

HI RA

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IDEA & YOUTH FOUNDER: **YOUSSEF GRANT**

5

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القائم بأعمال عميد كلية الاقتصاد والعلوم السياسية، جامعة القاهرة، ووكيل الكلية لشئون التعليم والطلاب
طيور تأتي وتروح.. تذهب وتغادر.. تنطلق وتحط..
منها من أعد العدة وحدد الوجهة واختار الصحبة..
فيروح بحثاً عن الدفء والرغد والأمان ثم يعود أدراجه..
ومنهم من يقرر الذهاب ولا يأخذ بالأسباب فيجابه الصعاب..
يضل الطريق أو يفقد الأصحاب أو يسقط في الشباك..
وهكذا هم البشر ارتبطوا بظاهرة الهجرة منذ الأزل، ومن هنا ظهرت الحاجة لدراساتها، وتحليلها، واتخاذ
القرارات بشأنها..
فهنيئاً لوحدة دراسات الهجرة بالكلية إصدار المجلة الغراء "هجرة".
مع أرق تحياتي - حنان محمد علي



أ.د. عادل رجب - نائب رئيس مجلس الإدارة

نائب وزير السياحة والآثار الأسبق، ومدير مركز بحوث ودراسات الهجرة
اليوم تولد أول مجلة طلابية شبابية بداية من الفكرة والاسم والتصميم والموضوع
تناقش قضايا الهجرة سلبياتها وإيجابياتها وتعكس آراء الشباب وطموحاتهم المستقبلية. سعيدة
بفريق العمل وأحييهم على جهودهم



MR. CARLOS OLIVER CRUZ

Cheif of Mission of the International Organization for Migration in Egypt

Congratulations to the students of the Faculty of Economics & Political Science for the launch of Hijra Magazine in partnership with Cairo University & the International Organization for Migration (IOM) in Egypt. This milestone represents a significant step towards more impactful research and knowledge exchange in the field of migration. We look forward to a continued partnership and enhanced collaboration and initiatives to address migration challenges.



السفيرة. نائلة جبر

رئيس اللجنة الوطنية التنسيقية لمكافحة ومنع الهجرة غير الشرعية والاتجار بالبشر
سعيدة بالتواصل مع الشباب عن طريق مجلة "هجرة" التي تقدم نموذجاً مبتكراً للحوار الموضوعي ...
فكر جديد يطرح القضية بكافة أبعادها ... يضع تصورات للحلول والبدائل.
ونحن في إطار اللجنة الوطنية التنسيقية لمكافحة ومنع الهجرة غير الشرعية والاتجار بالبشر على أتم
استعداد لنكون طرفاً في هذا الحوار البناء لرفع الوعي عن مخاطر الهجرة غير الشرعية والتنويه عن
الأنشطة المتاحة التي تمثل فرص عمل للشباب المصري.
فقضية الهجرة اليوم وغداً قضية الساعة في كثير من بلدان العالم النامي .. فلنبداً حوارنا.



أ.د. أماني مسعود



رئيس قسم العلوم السياسية، كلية الاقتصاد والعلوم السياسية بجامعة القاهرة

كشعاع الشمس في يوم ممطر، تجيء مجلة هجرة لتضيف أيقونة جديدة إلى إبداعات كلية الاقتصاد والعلوم السياسية/ جامعة القاهرة.

فبدعم لانهاى من وحدة الهجرة، أستاذة كلية الاقتصاد وجامعة القاهرة، والمؤسسات المتخصصة، والشخصيات العامة، سعى الشباب لإصدار العدد الاول للمجلة فى يونيو 2024 والتي لاتسد فقط فجوة معرفية فى قضية الهجرة، بل تعكس رؤية شبابية متماسكة للتعاطى مع أبعاد وقضايا الهجرة. لقد حان الوقت أن نفتخر بشبابنا الذين بمجلتهم صاروا كشعاع نور فى نهاية نفق المعرفة.

أ.د. ماجد عثمان



وزير الاتصالات وتكنولوجيا المعلومات الأسبق بجمهورية مصر العربية

سعيد جدا بظهور مجلة هجرة ليس فقط لأنها تتناول موضوع على قدر كبير من الأهمية لمصر وللمنطقة العربية والتي بها أكبر عدد من المهاجرين مقارنة بباقي مناطق العالم، ولكن سعادتي مضاعفة لأن أصحاب هذا المحتوى الفكري هم الشباب المعلق عليهم الآمال لصناعة مستقبل أفضل. تقديري لهم وشكر خاص للأستاذة الدكتورة عادلة رجب لتمكين الشباب من التأثير في السياسات العامة وفي الشأن العام.

أ.د. ممدوح إسماعيل



وكيل الكلية لشئون خدمة المجتمع وتنمية البيئة، كلية الاقتصاد والعلوم السياسية، جامعة القاهرة

يشرفني المشاركة في أول مجلة طلابية متخصصة في الهجرة، وأثنى على الجهد المبذول من كل القائمين على وحدة دراسات الهجرة بالكلية بتنسيق متفرد من الأستاذة الدكتورة/ عادلة رجب وفريق عملها المتميز، وشراكة واعية من المنظمة الدولية للهجرة. ويتبدى جلياً من رؤية ورسالة المجلة أنها تستهدف تسليط الضوء على مؤشرات رصد وقياس الهجرة في سياق أهداف التنمية المستدامة ورؤية مصر ٢٠٣٠، من خلال تحليل الموقف الخاص بالهجرة عمومًا، والهجرة غير النظامية خصوصًا على كافة المستويات دوليًا، ومحليًا، وتصميم البدائل وتقييمها، وتقديم التوصيات والمقترحات التشغيلية بما يدعم صناع القرار في تجويد سياسات الهجرة في مصر. وبهذا، تسهم المجلة بحق في صقل الشخصية المتكاملة للطلاب، بدلاً من الانغماس في التعليم النظامي فقط، بما ينعكس في تنمية معارفه، وبناء قدراته ومهاراته، وتغيير اتجاهاته. وتتضمن المجلة كذلك أبواباً فريدة متضمنة في قضايا الهجرة من قبيل تمكين المرأة، وذوي الإعاقة، والفئات الأكثر احتياجاً عمومًا.

وختامًا، أتقدم بالتهنئة للقائمين على المجلة بمناسبة صدور العدد الأول من هذه المجلة الواعدة، متمنيًا لهم كل توفيق وتقدم في خدمة كليتنا الأثيرة... كلية الاقتصاد والعلوم السياسية، وجامعتنا الرائدة... جامعة القاهرة، ووطننا الحبيب... مصر.

أ.د. كمال سليم



القائم بأعمال رئيس قسم الحوسبة الاجتماعية، كلية الاقتصاد والعلوم السياسية، جامعة القاهرة

هجرة الإنسان وانتقاله من بيئته الأصلية لبيئة أخرى سواء طوعية- سعيا للعيش في ظروف اجتماعية أو اقتصادية أفضل، أو قسرا- هربا من الحروب والكوارث والصراعات العرقية، هي ظاهرة متأصلة في المجتمعات البشرية منذ نشأتها الأولى، وليس خافيا على المهتمين والباحثين كم التراكم المعلوماتي والمعرفي الهائل عن هذه الظاهرة ومسبباتها ونتائجها، فضلا عن كونها مجالا خصبا وواعدة لدراسات مستقبلية تتبنى منهجيات النمذجة والمحاكاة والحوسبة الاجتماعية. وإني وقد شرفت بعضوية مجلس التحرير أتمنى كل النجاح والتوفيق لمجلة هجرة ولكل القائمين عليها.

يوسف جرانت يونان



المؤسس الشبابي وصاحب فكرة هـ ج رة - طالب علوم سياسية بكلية الاقتصاد والعلوم السياسية، جامعة القاهرة

إلى قرائنا الأعزاء،

يسرني ويسعدني أن أقدم لكم مجلة "هـ ج رة"، أول مجلة إلكترونية شبابية متخصصة في قضايا الهجرة.

"هـ ج رة" ليست مجرد مجلة؛ إنها مشروع طموح بدأ بفكرة وسرعان ما تحول إلى منبر يهدف إلى تقديم فهم أعمق وشامل لأحد أهم القضايا العالمية التي تؤثر في حياتنا اليومية، إذ باتت قضية تتجاوز الحدود والثقافات والأديان وشمل تأثيرها الفرد والمجتمع على حد سواء. وفي ضوء تزايد التحديات والتغيرات العالمية، نجيب نحن لنسلط الضوء على هذه القضايا من منظور شبابي جديد ومبتكر، يجمع بين التحليل الأكاديمي والرؤية العملية.

لقد عملنا بجد مع فريق متميز من الشباب الطموح والمبدع، بالتعاون مع أستاذة مرموقين وخبراء في مجالات متعددة، لنقدم لكم محتوى ثريًا ومتعدد الجوانب. نشكر بشدة الرعاية والإشراف الكريمين من قبل الجهات العريقة التي دعمتنا وأتاحت لنا الفرصة لتحقيق هذا الحلم فلولاكم ما كنا هنا، وأخص بالذكر جميع أستاذتي أعضاء هيئة التحرير أولئك الذين أثروا المجلة وأضافوا لي الكثير على المستوى الشخصي والأكاديمي.

أخيرًا، أود أن أشكر جميع من ساهم في إطلاق هذا المشروع، وأدعوكم جميعًا للانضمام إلينا في هذه الرحلة المثيرة... دعونا نبدا عصرًا جديدًا للكتابة.

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Breaking News

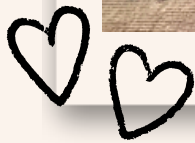
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Note

This magazine expresses the opinions of its editors and does not necessarily reflect the views of the editorial board or its founding members.

"Among the red threads: The Migrant Woman Rises"

BY: **MAGY REMON KAMEL** - 2ND LEVEL- ECONOMICS

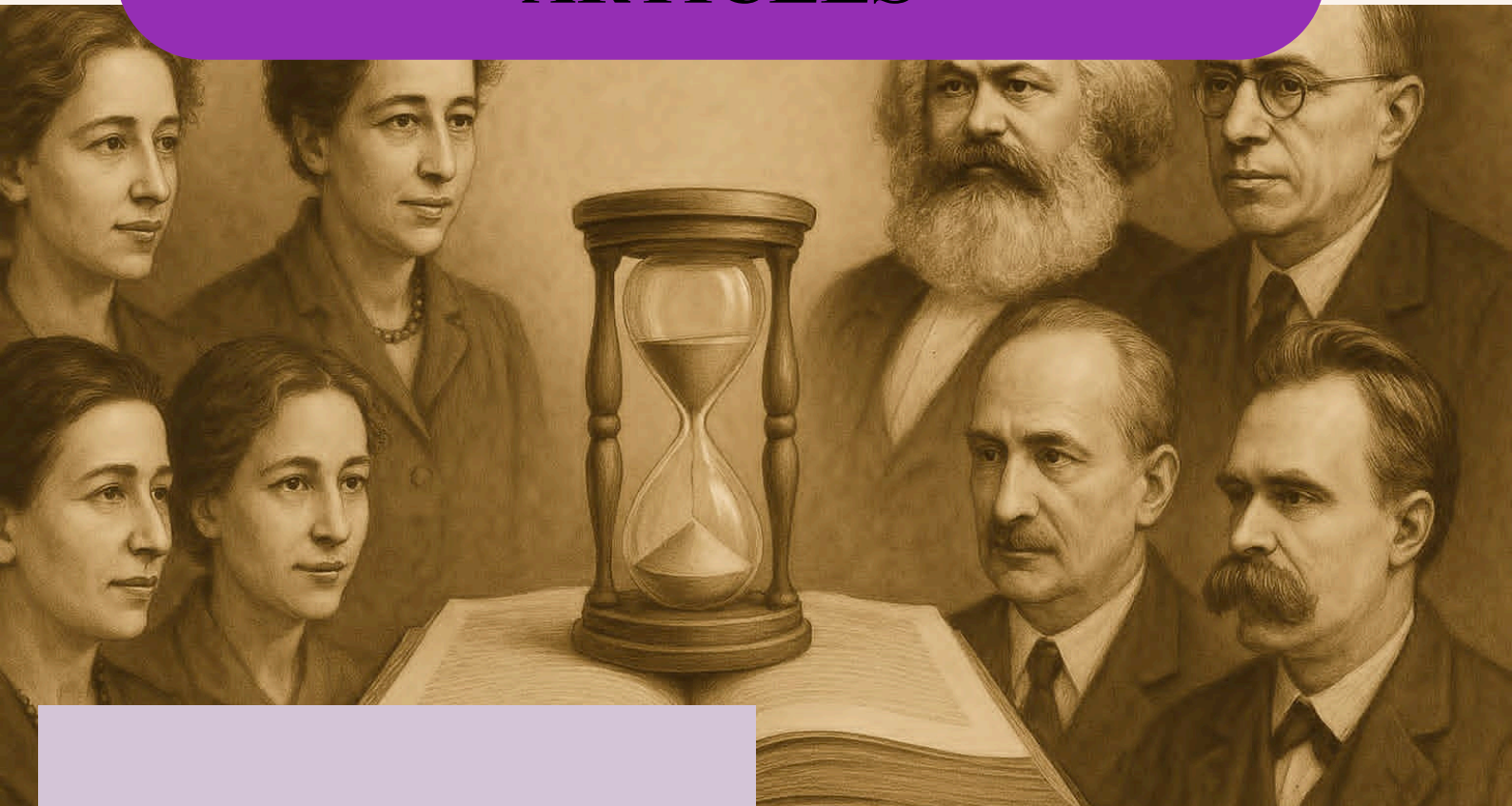


In this painting, the image of the migrant woman emerges—not as a body crossing borders, but as a soul suspended between the roots of the past and the thorns of the present.

The red threads that coil around her are not mere lines, but symbols of many constraints: a society that rejects difference, an identity eroded by exile, and dreams tugged at from every end.

And yet, red birds encircle her, striving to soar... perhaps they represent hope, or maybe another migration, in search of safety.

In her eyes lies a deep stillness, carrying what cannot be said: she is not merely a migrant, but a witness to a human experience burdened with questions—a silent voice facing a world that does not listen.



Women and Philosophers: How Women Inspired Philosophers' Minds and Transformed Their Ideas

7/03/2025



Assem Amr Hassan
4th year
Political Science

Throughout history, philosophers and thinkers have often been viewed as cold, unaffected beings—purely "intellectual" creatures, detached from emotion, governed by excessive rationality that overpowers their feelings. Yet, when we closely examine the lives of even the most love-averse and woman-wary philosophers, we find they were far from immune to emotional influence—or to falling in love.

Just as the renowned German philosopher Friedrich Nietzsche harbored a deep resentment toward women—partly rooted in the failure of his first romantic experience—his second emotional entanglement with Lou Andreas-Salomé had a profound, though ultimately negative, impact on him. That relationship, too, ended in disappointment, further deepening his pessimism and alienation from life. It left him wary of people and fearful of love. And yet, despite this emotional turmoil, we cannot deny the significant influence Salomé had on his philosophical outlook, even if that influence manifested as bitterness and distrust.

Nietzsche was decidedly unlucky in love and never held a positive view of women. Even his sister, Elisabeth Nietzsche, treated him poorly and played a role in sabotaging his second love story. In doing so, she also contributed to distorting his perception of women—and of life itself.



However, not all encounters with women were negative or tragic for philosophers. In fact, some experienced extraordinary love stories, where emotional and intellectual partnerships helped them overcome significant challenges and played a crucial role in shaping their thought. A prime example is the German philosopher Karl Marx, the father of scientific socialism—Marxism. His philosophical and economic ideas might never have fully developed without the unwavering support of his wife and lifelong companion, Jenny von Westphalen. Jenny was far more than just a traditional spouse; she was a true partner in thought and struggle, dedicating her life to supporting Marx through his revolutionary endeavors. She stood by him through hardship, exile, and constant movement, serving as both a source of strength and a co-architect of the intellectual journey that defined his life.

Their intellectual dialogues played a vital role in shaping the mind of the philosopher whose ideas would go on to change the course of history.

Jenny actively assisted Marx in writing many of his major works, including “The German Ideology”, in which she served as an intellectual interlocutor, and “The Communist Manifesto”. It has even been said that “Karl Marx could not have written any of his most important political works without Jenny.” Wherever Marx was, she was there—steadfastly behind him, a driving force in both his personal and intellectual life.



The successful love story of Marx and Jenny was neither the only one nor a unique exception. History is rich with similar tales—preserved through time and immortalized in books and memoirs—such as the iconic relationship between Jean-Paul Sartre and Simone de Beauvoir. Their story, which began in the early 20th century and endured until the end of their lives, united two of France’s most influential intellectuals: the existentialist philosopher Sartre and the pioneering feminist writer de Beauvoir.

Their bond went far beyond a conventional romantic relationship. They agreed never to marry or have children, and to never separate, no matter how complex or dark the circumstances became. Their partnership was founded on complete freedom—a principle deeply rooted in existentialist thought. This love did not emerge from emotional impulse alone; it was grounded in intellectual admiration and mental challenge.

Sartre played a pivotal role in shaping de Beauvoir’s political and philosophical thinking, which became evident in her writings on women and freedom.

Likewise, de Beauvoir deeply influenced Sartre's understanding of women and feminist thought. The two remained partners in thought and love until Sartre's death in 1980. When de Beauvoir passed away in 1986, she had requested to be buried beside him in the Montparnasse Cemetery in Paris—a wish that was honored. Today, their names rest side by side, etched together in the memory of philosophy and thought.

Thus, we find that philosophy and love have never truly been in conflict, nor have they existed in isolated, separate chambers. Love is that uplifting emotion which melts the mind's rigidity in the face of hardship, dissolving the contradictions that entangle thought and undermine the world. Yet love is not always powerful enough to change reality.

A poignant example of this is the relationship between the German philosopher Martin Heidegger and his young student, Hannah Arendt. Arendt grew intellectually under Heidegger's mentorship, and he was deeply impressed by her brilliance. The two shared a profound emotional and intellectual connection. But fate did not grant them enough time for their hearts to fully unite. As Nazism rose to power in Germany, Heidegger publicly aligned himself with the regime—a decision that Arendt, a Jewish woman who abhorred Nazism and its brutal campaign of persecution and extermination against Jews, could not accept.

Despite their deep ideological differences—and despite the fact that Heidegger was married and Arendt later married a fellow academic—their romantic relationship continued even after Arendt emigrated from Germany to the United States. However, by the time she returned to Germany, their relationship had shifted and settled into a close, intimate friendship.

But their relationship was not just a romantic one; it was also based on mutual intellectual influence,



though the greater part of the influence came from Heidegger. His ideas played a crucial role in shaping Arendt's philosophical views on existence and time, as well as her thoughts on freedom, identity, and power, which are clearly evident in her philosophical and political works. Arendt's ideas also prompted Heidegger to reconsider some of his own views, especially after World War II. However, no direct influence of her ideas on his philosophical thinking has been conclusively proven. Despite the tragic nature of their relationship, which did not end in a happy conclusion, it has become one of the most famous and widely discussed stories, to the extent that a whole book has been dedicated to the details of their relationship, titled *Letters of Hannah Arendt and Martin Heidegger 1925-1975*.

Indeed, these stories are not the only ones; history is filled with tales of love and mutual influence between thinkers and the women who shaped their lives. What is particularly striking is that the topic of love, in particular, has been one of the most complex and contentious issues that philosophers and intellectuals have debated, and there is no conclusive evidence that they ever agreed on a single viewpoint regarding love or women in general.

Thus, it can be said that women played a crucial role in shaping the views and ideas of most, if not all, thinkers and philosophers. These men were not immune to the external influences of women. Women are, after all, the counterparts of men and an essential partner in the construction and development of human thought throughout history.



“AS I AM”

7/03/2025



Elaf Esameldin Adam Nagi
2nd Year
Economics

As a Sudanese woman, my identity was shaped by more than just myself. It was nurtured by how I existed within my community and strengthened by the warmth of the women in my life, my support system, my friends, and my family. With their unspoken understanding, I almost never felt alone, I was able to unapologetically be myself. Back home, my identity was not something I had to think about; it was something I lived. But when the war forced me to migrate, I did not just lose a place. I lost my sense of belonging.

In Egypt, I became a foreigner, not just to others but to myself. I used to move through the world as I was, without much self-doubt. But here, my identity became something I had to explain, something that set me apart. My confidence faded under the weight of feeling “othered,” and the dialect that once felt effortless now felt like a barrier to being understood. This article is about that quiet internal struggle. It is about trying to hold onto the last pieces of home, trying to exist as I am without changing my identity, and grasping to find my way back to the person I once was.

You know you grow up your whole life experiencing the world in a certain way, I grew up in Sudan, and I was just Ilaf. That was my identity, the name my friends called me. I never thought much about my curly hair, my skin tone, or my dialect. I never thought much about which words to say and whether or not they would be understood. I just existed. I was ultraviolet. All the colors in one, at full brightness.

But no one told me that could change. So swiftly, yet so quietly, like a magician ripping a tablecloth from beneath a set of glassware. The glasses sit there, so still, so clueless, as their world is pulled out from under them. After the war, and for the first time, I became aware of my identity. I couldn't just be Ilaf anymore. I became "other".

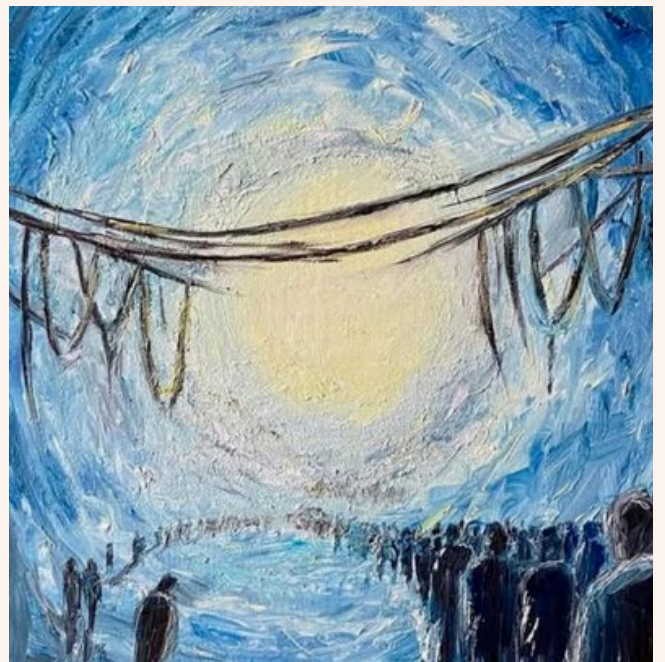
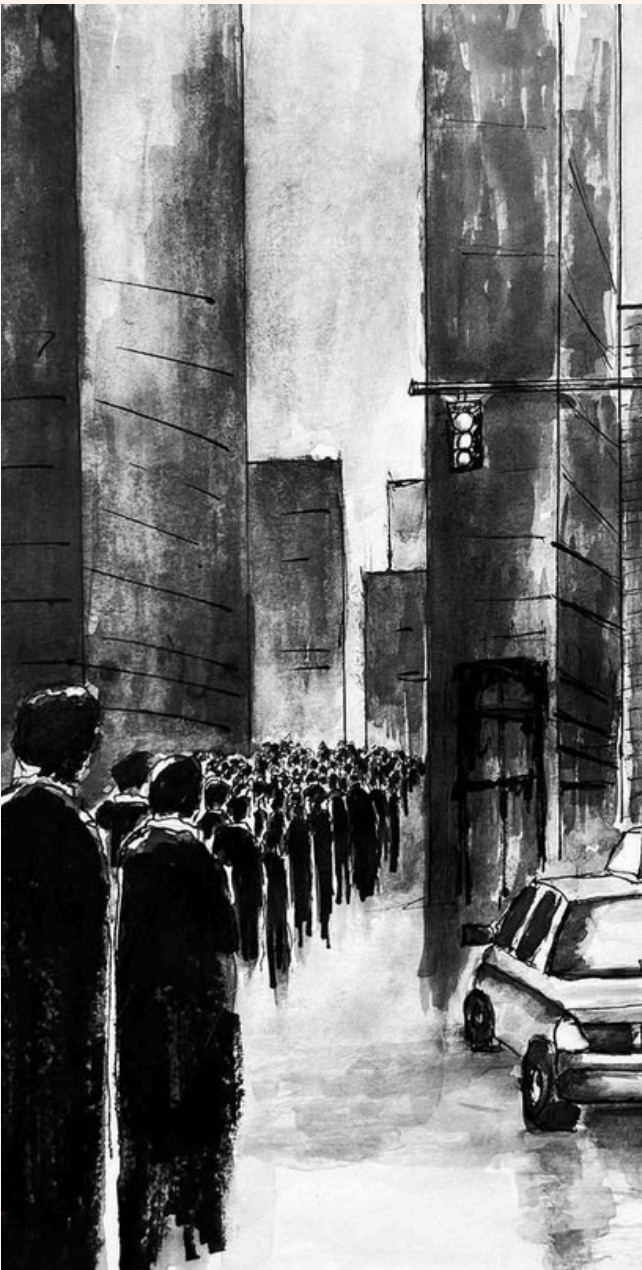


It's subtle, and that's why it's hard to catch. It's a glance, a moment of silence, a passing comment. It's that split second when you realize you don't belong. And as it happens time and time again eventually the glassware just shatters into a million shards and as the pieces lie there scattered on the floor they wonder "how did we end up here?"

The war took everything from me yet it was kind in leaving me with a few souvenirs, and so I count my blessings and hold onto them with all of my being because if I lose them I would have lost everything. Simultaneously the shattered shards of glass, my confidence and my sense of belonging ache in pain, pleading to be a part of something whole again, to fit in like little pieces in a puzzle.

I realise that my Sudanese identity has been reduced to my dialect. It remains one of the last pieces of home that I carry with me, the last souvenir that the war was ever so kind to leave me and as I hold onto it I am faced with the reality that unless I conform to this new life I will always feel othered, my wit and banter forever dulled by instances of confusion and the shards of glass will keep shattering into smaller and smaller pieces until my social anxiety consumes me whole.

And as I sit in this foreign bed, late at night staring into this strange room's ceiling, I wonder what brought me here and I ask the dark, a familiar companion, if I have been condemned to a lifetime of being seen as other? I close my eyes and wonder if I'll ever find myself again, if people will ever see me as I am again, as I am.



The images displayed throughout this article were brought to life by Viran Hussein, an artist I deeply admire, whose work has made me feel seen, even in the isolating shadows of displacement.



Rape as a Tool of War: A Feminist Security Perspective on Sexual Violence in Armed Conflicts

7/03/2025



Magy Remon Kamel
2nd year
Economics

Despite the considerable advancements humanity has made across all domains of life, and despite living in an era of modernity and globalization—once regarded as the apex of human progress in the previous century—human history has never witnessed the emergence and proliferation of sexual violence in armed conflicts on such a wide scale as in contemporary times. These crimes are characterized by the highest degrees of brutality directed predominantly toward women, leaving profound psychological and social consequences for the victims.

When addressing the issue of violence against women during armed conflicts, wars, and military operations, it is particularly noteworthy and important to revisit the concept of human security from a feminist perspective. This allows for a deeper understanding of how feminists define the concept of security—especially through the case study of rape in war (within feminist security studies).

Men in occupying armies often perpetrate war crimes against women. Feminist scholars are divided on the underlying causes of such acts. Some argue that these assaults represent the

domination of the strong over the weak—where women, in this case, represent the vulnerable. This interpretation aligns with the essentialist theory of gender, which suggests that women are inherently weaker than men, and that violence against them stems from biological differences between the sexes. From this perspective, rape is seen as an expression of male power over women.

Others, however, argue that war is a setting in which power dynamics between the strong and the weak are heightened, regardless of gender. Thus, the victor may become the perpetrator of sexual violence—even if they are a woman—and the vanquished may become the victim—even if they are a man. Supporting this, one study in the Democratic Republic of the Congo found that 51% of women and 21% of men reported experiencing rape during the conflict (Johnson et al., 2010). When the definition is expanded to include “conflict-related sexual violence,” the gender gap narrows significantly: 74% of women and 65% of men reported such experiences (Johnson et al., 2010).

In this context, however, women continue to constitute the demographic most systematically subjected to such abuses—particularly rape and sexual exploitation—during armed conflicts. This is especially true when families face economic instability and men are conscripted, either forcibly or voluntarily, to defend their homeland, leaving women without protectors and thus vulnerable to exploitation. Women also face such risks in refugee camps, which are often located near conflict zones. Armed soldiers may abduct children and demand sex from their mothers in exchange for their release. Rape and sexual violence may also be exchanged for food, shelter, or protection.

Furthermore, life within the camps may lead to sexual violence within families, perpetrated by male refugees.

Reports indicate that the majority of women in Rwandan refugee camps in 1994 were subjected to rape and/or sexual assault. According to the UN Special Rapporteur on Human Rights, although there are no precise statistics to give an exact or even approximate understanding of the scale of the phenomenon, it is estimated that between 250,000 and 500,000 women were raped during the conflict (United Nations, 1996, Article 16). These estimates point to the fact that women were the primary victims of this conflict, systematically targeted with sexual violence as a weapon of humiliation and subjugation. This aligns with the feminist constructivist theory of security, which asserts that sexual violence in war is not random but a strategic tool used to reproduce power structures and humiliate the enemy.



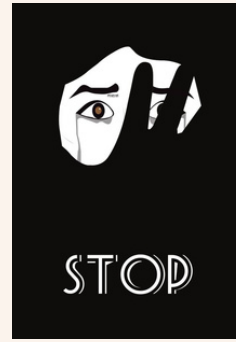
This form of violence is also starkly evident in the Palestinian context. Israeli soldiers have reportedly used their control over military checkpoints to impose dominance and instill fear in Palestinians forced to cross them,

exposing them to humiliation, violations, or even death. In such scenarios, the Palestinian body becomes a site of control and subjugation that transcends its biological meaning. When a Palestinian woman stands before an Israeli soldier at a checkpoint, the barrier no longer merely restricts her movement but becomes a constant threat to her bodily autonomy—both as a human being and as a woman.

A report issued in mid-March 2025 by the United Nations Independent International Commission of Inquiry on the Occupied Palestinian Territory, including East Jerusalem, and Israel, affirmed that "Israel has increasingly used sexual and reproductive violence, as well as other forms of gender-based violence, against Palestinians" since October 7, 2023, to the extent that it has become "a war strategy employed by Israel to control and destroy the Palestinian people." The report further noted that these forms of sexual and gender-based violence—including rape and sexual exploitation—were "committed either under explicit orders or with implicit encouragement from senior Israeli military and political leadership," as part of a systematic regime of oppression aimed at undermining Palestinians' right to self-determination and serving as a tool of terror and displacement.

Women, under such extreme conditions, may begin to internalize blame for the violations committed against them, rather than attributing responsibility to the perpetrator—in this case, the Israeli soldier. Over time, these internalized feelings may manifest as avoidance behaviors: women may refrain from passing through checkpoints, recognizing that doing so exposes them to the risk of harassment. In other instances, women who have experienced harassment

may be ostracized, with others avoiding physical contact with them, such as handshakes, thereby reinforcing stigma.



Amid all of this, there is a noticeable silence within feminist discourse when it comes to addressing the issue of Israeli sexual harassment and violence against Palestinian women.

The genocide committed in Gaza, coupled with the absence—whether deliberate or inadvertent—of academic institutions and feminist scholarship in addressing it, has revealed a pattern of systemic violence. As stated in an article published in *Gender, Work & Organization* on Wiley Online Library on March 20, 2025, the deliberate silence of feminist discourse constitutes a form of epistemic violence rooted in the very structure of settler colonialism. Silence is neither neutral nor a passive stance—it is a powerful force that contributes to the disintegration of Palestinian lives and the undermining of their future.

To conclude, Feminist analysis has revealed that rape in armed conflicts is not a random act, but rather a strategic tool used for domination and humiliation, rendering it a pressing security issue. Combating this form of violence requires both prevention and accountability as essential measures. Moreover, feminist silence on such violations constitutes a form of epistemic violence that contributes to concealing these abuses and impeding efforts to expose and address them.



Patriarchy Is Neither Created nor Destroyed

7/03/2025



Razan Salah Fathy
2nd Year
Political Science

Women have always been confined exclusively to private spaces, while men have had the freedom to exist in public spaces. This is an accepted fact in Patriarchy 101, but what's new now? And what does this have to do with war?

Patriarchy does not stop for a woman particularly, nor does it dissolve in the face of catastrophe, but remains firm even in the darkest of circumstances. It is always present. Even wars do not change these givens; they only expose and reveal their bare essence, as is happening now. While women in Gaza wear the hijab twenty-four hours a day, afraid of a sudden bombing that may force them to flee into the street at any moment, causing them health problems such as heat exhaustion, skin infections which may lead to fainting or dizziness, and immune system disorders due to chronic stress and starvation. Egyptian men on Twitter are busy debating the importance of including menstrual pads in the medical and humanitarian aid for Gaza, writing sarcastic and mocking comments from their cushioned seats, not from under bombardment or in displacement camps.

The so-called “progressive” misogynists attempt to separate feminism from women’s rights, claiming they support women’s rights but reject “feminist extremism.” Meanwhile, the conservative misogynist refuses to acknowledge women’s rights as an independent entity in the first place, insisting on categorizing them under the umbrella of general human rights. Religious misogynists, on the other hand, preach about how religion honors women, while at the same time, the Rapid Support Forces in Sudan continue to rape women and sell them in Darfur under the label of “sabaya,” without this prompting the slightest reaction from anyone who tries to issue religious discourse that doesn’t revolve around women’s sins and how to “preserve their nature.” Amidst all the challenges women face that are beyond just surviving the war. The danger does not come only from bombs and bullets but also includes physical violence and violations that target them specifically. Many find themselves vulnerable to exploitation, whether during displacement or in attempts to escape to safer places. Yet their voices remain unheard, as if they are mere side details in a larger tragedy.



Yet, all these misogynists agree not to miss the chance to repeat the sarcastic question: “Where are the feminists when it comes to Palestine and Sudan?” as if this is a new issue that concerns feminists alone and is somehow unrelated to the patriarchal society.

And when feminist organizations try to defend women’s rights, as they always do, they face double the attacks, accused of both negligence and failure on one hand and demonized as accused of the nation's mistakes on the other. It is as if defending women is a luxury that feminism has no right to concern itself with. This news was no exception, nor did it escape attack and interpretation, it received its share of the usual accusations. and the voices attacking feminism and belittling women’s issues have no problem with content involving severe violations, filmed and published in war and conflict contexts by the Rapid Support Forces and others. None of them care to solve such a problem, if they consider it a problem at all. So is this really about values and principles? Or does their aggression towards feminism take precedence over any other priority and outweigh any humanitarian consideration? Why are feminist issues reduced to debates and blame games instead of being approached as real crises demanding real solutions?



Women and a Reality That Drives Them to Migration

It is often said that wars and conflicts do not discriminate between victims, but reality proves that women suffer disproportionately. While discussions around war typically focus on economic or political losses, little attention is paid to the mothers forced to leave their children in search of safety,

or the girls denied education due to constant displacement, or the women who become sole providers for their families in the absence of a male breadwinner, all within brutal and unjust conditions. In any unstable society, women face compounded challenges simply because they are women. Add to that the layers of war and occupation, and the situation becomes a living hell. the girls denied education due to constant displacement, or the women who become sole providers for their families in the absence of a male breadwinner, all within brutal and unjust conditions. In any unstable society, women face compounded challenges simply because they are women. Add to that the layers of war and occupation, and the situation becomes a living hell.

Women have always been the last group considered when it comes to migration. While public attention centers on men fleeing for safety or economic opportunity, women are often forced to escape not only because of war but because of the double violence they endure, both political and sexual. Women have long been treated as tools in the hands of the victor, whether as spoils of war or as vessels for soldiers to release their repression.

Women's migration is often invisible. It only becomes "noteworthy" when reduced to images of tragedy and exploitation. Refugee women cross borders silently, bearing the brunt of violence and abuse more than anyone else. And yet, the only ones who seem to see them are feminist organizations, those same groups constantly accused of being "politicized" or "disconnected from reality."



Borderless Patriarchy

The eternal mockery of women's needs during war is not confined to one region; it is a patriarchy that transcends continents, borders, and even biology. From Palestine to Sudan, men continue to insist that women's attempts at survival are meaningless or futile. Women migrate not only because of war but because they are consistently the weakest link in societies that view them as tools or secondary beings, losses that are not grieved the same way men's are. And yet, women persist in telling their stories. Feminism remains the only voice that insists on seeing women as individuals with rights, not merely as victims of war or trophies of victory.





Between Two Worlds: South Sudanese Women in Egypt (Identity and Womanhood through Migration)

7/03/2025



Aya Elzakzouk
2nd Year
Political Science

It is no surprise that wars triggering migration affect communities, and that women are disproportionately affected in times of uncertainty. In this segment, I'd like to focus on how elements of identity can facilitate or complicate the integration process.

Women are vulnerable to exploitation and misinformation when they cannot fully understand the language of their host country. In the case of Sudanese women, although xenophobia could cloud their experiences, they are better equipped to access services such as healthcare and education, possibly due to their adhering to the Arab identity, culture, traditions, and language. Whereas South Sudanese women who are non-Arabophone find difficulties in accessing services and building connections, ultimately creating mental health issues regarding self-perception. Moreover, differences in color may influence the migration experiences of non-Arab women. Adding another complicated layer of colorism to their struggle. According to several studies, South Sudanese women in Egypt feel more alienated from society than Arab-speaking, lighter tone Sudanese refugees.

This article takes a look at the perception of color, gender and language in host societies that lead to such distinction.

It is interesting to note the prevalence of Arabic among the South Sudanese population. Contrary to popular belief, Juba Arabic, a lingua franca derived from Arabic, is spoken by approximately 1.45 million people in South Sudan, this suggests that approximately 11% of the population speaks Juba Arabic. From above speculations we might conclude that South Sudanese Arabic speakers integrate easier than non-Arabic speakers, which might have been true without the intersectionality of color. In a hallmark study in psychology made by Donald L. Rubin, he found empirical evidence showing how visual stereotypes such as assuming someone is a non-native speaker based on appearance can significantly bias perceived intelligibility, even when the speech itself is objectively clear.



In his experiment, 2 groups of student participants listened to the same audio lecture with the only difference being the picture shown of either a White face or an Asian face. Even though the audio never changed, listeners who saw the Asian face reported the speaker as having a stronger foreign accent and understood less of the lecture. If we apply this to the experience of a South Sudanese Arabic speaking woman in Egypt, we understand how language may not be her savior. People's assumptions based on darker skin imply complications in the very comprehension of language. The result: we cannot talk about refugee experiences from one aspect.

Addressing the intersection of both, color and gender, in refugee experiences is essential to efficient law making as Kimberle Crenshaw discusses in "Demarginalizing the Intersection of Race and Sex." Oftentimes policies are made for "Women" or "The Black community", ignoring the intersectionality of both. In 1976 USA, a racial segregation claim was made by several black women against the company General Motors, the court ruled that the company "hired female employees for a number of years prior to the Civil Rights Act of 1964" which indeed, they hired women, white women. The racial segregation claim was separate from the sex discrimination claim, making it virtually impossible for Black women to be granted their rights of employment in said company. This highlighted the issue of single-axis anti-discriminatory policies. Single-axis policies address discrimination based on only one category of identity, such as race, gender, disability, or religion, without taking into account the intersections between these categories. They often assume all members of a group experience discrimination in the same way.

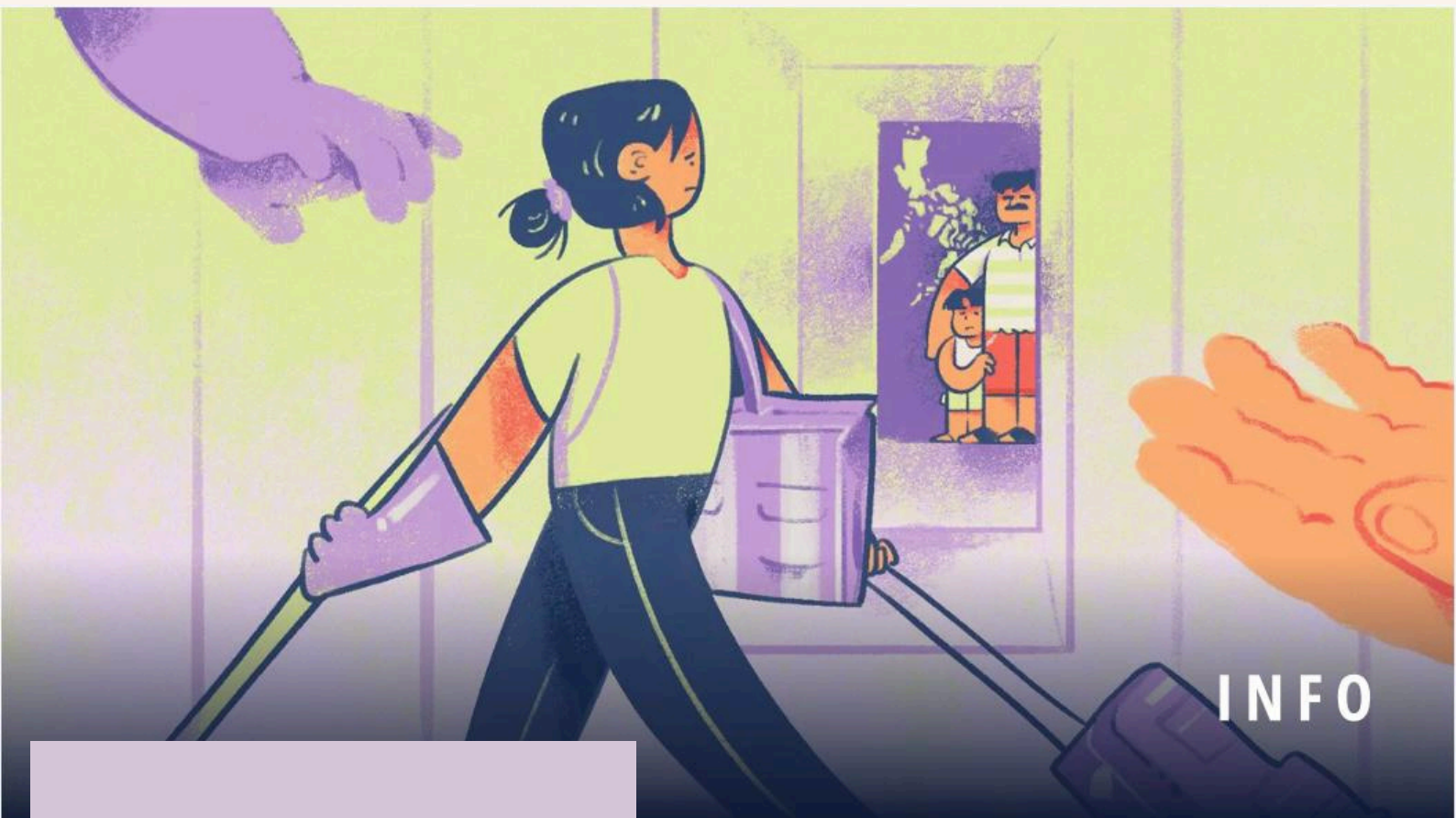
For example, a gender equality policy may assume that all women are affected equally, disregarding how race or social class can diversify experiences. Crenshaw's writings emphasize how systems like patriarchy, racism, and capitalism work together, not in isolation.

According to the UNHCR, Women and children make up 90% of Sudanese refugees fleeing to Chad. In a devastating report by The Independent, South Sudanese women in Chadian refugee camps reported to have been forced into sexual labor in order to survive, do Arab speaking Sudanese refugees face the same terror?



Layla Saad's concept of "white-passing" conceptualizes the experiences of colorism where some Black women with specific phenotypic features enter the white experience, while darker women are alienated, othered and therefore endangered. This colorism applies to men too, but in the female experience the implications are larger. Darker women face more danger than darker men as being in an intersection of two vulnerable groups. The vulnerability of women as refugees is significant, and when color is brought into the picture, it is a dark experience.

This ultimately leads us to demand the inclusion of race in feminist discourse, the inclusion of gender in racial discourse, and the inclusion of both in legal discourse for the protection of refugees.



Leaving for the Sake of Giving: The Paradox of Transnational Motherhood

7/03/2025



Mahitab El Hussini
4th year
Political Science
French section

"Amal whispers to her children at dawn, 'Good night,' through a weak video call, thousands of miles away, as they sleep not in her arms but in the warmth of her voice." This is the reality of transnational motherhood, a love that defies distances but cannot bridge the gap of separation.

The concept of transnational motherhood is defined as the experience of women who leave their poor countries to wealthier nations in search of better opportunities, often at the cost of the pain of being separated from their children. Despite their physical absence, these mothers remain emotionally and financially invested in their children's lives, holding onto the invisible threads that keep their families together across borders. But what drives a mother to make such a painful decision? What force compels her to replace daily hugs with virtual calls, and presence with absence?

The central issue in transnational motherhood is an undeniable reality: economic hardships. In many regions, particularly in the Middle East and North Africa, a lack of job opportunities and systemic barriers

push women to seek employment abroad. The low participation of women in the labor market, shaped by factors such as delayed industrialization (the delay in the transition from an agricultural to an industrial economy in a particular country), discriminatory family laws (which discriminate against family members based on gender, age, or social status), and the lack of childcare support (such as the absence of nurseries or paid maternity leave), makes migration the only option for many women. Female migration is widespread in countries suffering from high unemployment rates and wage gaps globally. For example, there are over 2.2 million Filipino workers abroad, most of whom are women working in domestic labor, elderly care, and low-wage jobs. Similarly, large numbers of women from Latin America and the Caribbean, particularly from Mexico, El Salvador, and Jamaica, migrate to the United States or Spain in search of higher wages. In Ethiopia, thousands of women travel annually to work as domestic workers in the Middle East, where they often face exploitative conditions in order to send money back to their families. The prevalence of transnational motherhood reflects the interconnected nature of global labor markets, where the demand for migrant workers in wealthy nations leads to the separation of mothers from their children in poorer countries.

Despite the economic benefits, transnational motherhood leaves deep psychological and emotional scars, especially on the children left behind. Studies have revealed[1] that prolonged separation from the mother can lead to feelings of abandonment, loneliness, and psychological distress. While remittances provide financial stability, they cannot compensate for the absence of the mother. For example, research on Filipino children shows that despite receiving better education and living conditions, they suffer from emotional instability and weak bonds with their mothers. In Latin America, particularly in Mexico and El Salvador, children of migrant mothers exhibit higher behavioral problems, such as difficulty trusting others and weak social relationships. Ethiopian children left in the care of relatives often struggle with low self-esteem and feelings of insecurity, especially if they do not receive sufficient emotional support. The psychological effects vary by age and gender; younger children are more vulnerable to emotional disorders, while adolescents may develop coping mechanisms, but they sometimes experience feelings of anger or rebellion. Ultimately, these factors affect academic performance, social interaction, and long-term mental health, proving that while migration may improve economic conditions, it leaves deep emotional scars.



Although transnational motherhood is often a voluntary decision, however painful it may be, there is a fundamental difference between mothers who migrate by choice and those who are forcibly separated from their children due to government policies. Mothers who migrate voluntarily maintain a certain degree of control over their roles as caregivers, relying on technology to stay emotionally connected, with hopes of eventual reunification. In contrast, forced separation imposed by governments leads to severe psychological suffering for both mothers and children, as seen in the U.S. "zero tolerance" policy of 2017, which separated thousands of children from their families at the U.S.-Mexico border. Unlike migrant mothers who remain part of their children's lives despite the distance, this forced separation completely severs parental bonds, resulting in long-term psychological trauma and emotional adjustment disorders for children. For example, at least thirteen mothers from South Sudan were forcibly deported by Sudanese authorities, leaving behind more than 20 children. These women had fled Khartoum to Madani due to the conflict, then sought refuge in Senar, where they were asked to present Sudanese identity cards.

When they revealed they were from South Sudan, they were taken to court which ordered their deportation to South Sudan. The women were then transported to Wunthou, at the border of South Sudan, leaving their children behind. Despite the attempts of the deputy governor of Upper Nile State to intervene, the children were not returned. The lawmaker called on the national government to intervene and rescue the children by reaching out to Sudanese authorities, but there was no success amid this disruption and instability.



It is important to highlight the strong connection between transnational motherhood and globalization, where changing economic structures, labor market demands, and immigration policies influence the decisions of migrant mothers. The global economy increasingly relies on migrant female labor, especially in the care and domestic work sectors, leading to what is known as "care drain", where women migrate from Global South countries to care for families in wealthy nations, while their own children are deprived of their care. This reality highlights the contradiction within globalization; it creates economic opportunities for migrant mothers, yet simultaneously reinforces structural inequalities that make separation from their children a necessity, not a choice. In 2021, remittances from migrant workers surpassed \$600 billion globally, reflecting the economic significance of transnational motherhood. However, despite these remittances providing financial stability, the emotional burden weighing on these families remains unresolved. While technology, as one of globalization's products, allows migrant mothers to stay connected via video calls and messages, it cannot replace their physical presence.

INVISIBLE WOUNDS

Invisible wounds: migration, women, and the psychological burden of xenophobia

7/03/2025



**Menna Maher Abd
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3rd year
Economics

Migration is not just a physical relocation; it is a journey that brings with it complex questions about identity and belonging... When a woman leaves her homeland, she does not merely leave behind the walls of a familiar home, but parts of herself, trying to redefine herself in a new society. In exile, language becomes a barrier, strange looks provoke questions, and daily details become silent tests of patience and adaptation. Between feelings of alienation, fear of the other, and the challenges of psychological stability and environmental changes, a woman finds herself in an invisible battle to assert her existence. In a world changing due to environmental and social crises, studying this experience becomes essential to understand the dimensions of women's migration and the psychological effects of xenophobia.

Phase One: The Invisible Walls

(The circumstances that led them to migrate... and the psychological challenges they go through)



Motives for women's migration vary between economic, political, and social reasons, such as wars, conflicts, famines, and gender-based discrimination. However, climate change has become one of the most prominent factors pushing women to move. Although women, especially in the Arab region, contribute to a lesser extent than men to greenhouse gas emissions, they are the most affected by the consequences of climate change. When severe climate disasters occur, women and children are 14 times more likely to die than men as a result of limited access to information, poor mobility, decision-making, and resources. It is estimated that 4 out of 5 people forced into displacement by climate change are women and girls. These disasters also disrupt basic services, including sexual and reproductive health care, exacerbating the challenges faced by women and girls. For example, the United Nations' initial assessment of the effects of the Sudan floods in 2020 showed that about 252,000 agricultural and pastoral families headed by women suffered severe damage,

which led to them losing their sources of livelihood and prompted many of them to migrate in search of safety and to escape poverty and debt.

But even after arriving in the asylum country, a new phase of conflict begins as women face psychological, social, and economic challenges. Psychologically, women go through multiple stages before, during and after migration, with each stage accompanied by special stresses that affect their psychological stability.

In the pre-migration stage, whether the motive is a natural disaster or armed conflict, women experience a state of stress and anxiety as a result of thinking about leaving their surroundings and moving to an unknown environment. They may suffer from PTSD or feelings of guilt for being survivors while others are still suffering, making this stage full of conflicting emotions between fear of the future and clinging to hope.



As for the stage of crossing and travel, it poses a difficult test due to the complexities of the journey, accompanied by feelings of anxiety and uncertainty about what awaits them in the new destination. This stage requires a great deal of psychological strength and the ability to adapt to the unknown,

especially in light of the logistical challenges and legal transactions they may face.

In the post-migration phase, psychological challenges become more apparent as women strive to adapt to a new culture and build a stable life. They may find it difficult to integrate socially, communicate linguistically, and understand local values, which increases feelings of isolation. Additionally, concerns about financial stability and securing basic needs add extra pressure, making mental health highly susceptible to being affected during this critical stage.

Phase Two: Xenophobia and the Migrant Woman

Not only do migrant women face the challenges of forced displacement due to natural disasters or conflict, but they also face double discrimination for being women and migrants. In many countries, racism and xenophobia lead to rising anti-immigrant sentiment, making their journey towards settlement even more complicated. In addition to legal and social obstacles, they are subjected to discriminatory practices ranging from violence to sexual harassment, whether in the workplace, while searching for housing, using public transportation, or even when seeking access to education and health services.

Human trafficking is one of the most serious violations faced by migrant women, as a report by the United Nations Office on Drugs and Crime (2016) indicated that women and girls constitute 71% of human trafficking victims,

and this continues to increase to this day. One of the factors exacerbating this crisis is the stereotypical view that limits the role of migrant women to domestic work, ignoring their abilities and qualifications. Urmila Bhoola, a UN expert on contemporary slavery, confirmed that 70 percent of domestic workers globally are women, and about 11 million of them are migrants. However, many suffer harsh working conditions, including physical and sexual violence, wage withholding, social isolation, denial of basic rights, and even modern-day slavery, where they are forced to work in inhumane conditions without any legal protection.

These challenges are not limited to developing countries, but extend to developed countries as well. In France, for example, Muslim women face increasing restrictions, including the banning of the headscarf in some public schools and restricted employment opportunities. In some cases, the criteria for obtaining citizenship have become a tool of discrimination, as some are required to prove that their beliefs are compatible with “French values,” reflecting exclusionary policies that hinder their integration into the host society. In April 2024, a Moroccan influencer based in Paris was bullied and verbally abused for wearing a hijab, and in September 2023, a Muslim student turned to the United Nations after being expelled from her school for wearing a kimono as an alternative to the banned abaya.



In light of these challenges, achieving psychosocial stability for migrant women becomes a daunting task, as they find themselves caught between the homelands they were forced to leave and new societies that do not give them full acceptance. How can women feel empowered to cope and make a difference in an environment that constantly imposes restrictions that limit their existence?

Conclusion: The Circle of Pain and the Quest for Solutions

After reviewing the numerous challenges faced by migrant women, from double discrimination to economic exploitation and violence, it becomes clear that the problem is not individual but rather part of a deeper flaw in policies and legal structures. Despite the active participation of women in various migration flows, their role has been marginalized for long periods, both in research and policy formulation (Morokvasic, 2005, p. 57). Even today, many migrant women still suffer from a lack of adequate support, finding themselves at the mercy of unjust immigration systems that increase their vulnerability and limit their chances of achieving a decent life. Achieving equality and justice requires a comprehensive reform of immigration policies, placing women at the center of attention, not on the margins. The approach should not be limited to the legal aspect; it must also include practical measures,

such as allocating resources to immigration courts, increasing the number of judges, and supporting community programs that help migrant women integrate. Here, the responsibility falls on the states, which must shift from merely managing migration to adopting more humane policies that provide actual protection for women, whether in workplaces or in accessing basic services, and ensure safer legal pathways for their settlement. The international community is also required to develop more effective cooperation frameworks to ensure that countries adhere to policies that respect human rights and combat structural discrimination against migrant women. Some countries follow successful policies to support migrant women, such as Canada, which offers programs like the Resettlement Assistance Program (RAP) that provides temporary housing, language training, and vocational training to ensure the integration of new arrivals into society. Non-governmental organizations like "COSTI Immigrant Services" also support immigrant women in finding job opportunities and enhancing their economic independence.

Just as the statue of Annie Moore stands as a testament to the legacy of immigrant women, today we find a new generation of women crossing borders not with noise, but with hope and determination. In Women's History Month, it is not enough to honor their courage with words; these words must be translated into fair policies that reshape the future of immigration with a more equitable vision. Empowering immigrant women is not just a humanitarian issue, but an investment in building more just and equitable societies that benefit from the abilities of all their members without discrimination.



The Impact of Migration on Family Dynamics- Women's Perspectives

7/03/2025



Rahaf Khaled Khodeir
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Economics

Migration profoundly influences family structures, roles, and relationships, particularly from the viewpoint of migrant women. As of 2020, women and girls comprised 48% of all international migrants, with this percentage rising to 51% in the more developed regions. Migration often leads to significant shifts in family dynamics, as women frequently assume dual roles as both primary caregivers and financial providers. While migration can empower women by increasing their autonomy and decision-making power, it also imposes pressures to provide financial support while managing the emotional strains of working or living abroad.

The absence of women due to migration creates challenges within families, particularly for children left behind and elderly relatives requiring care. Migrant women must navigate complex emotional struggles, balancing their aspirations for better economic opportunities with the difficulties

of maintaining meaningful relationships across distances. Depending on the available support systems, these dynamics can either strengthen family resilience or increase vulnerabilities.

Beyond their impact on families, migrant women play crucial roles in the labor markets of the destination countries, often filling essential yet low-paying jobs in domestic work, caregiving, and nursing. Despite their economic contributions, they frequently face gender-based wage disparities, exploitation, and limited legal protections. These challenges increase their financial vulnerability, yet their earnings remain critical to sustaining their families in their home countries.

One of the most direct ways migration affects family well-being is through remittances. Migrant women, despite earning less than men and facing higher transfer fees, tend to remit a larger portion of their earnings. Studies show that the average remittance amounts sent by women are equal to or even greater than those sent by men. These funds are primarily allocated to essential household needs such as food, clothing, education, healthcare, and support for elderly family members, significantly improving living standards.



The economic impact of remittances from migrant women is substantial. In 2023, global remittances to low- and middle-income countries reached \$656 billion. In South Asia, remittance flows grew by 7.2%, reaching \$189 billion, with India alone receiving \$125 billion. In Nepal, where migration is a key driver of household income, remittances were estimated at \$11 billion in 2023, accounting for 26.6% of GDP. These funds surpass the combined inflow of official development assistance and foreign direct investment, highlighting their role in sustaining families and supporting national economies.

At the household level, remittances are primarily used for immediate family needs. A survey conducted by The Asia Foundation in 2022 found that approximately 80–81% of remittances were allocated to daily household expenses, while over half were spent on healthcare and medical costs and roughly 50% on children’s education. These expenditures help families afford better nutrition, living conditions, and access to essential services, all of which contribute to long-term stability and improved well-being.

Despite the positive impact of remittances, the cost of sending money remains a challenge for migrant women. In the fourth quarter of 2023, the global average cost of sending \$200 was 6.4% of the amount sent, significantly exceeding the Sustainable Development Goal target of 3%. High transfer fees reduce the amount that families receive, limiting their

ability to fully benefit from remittances. Addressing these financial barriers could enhance the support that migrant women provide to their families.



The migration experience of women is further shaped by cultural and social norms, which influence their decisions to migrate, their treatment in host countries, and their reintegration upon return. These norms can either empower or restrict them, ultimately determining their ability to assert independence and support their families effectively.

While migration presents challenges, it also creates opportunities for women to improve their families' economic well-being and contribute to social progress. Beyond individual households, remittances play a crucial role in broader community development. In regions such as Kerala, India, remittances have facilitated advancements in housing, education, and nutrition, fostering economic growth and social stability.



Ultimately, migration has a profound impact on family dynamics, as women shoulder the dual responsibility of economic support and caregiving. Their financial contributions help alleviate poverty and improve living conditions, but the separation from their loved ones often brings emotional hardship. Strengthening social support systems, improving legal protections, and reducing remittance costs can further empower migrant women and enhance the stability of families affected by migration.



MOVIE RECOMMENDATION

BY: LIANDRA ROBEIR - 2ND LEVEL- POLITICAL SCIENCE



Well, this recommendation may be my favorite so far in my favorite and special awaited volume of the magazine "**Women and Migration**".

Want to know why ?

Because we are celebrating women, movies and politics together in a very brilliant unexpected movie.

ENCANTO!

Surprised right? Seeing this Disney classic among movies about immigrants? After being forced out of their Colombian homeland by political unrest, the Madrigal family is blessed with magical gifts. When the family's powers unexpectedly flicker and fade, Mirabel, the only member of the family who was not granted a special ability, takes it upon herself to bring the family together and save the magic before it's too late. At the center of Encanto, the very real fear of being forcibly displaced again and moving to another country lingers within an otherwise adorable story. The movie is also full of beautiful songs.

You're going to heartfully enjoy it and at the same time you will feel how the problem of migration influence the main character Mirabel "The woman".

HIJRA EVENTS

2025

JUNE

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5

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Fifth anniversary celebration

of the launch of the Migration Research and Studies Unit.

Research Paper discussion



Founder of Hijra Magazine



Co-founders Hijra during the ceremony

Pioneers Who Shaped History...

Women and Politics!





Egyptian Queen Hatshepsut

The first Egyptian queen to rule, she played a prominent historical role in governing the country's affairs, particularly in supporting the economy and stimulating trade.



Doria Shafik

She founded of the ***Bint Al-Nil Party*** in 1949



Nabaweya Moussa

She founded, with Hoda Shaarawi, a children's welfare association in 1907.



Zohra Ragab

She held a seat in the National Assembly in 1964.



Hekmat Abu Zeid

She was appointed Egypt's first female minister (Minister of Social Insurance) in 1962.



Alfat Kamel

She held a seat in the National Assembly in 1964.



Sohair Al-Qalamawy

The first woman to obtain a master's degree and enter university work, becoming the first head of the Arabic Language Department in 1941.



Aisha Rateb

She was appointed Egypt's first ambassador to Denmark in 1979.

March, 2025

The Historical Roots of Feminism



Eslam Adel Abdelhakim-3rd year-Political Science



How Did “She” Begin?

It’s a question that might seem strange—or even amusing—but isn’t that a good place to start? When we study any topic, we often begin at the beginning: we look at where it came from, how it grew, and what it became. That’s true whether we’re talking about a political idea, a religious belief, or a social movement. And here, we’re asking how the feminist movement began, how its demands changed over time, and where it stands today. But before all that—shouldn’t we first ask how the women who carried this movement came to be? There’s a reason this matters, and it will become clear soon.

Religious scriptures generally agree that Eve was created from Adam’s rib. Their story goes through four main stages: Eve’s creation to ease Adam’s loneliness; God’s command that they live in Paradise and eat freely—except from one forbidden tree; the temptation of Satan (or the serpent, in Judaism); and finally, their expulsion from Paradise and the start of life on Earth.

Since then, women’s status has changed from one civilization to another—and from one era to the next. In some societies, women reached high positions, even ruling nations or leading in politics. Think of Ancient Egypt and its queens—Hatshepsut, Nefertari, Cleopatra. Some old African societies were matriarchal, where women led and held power—a tradition that still exists in some places today. In other societies, like pre-Islamic Arabia, women’s roles were limited and undervalued. So clearly, women’s place in history hasn’t been fixed. It changed depending on time, place, and culture.



In his book *On the Education of Christian Women*, Juan Luis Vives argued that women shouldn't teach or have authority over men. He based this on the idea that Adam was created first, and Eve—who was deceived by Satan—was weaker. He believed that if a woman accepted a wrong belief, she could spread it to others, so she was unfit to teach. But not everyone agreed. Some female writers pushed back. They pointed out that Eve was created from Adam's side—not his head or feet—which suggests equality: not superior, and not inferior. This debate continued through the 16th to 18th centuries, until Mary Wollstonecraft published *A Vindication of the Rights of Woman*, marking the beginning of modern feminism and what we now call the first wave.

Wollstonecraft's book didn't cause feminism on its own—but it sparked something. After that, more women demanded legal reforms: changes to marriage laws, child custody rights, and better access to education and jobs. The word "feminism" appeared in 1805, followed by "The New Woman" in 1806. Soon, women began demanding the right to vote—especially after discriminatory health laws appeared in the U.S. in the late 1800s. These laws violated women's civil rights, but through activism, they were repealed by 1886. The first wave of feminism achieved real victories in the early 20th century: voting rights, access to work, and even some political roles.



The second wave came in the early 1960s and lasted into the 1970s. It expanded beyond laws and politics. Women began demanding reproductive rights—like access to birth control and safe abortion—as well as workplace rights like paid family leave and protections during pregnancy. They challenged traditional gender roles in both family and society and spoke out against the way women were portrayed in the media.

Then came the third wave in the early 1990s. This wave brought new ideas—especially from postmodern and postcolonial thinking. It focused on identity, diversity, and intersectionality. It recognized that not all women have the same experience. Race, class, and sexual orientation all shape a woman's reality. One unique feature of this wave was how it redefined beauty and femininity. Many activists wore lipstick and high heels—not to appeal to others, but to show that feminine style could be a symbol of strength, not weakness. This era also saw movements like Riot Grrrl, which mixed feminism with punk music, using art to fight for women's voices and freedom of expression.



Today, we are likely living in the fourth wave. This current phase focuses on social issues like sexual harassment, gender-based violence, discrimination at work, and pay inequality. It's also shaped by the digital world. Movements like Me Too and Time's Up have used the power of the internet to give voice to countless women and push for justice on a global scale.

After all of this, we return to the first question: how did "she" begin?

If we mean her creation, perhaps the answer lies in the story of Eve—or in the legend of Lilith, who refused to obey Adam and was replaced by Eve—or maybe in those ancient Egyptian murals where queens ruled beside pharaohs.

But if we mean: when did she start fighting for her rights? —then the answer isn't simple. Women didn't begin their struggle with a single act or moment. It happened gradually, as they became more aware of their value and role. Maybe it started when a woman refused to accept a lesser role. Or when another walked against the current. Or when one simply asked: "Why don't I have the same rights?"

From then on, women didn't wait for permission. They wrote. They protested. They shouted. They marched. And sometimes, they just asked the world a hard question:

Why?

Why can't I work?

Why can't I learn?

Why can't I vote?

Why can't I be heard?

That question turned into a movement—then into laws—and then into real, everyday life. It's still not perfect. But it's real.

In the end—whether she began with a rib or with a rebellion, whether she was a queen, a farmer, a writer, or a worker—woman has proven again and again that she's not just a supporting character. She is a force that moves history forward. And without her, the story of humanity is simply incomplete.



March, 2025

Pioneering Women of the Dawn of Modern History:



Mariam Ahmed Shousha - 4th year - Political Science

Egypt is distinguished not only by its esteemed position and ancient history, but also with its brilliant pioneers who have left a legacy for their Egyptian society and for all humanity in various fields. Egyptian pioneers are not only men; the nation's history is replete with pioneering women who forged paths in areas previously inaccessible to women. In the social sphere, we highlight two modern Egyptian trailblazers whose roles are indispensable to any discussion of the current status of Egyptian and Arab women: **Malak Hifni Nasif** and **Huda Sha'arawi**.

Malak Hifni Nasif was born in 1886 in Al-Gamaliya to an enlightened, prestigious family. She was the eldest of seven children of Hafni Bey Nasif, a scholar of religion, law, and linguistics who studied at Al-Azhar, and was the student of Imam Muhammad Abduh. Her father held numerous prestigious positions; he co-founded the Language Academy and Egyptian University with Mustafa Kamel and Qasim Amin, and chaired the university's board. Since her birth, Malak had received exceptional attention from her father who ensured she learned to read and write. She inherited his love for poetry and excelled in writing it by the age of ten. Despite societal norms discouraging girls' education, Hafni Bey enrolled his daughter in Al-Sunniya School, making Malak the first Egyptian girl to earn a primary certificate in 1900.

Malak gained prominence after publishing a poem in Egyptian newspapers in 1902, mourning her role model, poet Aisha Al-Taymuriyya. She later joined the teachers' division at her school, graduating top of her class in 1905 with a teaching diploma and securing a position at state-run girls' schools. Her literary journey began as a women's rights activist through articles titled "Al-Nisa'iyyat" (Feminine Affairs) in the newspaper of the writer and philosopher Ahmed Lotfy El-Sayed. Her writings, advocating for girls' education, social reform, and national liberation, garnered widespread acclaim. She is regarded as the first Egyptian woman to openly call for women's emancipation within religious and traditional frameworks. A pivotal moment in her life was her 1907 marriage to Abdel Sattar Al-Basil, a leader of Bedouin tribes in Fayoum. Despite societal restrictions, she continued her literary and journalistic work, writing about the harsh conditions faced by women in rural areas. Known as "Bahithat Al-Badiya" (Bedouin's researcher), she advocated for social justice and women's rights. She founded the "Women's Refinement Union", which brought together women of diverse nationalities to address women's issues, and established a nursing school for girls at her home. She also formed the "Relief Society for the Afflicted", a precursor to the Red Crescent. Malak remained a vocal advocate for women's rights and education until her death in 1918, with rumors suggesting her passing was linked to severe depression caused by societal stigma over her inability to conceive.

Malak Hifni Nasif presented an inspiring model of integrating feminist goals within an Egyptian religious and societal framework. While advocating for women's liberation, her speeches and writings emphasized religious values. She staunchly opposed linking women's liberation to the removal of the hijab, even composing a poem urging women to uphold it.

The second Egyptian pioneer, **Huda Sha'arawi** (born Nur Al-Huda Muhammad Sultan in 1879 in Minya), came from a wealthy aristocratic family. Her father, Muhammad Sultan Pasha, was head of the parliamentary council under Khedive Tawfiq. Her activism stemmed from personal struggles, including familial gender discrimination favouring her brothers and her forced marriage at age 13 to her 40-years older cousin, Ali Sha'arawi, a leader of the 1919 Revolution alongside Saad Zaghlul. She adopted his surname, becoming Huda Sha'arawi.



During a trip to Europe for psychiatric treatment, Huda encountered French feminist activists and witnessed the rights European women enjoyed. This inspired her to fight for Egyptian women's liberation. Upon returning to Egypt, she launched the French-Arabic magazine "L'Égyptienne" (The Egyptian Woman), in which she advocated for Palestinian rights. She joined her husband's political activities, leading a women's protest in 1919 and founding the "Central Committee of the Wafdist Women". In 1923, she established the "Egyptian Feminist Union", which she led until her death. She also played a key role in the Arab Feminist Union, chairing it in 1944, and served as vice president of the Women's International Democratic Federation.



Huda Sha'arawi held numerous leadership roles, championing women's rights and national liberation until her death from a heart attack in December 1947. Her activism extended beyond feminism: she advocated for Egypt's national independence, Palestinian rights, and legal reforms to protect women, including restrictions on polygamy, divorce rights, and guardianship laws. She was the first to demand Egyptian women's political equality, particularly in voting, and pushed for legislative changes to ensure social rights.



Review of the book "A History of Women in Parliamentary Life in Egypt from 1957 to 1995"

by Nadia Hamed Qoura

Published by the Egyptian General Book

Authority in 1996



Muhammad Hisham - 4th year - Political Science



When I first came across this book, neglected among the piles at a branch of the Egyptian General Book Organization, I was overcome by a strange feeling. It seemed far too valuable to remain unread, gathering dust among forgotten volumes. I purchased it, yet its fate did not change much—it remained shelved, unread, until recently, when I finally decided to explore its contents.

Upon opening the index, I was taken by surprise. The book, following a brief introduction that ends on page 30 and continues through page 560, presents a detailed and comprehensive history of the women who served in Egypt's National Assembly and People's Assembly from 1957 up to 1995, the year preceding the book's publication. This moment marked the beginning of the idea for this article—an attempt to honor these women and the noteworthy contributions they made to parliamentary life in Egypt.

The book begins with the story of **Mrs. Rawya Shams El-Din Attia**, known as the "Mother of Fighters and Martyrs." She holds the distinction of being the first female parliamentarian not only in Egypt but in the Arab world and the Middle East. Rawya entered parliamentary life on July 14, 1957, and for thirty years, she remained a leading figure in social work. Although she left parliament in December 1958, she was re-elected in the 1984 parliamentary cycle.

Her pioneering achievements extended beyond her role in parliament. She was also the first female officer in the Egyptian army. Her political awareness was shaped by her upbringing—her father, Attia Shams El-Din, was secretary of the Wafd Party and a close associate of Nahhas Pasha. She earned a BA in Arts from Cairo University, followed by a diploma in Education and Psychology from Ain Shams University, and a Master's degree in Journalism. She also worked as a journalist for six years.

During the 1967 war, Rawya trained more than four thousand women and girls in nursing and first aid, received injured soldiers, and led a national campaign to raise donations for the army after the defeat—successfully collecting over three million gifts for Egyptian soldiers. She founded an association for the families of fighters and martyrs and earned her well-known nickname. President Gamal Abdel Nasser once said of her:

"I believed in the struggle of Egyptian women through the struggle of Mrs. Rawya Attia."



The second pioneering figure highlighted in the book is **Mrs. Aisha Mohamed Hassanein Abu Al-Qasim**, known as Aisha Hassanein, the first Upper Egyptian woman elected to parliament. She was elected with the support of more than two thousand women, as well as many men who believed in her and gave her their votes. In her district in Fayoum, she was affectionately known as "Mama Aisha" and regarded as the "spiritual mother of Fayoum." Aisha Hassanein loved the desert and studied geology. Her passion for exploration led President Anwar Sadat to gift her a four-wheel-drive vehicle for her desert excursions. She established the first women's association in Fayoum, where she trained over a thousand women in crafts and trades, opened workshops, and helped market their products. She founded the Red Crescent Society in 1959 and the Child Care Association,

and she initiated efforts to create an association for cancer patients and the Light and Hope Association. She also conducted research on desert development and was responsible for establishing an olive factory, a furniture factory, and several dairy production centers that helped create jobs for the local population. Additionally, she secured Fayoum's inclusion in a German grant program to combat bilharzia. She was first elected in 1964, and her final term in parliament ended in 1987.



Thus, **The History of Women in Parliamentary Life in Egypt from 1957 to 1995** by Dr. Nadia Hamed Qoura is more than just a historical record—it is a powerful document that chronicles the enduring struggle and impactful participation of Egyptian women in political life. Through the lives of trailblazers like Rawya Attia and Aisha Hassanein, the book affirms that women's roles were never peripheral or symbolic, but rather central to societal progress and nation-building.

Reading this book does not merely acquaint us with names from the past; it offers a deeper understanding of the sacrifices made, the obstacles overcome, and the achievements earned. Revisiting these stories is crucial today, at a time when issues of women's empowerment and political participation remain at the forefront. Perhaps these reflections are also a call to re-examine these figures—not just as historical icons, but as role models for a future where women are fully integrated into decision-making and public service.

Naomi Klein Reveals the Harsh Realities of Globalization and Capitalism



Passant Yasser Hussein - 4th year - Political Science



Naomi Klein is a political journalist belonging to the leftist movement. She was born in 1970 in Montreal to a Jewish family that migrated to Canada after they were in the United States, fleeing conscription for the Vietnam War. Her father was a doctor, while her mother was a film producer who focused specifically on feminist issues. Naomi is known for her criticism of U.S. foreign policies, as well as her critique of globalization and large corporations. She has remarked that in the past, we often heard the term globalization everywhere, along with the positive outcomes it supposedly achieves, and the benefits it creates for poor and needy individuals in the developing world, enabling them to learn and earn money. However, Naomi exposed the realities of globalization, arguing that the notion of benefits and the 'global village' championed by globalization is a construct of large Western corporations aiming to create markets in poor countries and expand consumption.

In December 1999, Naomi Klein published her widely renowned book titled "No Logo," which, due to its extensive popularity, has been translated into 28 languages. In her book, Naomi points out that the competition among major companies has led to pressure on the production chain, resulting in significant waste of funds. She does not support the fundamental laws that preserve the interests of a few companies at the expense of the global community. Naomi discusses the evolution of marketing strategies for large companies, noting that historically, these companies promoted their brands by associating them with a beloved or well-known personality to attract individuals to purchase a certain product. However, this has evolved to a point where brands are now selling lifestyles by attempting to connect a particular brand with everything children and young people love and desire. It thus becomes clear that the owners of multinational companies do not focus primarily on manufacturing quality, but rather prioritize the marketing strategies for their specific brands.

Klein also sheds light on the migration of factories to developing countries and the impact of economic globalization on job opportunities. She observes that major brands have shifted their factories to developing nations, accompanied by lower labor costs in the absence of workers' rights, allowing those companies to achieve substantial profits while incurring lower costs in return. It can even be said that this transformation has produced somewhat positive results in the original habitat of these major companies. However, the downside is that these jobs are neither permanent nor stable, and they do not provide the workers with real and professional experience. All of this has had a negative and gloomy impact on the youth, as they felt that these companies are partly responsible for the unemployment crisis and the exploitation of workers abroad. This has contributed to the formation of a generation of youth who harbour resentment towards these major companies.



In Naomi's discourse on her critique of capitalism, her book "The Shock Doctrine: The Rise of Disaster Capitalism" is prominently featured. In this book, Naomi argues that capitalism feeds on disasters and shocks. For example, during the tsunami in Asia, individuals exploited the situation by displacing and eliminating fishing communities to replace them with luxury hotels.

A similar exploitative phenomenon occurred in Louisiana during Hurricane Katrina, and she observes that there is nothing that cannot be exploited for profit.



Naomi spoke about the evolution of disaster capitalism and clarified that disaster capitalism dates back to Latin America, specifically in the 1970s in Chile. She considered it the first country to undergo economic shock therapy, with the shock being the overthrow of President Allende's government and the establishment of a military regime on its ruins led by Augusto. The economic policy during his era was based on market liberalization, privatization, and reducing the size of government spending. Then, in the 1980s, international economic institutions such as the International Monetary Fund and the World Bank gained significant influence due to the debts faced by most third-world countries. This led to economic reforms, and the shock resulted in a collapse of basic commodity prices and an increase in debts. This model evolved into another form in Iraq during its political crisis, where companies were focused on maximizing their profits. Iraq witnessed a significant level of privatization, with each company undertaking a specific task. Ultimately, there was no reconstruction of Iraq, but the downside was that these companies achieved high profits at the expense of the crisis.

When Women Take the Lead Militarily: The Women's Protection Units "YPJ" as a Syrian Example



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Rojava: The Beginning of Everything

The starting point was Rojava, or the Autonomous Administration of North and East Syria. It represented a reality of Kurdish power and influence, which was in conflict with the Assad regime at that time. On January 21, 2014, this administration was officially declared, announcing the formation of a social contract that acted as a national constitution for Rojava.

In the following year, 2015, after Syrian regime forces withdrew from Kurdish-majority areas, and after Kurdish parties had gathered earlier to form what is called the People's Protection Units (YPG), which took control of several areas while confronting various factions including Al-Nusra Front, the "Syrian Democratic Forces" (SDF) were officially established. These forces were mostly Kurdish and included many different militias and formations, with a strong Kurdish identity. Among these formations was the Kurdish People's Protection Units (YPG), claiming to defend Kurdish-majority regions.

Later, the Women's Protection Units (YPJ), an armed Kurdish female unit, was formed as part of the larger Syrian Democratic Forces.

In 2013, a founding conference was held in the city of Al-Malikiyah in Al-Hasakah Governorate for the Women's Protection Units in Rojava, officially announcing the start of YPJ's activities. They claimed that these units were the result of a long historical struggle to liberate women from the slavery imposed by male-dominated authorities and to help women reach freedom and independence, allowing them to express themselves and their hidden ambitions, and to play a role in building a society of freedom, justice, and equality.

Women's Protection Units: Main Goals, Principles, and Membership

The Women's Protection Units claim to be based on democratic society and the freedom of both genders, men and women. They take a military approach to defend against any attacks targeting the community or women specifically, fighting against the patriarchal and statist system that has existed for thousands of years. They believe this system is responsible for destroying social values.

As a result, they consider the militarization of Kurdish women as their foundation and organize themselves according to their own principles.

Politically, the Women's Protection Units want to build a model of the Syrian state based on decentralization and pluralism. They struggle to change what they see as a dominating, patriarchal, sexist, religious, and nationalist mindset. According to them, this would make the "units" a legitimate and safe space for women in Northern and Eastern Syria.

However, the ideology of these armed women did not stop at the borders of Rojava, Syria, or Kurdish women. The movement believes that if even one woman in the world suffers from violence or oppression, then they – the YPJ – are not truly free.

Based on that, they claim responsibility for protecting the freedom of all women across different parts of Syria, Kurdistan, the Middle East, and the world. Their organizational strategies are based on the ideas of the leader APO, Abdullah Öcalan, the founder and first leader of the Kurdistan Workers' Party (PKK), which is labeled a terrorist organization by several countries, especially Turkey.

Therefore, one of their main goals is to show the inner strength of women and their leadership role in society, by turning hidden energy into practical work, removing the effects of male dominance in all fields, breaking away from the social stereotypes that women have been trapped in, and ensuring women's participation in political, cultural, and social life. They also aim to overcome the political and geographical borders that divide the global feminist map and scatter its energy and potential.

As for the membership principles of the Women's Protection Units, every female member – as only women are allowed to join – must accept and believe in the democratic foundations of society and the idea that the freedom of women and society is the core goal of the YPJ.

She must deeply understand the national concept and the culture of the democratic nation. She must protect the coexistence of different peoples and reject sexist, nationalist, and religious policies. Any attack on society's values should be seen as a personal attack on her, and she must stand against it.

She must accept the democratic self-administration system that represents equality and must protect it by duty. She should act with global awareness and see herself as responsible for freeing all women in the world, using the strategy of “revolutionary people's war” as her base. A member must be fully committed to defending the people and land of Northeast Syria and aim for a democratic Syria.

In addition, there are some general principles that govern the structure and organization of the Women's Protection Units. Among the most important: complete loyalty to the leadership of APO (Abdullah Öcalan), representation of the YPJ by 40% in the general leadership of the Syrian Democratic Forces, full authority and the right to make decisions, working in partnership with women of the Middle East for freedom, following a chain of command from top to bottom, and finally, the YPJ is based mainly on the principle of legitimate defense.

Alongside these general principles, there is the “Military Council of the Women's Protection Units,” which is responsible for implementing the leadership's decisions in times of peace and war. It also supervises the readiness of YPJ forces and works to develop methods that improve the services and efficiency of the forces.

YPJ vs. ISIS: Example of the Euphrates Wrath Campaign

The YPJ fought fierce battles alongside the YPG against ISIS in Syria. They worked to stop the expansion of ISIS into northern Kurdish cities. The female fighters became a real and active element in every confrontation with ISIS, which made them a major symbol in the military field.

The importance of the YPJ's role in fighting ISIS was seen in many moments, including when former French President François Hollande received one of the YPJ leaders, “Nesrin Abdullah,” at the Élysée Palace. This was an unusual event, especially as she was welcomed in her military uniform, breaking traditional palace protocols. This moment symbolized international support for the YPJ.

When the Syrian Democratic Forces (SDF), which include various factions including the YPJ, announced – in coordination with the US-led international coalition – the launch of a military campaign called “Euphrates Wrath” to liberate Raqqa from ISIS control, Kurdish women fighters once again took center stage.

Fighter “Rojda Felat” was appointed as the commander of the military campaign to liberate Raqqa, which was considered the capital of the so-called Islamic Caliphate. The fighters confirmed on several occasions that their participation in “Euphrates Wrath” was the largest and most important event in YPJ’s history. Through this campaign, they were able to free thousands of Yazidi women who were held as captives by ISIS.

Fighter “Jihan Sheikh Ahmed” was appointed as the official spokesperson for the Euphrates Wrath Operations Room. She said in several media interviews that the YPJ was the main force in the battle to liberate Raqqa. She emphasized that their goal was not only to free the city but also to take revenge for the crimes ISIS committed against Yazidi women, who were enslaved and abused. She added that the number of women joining the YPJ grew significantly, including women from Arab communities, showing – according to their statements – a growing awareness of the importance of collective struggle.

During the battle for Raqqa, the SDF managed to free many Yazidi women from ISIS, including “Nora Khadr Khalaf” from the village of Kocho in the Sinjar region. She shared in an interview that she was sold three times by ISIS fighters as a sex slave and described the slave market where women, especially Yazidis, were sold as the worst memory she had.

YPJ vs. the Turkish State: Examples of Military Imbalance

Battle of Ras al-Ain – October 2019

Turkey launched a large military operation in northern Syria targeting the city of Ras al-Ain. The YPJ participated clearly in defending the city. The female fighters showed fierce resistance against the Turkish forces. Despite the Turkish army’s superiority in numbers and weapons, the fighters held strong in the face of the attacks. However, due to military and political pressure, the SDF had to withdraw from the city.

Battle of Tal Tamer – December 2019

Turkish forces and allied militias tried to advance toward Tal Tamer town, but the YPJ led the defense operations. The female fighters managed to stop the Turkish advance, preventing the town from falling. This battle was an example of good coordination between the YPJ and the SDF. Once again, the fighters proved their ability to resist a much stronger military force.

Battle of Tishrin Dam and Qaraqozak Bridge – December 2024

In an attempt to expand its influence, Turkish forces tried to take control of the strategic Tishrin Dam and Qaraqozak Bridge.

The YPJ, alongside the SDF and counter-terrorism forces, fought back using new and creative military tactics. These efforts stopped the attacks and caused heavy losses to the Turkish forces, preventing them from achieving their goals.

Battles of Aleppo and al-Shahba – December 2024

Turkish forces and allied militias launched intense attacks on Aleppo and al-Shahba areas. They faced strong resistance from the YPJ. The general leadership of the YPJ blamed the Turkish state for the violent actions committed by Turkish-backed militias against young captured women. They promised to hold them accountable on the battlefield and called on international organizations to act immediately to protect the rights of these captives and stop the violations.

YPJ: Can the Experience Be Judged?

It cannot be denied that the status of women in the Middle East is not the same everywhere. Sometimes they face oppression and slavery, and other times they live in conditions without political or social suppression.

The experience of the YPJ is special, as it was originally created for women – the ones usually oppressed in this region. It is also rooted in Kurdish identity, where Kurds promote a dream of either creating an independent Kurdish state or, less ideally, gaining rights through various means.

This dream pushed them to break all traditional political and social norms and create a military model that is not commonly repeated in the region, one where women led the military scene.

However, since the YPJ is under the larger umbrella of the Syrian Democratic Forces – which are mostly Kurdish – and with the new Syrian administration under Ahmad al-Shar'a demanding that all armed militias, including the SDF, join the national Syrian army...

Will the YPJ agree and become part of the new unified Syrian army and integrate into the SDF? Or will it rebel and form a militia that stands against both the SDF and the new Syrian army?

وحدات حماية المرأة - Yekîneyên Parastina Jin

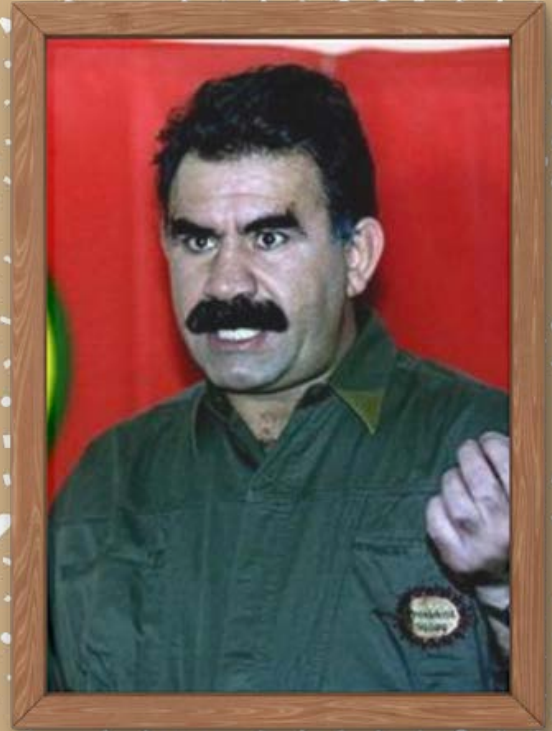
CAPTURING EXPERIENCE

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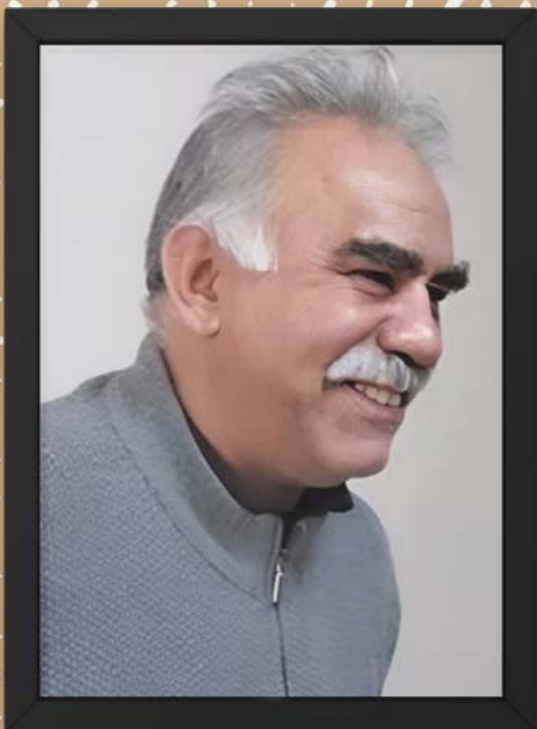




Rojda Felat
A Renowned Commander in the Raqqa
battles



Abdullah Öcalan
Jailed in Turkey, Known as "Leader Apo"







Breaking News

KENZY HASSAN MOSAAD -2ND YEAR- POLITICAL SCIENCE

Taliban and Afghan women: is the oppression ever going to end?

While the world's conflicts and issues are increasing by the day, so is the violation of human rights. In many different regions, the situation has become unbearable and harder to ignore. Despite that, one of the most devastating regimes in the world is still not discussed as it should be. The Afghan population suffers, especially, mainly women under the Taliban government. Their rights are stripped from them further and further daily.

Since the beginning of 2025, Taliban hasn't been holding back. In January, Taliban announced their plans to shut down every NGO employing Afghan women, which made the UN express the deep concerns they have about this situation and the women's shrinking space in Afghanistan, especially at a time when half of the population depends on humanitarian aid and many of these families' women are the sole provider, in addition to that the arresting, forced labour or quite the opposite restricted access to employment, abuse and much more are still happening every passing day.



Until now there's no effective action taken against Taliban from the international society. There are still some attempts to help Afghan women, but despite that, they're not helpful enough. According to the chief of the top aid agency, "funding cuts to Afghanistan are the biggest threat to helping the country's women."



In addition to Taliban's decisions and oppression, especially on education matters like preventing women from midwife and nurse training, Trump on the first day of his second presidential term paused all foreign aid which, according to the Washington Post, had caused the suspension of many online education programs or scholarships that Afghan women had access to.

The situation is getting worse every day and with no straight action taken against Taliban, it'd get worse than it already is. Taliban is getting ruthless in their policies towards women of Afghanistan, is this oppression ever going to end?

Trump looms over the Palestinian-Israeli conflict

Not even a month into his second presidential term, Donald Trump made some chaotic statements, not only on a national basis but internationally as well. According to CNN, "Trump's comments appear to break with decades of US foreign policy, which has long emphasised a two-state solution for Israel and Palestine."



Trump started the comments by suggesting that Egypt and Jordan should take Gaza's population, or by his words, Gaza's population should be 'cleaned out' either temporarily or in the long term. The statements didn't just stop there he also mentioned that the US should take over Gaza, after subtly hinting at this idea on his inauguration day by claiming that Gaza is a 'phenomenal location'. These comments and suggestions were met with rejection by the two countries in the context. The Egyptian government expressed its opinion about the idea of displacing Gaza's people, calling it 'an act of injustice' and refusing to join it. As well the Jordanian foreign affairs minister said that Jordan rejects

any displacement of Gaza's people and that this rejection is 'firm and unwavering'. In addition, continuing his obvious support of Israel, Trump released the bombs that were held back by Biden at the time, saying that he released them "Because they bought them."



Trump suggests that the US should 'own' the Gaza Strip, viewing the space as a real-estate land and that the Palestinians wouldn't be allowed to come back to their land. For that to happen, of course, it should be emptied of its original population. Many called this suggestion an 'ethnic cleansing'. Despite Trump's comments and chaotic suggestions, Egypt, Jordan, and the Palestinians' resilience is still persistent. However, the question remains: Will Trump get over his suggestions first, or will the governments of Palestine's neighbouring countries yield before that happens?

