά ένα "θηλυκό" ή οριακό ζήτημα, αλλά ένα κρίσιμο πρόβλημα για την κοινωνία συνολικά.

30) Διακρίσεις φύλων στο εργασιακό καθεστώς της Κίνας και ο ρόλος της κουλτούρας. Η περίπτωση της Hon-Hai Industry Ltd. Co. – Foxconn

Christos Karambolas, University of the Aegean, Greece

Σκοπός της εν λόγω ερευνητικής προσπάθειας είναι η διερεύνηση και αποσαφήνιση των ανισοτήτων στον χώρο εργασίας που υφίστανται στην αγορά εργασίας της Κίνας με κριτήριο το φύλο. Εξετάζουμε ποιό είναι το εργασιακό καθεστώς στην Κίνα από νομικής άποψης καθώς και ποιά είναι η κοινωνική θέση της γυναίκας στην εργασία της Κίνας καθώς και ποιά είναι η σχέση της γυναίκας εργαζόμενης στην Κίνα σε σχέση με αυτή που συνηθίζεται για τον αντίστοιχο ανδρικό πληθυσμό. Θα μελετήσουμε κατά πόσο επηρεάζεται ή εναρμονίζεται το κινέζικο εργατικό δίκαιο με τις παγκόσμιες νόρμες και ήθη καθώς και τα κενά εφαρμογής -αν υφίστανται- του εργατικού δικαίου στην Κίνα. Τα τελευταία χρόνια έχουν διεξαχθεί πολλές έρευνες στον τομέα της ισότητας των δύο φύλων στην εργασία της Κίνας. Θα προσπαθήσουμε να διερευνήσουμε θεωρητικά σε αυτή την ερευνητική προσπάθεια αν αυτή η νομικά κατοχυρωμένη ισότητα των φύλων στην εργασία υφίσταται πραγματικά στην εργασιακή πράξη. Επίσης θα προσπαθήσουμε να αποσαφηνίσουμε το ρόλο της κουλτούρας στην πιθανή διαμόρφωση τάσεων διακρίσεων των φύλων στην εργασία της Κίνας. Ποιοί είναι οι κοινωνικοί ή ηθικοί παράγοντες που ωθούν στην υποβάθμιση του ρόλου της γυναίκας ως ενεργούν μέλος της παραγωγικής διαδικασίας; Οι εργασιακές ευκαιρίες για ανέλιξη καθώς η δυνατότητα συμμετοχής στη λήψη αποφάσεων είναι ίδιες για τα δύο φύλα; Επιτρέπεται να φτάσουν οι γυναίκες εργαζόμενες στην Κίνα σε υψηλόβαθμες εργασιακές θέσεις - θέσεις υψηλών ευθυνών και αντίστοιχου κοινωνικού κύρους; Στόχος της συγκεκριμένης ερευνητικής προσπάθειας είναι η ανάλυση των ανωτέρω παραγόντων μέσα από την αποσαφήνιση των αιτίων -κυρίως κοινωνικών και νομικών- που οδηγούν πιθανώς στην εφαρμογή διακρίσεων των φύλων στο εργασιακό καθεστώς της Κίνας, καθώς και τη διερεύνηση του ρόλου της γυναίκας στην εργασία. Θα μελετήσουμε το παράδειγμα της Hon-Hai Industry Ltd. Co. -Foxconn που το 2010 ήρθε αντιμέτωπη με αλλεπάλληλες αυτοκτονίες εργαζόμενων της, εξαιτίας των οποίων κατηγορήθηκε για την οργανωσιακή της κουλτούρα και την ευρύτερη εθνική κουλτούρα που εσωκλείει την ενδότερη επιχειρησιακή της, και προκάλεσε την δημόσια κατακραυγή για το γεγονός. Η Hon-Hai Industry Ltd. Co. -Foxconn αποτελεί στις μέρες τον μεγαλύτερο παραγωγό ηλεκτρονικών ειδών στον κόσμο απασχολώντας 2.450.000 εργαζόμενους στον τομέα της συναρμολόγησης και παράγει περισσότερο από το 50% της παγκόσμιας παραγωγής ηλεκτρονικών ειδών

ετησίως. Πολλές φορές η Hon-Hai Industry Ltd. Co. -Foxconn έχει κατηγορηθεί από διεθνής οργανισμούς για βάναυση συμπεριφορά εναντίων εργαζόμενών της. Το ίδιο το νομικό πλαίσιο της Κίνας έχει ενοχοποιηθεί ότι αφήνει κενά που επιτρέπουν σε επιχειρηματικούς κολοσσούς παγκόσμιας κλάσης όπως η Foxconn, την εφαρμογή βίαιων πρακτικών καθώς και απροκάλυπτων διακρίσεων έναντι των γυναικών. Θα προσπαθήσουμε να αποσαφηνίσουμε κατά πόσο οι ανωτέρω πρακτικές συμβαίνουν και ποιά είναι η ευθύνη του νόμου της Κίνας έναντι αυτών των πρακτικών. Θα μελετήσουμε τον ρόλο της γυναίκας ως εργαζόμενης στην εν λόγω εταιρία και θα προσπαθήσουμε να βρούμε τα κοινωνικά και ηθικά - με την έννοια κυρίως του έθους- κριτήρια που κρύβονται πίσω από την πιθανή υποβάθμιση του ρόλου της γυναίκας στο εργασιακό καθεστώς της Κίνας. Η εν λόγω ερευνητική προσπάθεια είναι βασισμένη σε δευτερογενή ερευνητικά δεδομένα που αφορούν το ζήτημα των διακρίσεων των φύλων σε εργασιακά περιβάλλοντα. Η ερευνητική αυτή προσπάθεια αποτελεί μία θεωρητική ανάλυση των δευτερογενών στοιχείων που υπάρχουν στη διεθνή βιβλιογραφία παρέχοντας σαφή θεωρητικά συμπεράσματα για το ρόλο της γυναίκας στην κυρίως παραγωγή της Κίνας καθώς διευκρινίζει αν υφίστανται σαφής διακρίσεις των γυναικών έναντι των ανδρών στην εν λόγο χώρα. Έγινε προσπάθεια καταγραφής, αξιολόγησης και κριτικής ανάλυσης όλων των διαθέσιμων πληροφοριών που συλλέχθηκαν από όργανα μέτρησης, οργανωσιακές πρακτικές, στατιστικά δεδομένα και έρευνες δημοσιευμένες στα μέσα μαζικής ενημέρωσης και σε επιστημονικά περιοδικά και βιβλιογραφικές αναφορές. Τα συμπεράσματα που καταλήγουμε είναι αποτέλεσμα κριτικής ανάλυσης όλων των πληροφοριών που συλλέχτηκαν και αφορούσαν στο ιστορικό του εν λόγω θέματος. Η μελέτη της περίπτωσης της εταιρίας Hon-Hai Industry Ltd. Co. -Foxconn αποτελεί μία ερευνητική προσπάθεια θεωρητικής κάλυψης του φαινομένου καθώς δεν μπορούμε να έχουμε πρόσβαση σε πρωτογενή ερευνητικά στοιχεία από την εν λόγω εταιρία. Καταλήγουμε σε συμπεράσματα με τη βοήθεια της ανάλυσης του εργασιακού πλαισίου της Κίνας όπως αυτό διαμορφώνεται στις μέρες μας ώστε να αναλύσουμε το ρόλο των φύλων για την κοινωνία της Κίνας ως προς την εργασία. Στην ανάλυση του ρόλου της κουλτούρας - τόσο της εθνικής όσο και της επιχειρησιακής της Foxconn- θα μας βοηθήσει τόσο η θεωρία του Hofstede (1980) όσο και η θεωρία της GLOBE (Global Leadship and Organizational Effectiveness) η οποία διερευνά τη σχέση μεταξύ κοινωνικής κουλτούρας και οργανωσιακής κουλτούρας σε 62 χώρες (House et Al., 1999) σε σχέση με συγκεκριμένες διαστάσεις κουλτούρας.

Closing Symposium on Domestic Femicide
(17.00-18.00)

Room 1 (A009)
Femicide in Cyprus: An empirical study of lethal domestic violence 2001-2014
(ENGLISH)
Prof. Andreas Kapardis, Department of Law, University of Cyprus Maria Konstantinou, Research Assistant Chairing: Prof. Mary Koutselini
The paper first contextualizes femicide in the broader context of domestic violence, serious crime, homicide, and gender and serious offending in the Republic of Cyprus. It then goes to report femicide offence, offender, victim and orphans' characteristics from a recently-completed qualitative study of eighteen cases. Finally, attention turns to the policy and research implications of the findings with emphasis on lethal domestic violence prevention and better support of the orphans involved.

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Nobel Prize Call to Action on Power of Education for Peace

On 10 October, the Nobel Peace Prize 2014 was awarded jointly to Kailash Satyarthi and Malala Yousafzay *"for their struggle against the suppression of children and young people and for the right of all children to education."* This Award pays tribute to the outstanding commitment of Kailash Satyarthi and Malala Yousafzay to promote education as a basic human right for all and to the unique courage that they have brought to taking this forward.

"The award of the Peace Prize to these two ardent defenders of education sends out a resounding message to the world on the importance of education for building peaceful and sustainable societies," said Irina Bokova, the UNESCO Director-General. This is especially important today, when some 58 million children are out of school, more than half are girls -- and close to the same number of children are out of secondary school, and as schools are being increasingly attacked. These developments throw a shadow over the sustainable development of entire societies, as countries accelerate to meet the Millennium Development Goals and the Education for All objectives by 2015.

This Nobel Peace Prize recognizes the power of education for peace. Education is essential for human dignity and fulfilment, for more resilient societies, and for inclusive sustainable development. These are the foundations for lasting peace, as expressed in the UNESCO Constitution, almost 70 years ago. *"Education is a force for teaching respect and tolerance, for deepening mutual understanding and for building new bridges of dialogue, as well as for eradicating poverty,"* said the UNESCO Director-General. *"The strongest foundation for peace lies in respect for the equal dignity of every girl and boy, every woman and man, and this is why education is so essential."*

UNESCO works closely with both Nobel laureates. Kailash Satyarthi has been at the forefront of the global movement to end child slavery and exploitative child labour since 1990. As founder and president of the Global Campaign for Education and of the Global March Against Child Labour, he has worked with passion and courage to fulfil every child's right to education. UNESCO has supported the work of Malala Yousafzay, in the struggle to promote access to quality education for all, especially girls. Promoting girls education is a priority of all UNESCO action, as the most powerful positive transformational force for more just and inclusive societies. This is the goal of the Malala Fund for Girls' Education, launched by UNESCO and the Government of Pakistan, working through teacher training, community advocacy and gender sensitive education to advance girls' education.

To these ends, UNESCO is also working across the world to strengthen the protection of schools in situations of conflict, most recently to support implementation of United Nations Security Council Resolution 1998 (2011), including through the 2014 Field Guidance Note on Security Council Resolution 1998. *"I see this as the Nobel Peace Prize for education, a Prize for girls education -- all girls and boys must be in school, they should not be married off, not working, not traded commodities,"* said Irina Bokova. *"This is why education must stand at the heart of the new global sustainable development agenda that States are shaping to follow 2015 – because quality education and lifelong learning for all is the strongest force for the sustainability of all development and for lasting foundations for peace,"* she continued.

In the 1990's, Mr. Satyarthi founded Bachpan Bachao Andolan (Save Childhood Movement) to focus on child labor as a human rights issue, not just a problem related to welfare or charity. He then connected his movement with efforts to achieve Education for All. So far his organization has freed more than 80,000 children from servitude and successfully re-integrated them into society through education. In 2001, Mr. Satyarthi had led the campaign Fundamental Right to Education - a 15,000 km. march across India that led to a constitutional amendment and an Act of Parliament called The Right of Children to Free and Compulsory Education. He has long worked with UNESCO and served on the Board of the Global Education Partnership. Malala Yousafzay has become famous for her activism for girls education, especially around her home in the Swat Valley of Pakistan, where the local Taliban had banned girls from attending school. In 2009, at the age of 11, she started to campaign for education, appearing in the media worldwide. A year later, a gunman boarded her school bus, asked for her by name, then shot her three times. The attack nearly killed Malala. After her condition stabilized, she was sent to a hospital in Birmingham UK for rehabiliation. That is where she now lives, attends school and continues to speak out for girls' education. UNESCO and the Government of Pakistan have established a fund in her name to finance programmes to improve girl's education (http://en.unesco.org/)