



revolution in the making

06-07 october 2018 frankfurt

DAY 1

9:00 **Opening**

Session I

10:00- **Crisis of Patriarchy and it's Systemic War on Women**

12:00 **Moderation: Debbie Bookchin, Journalist and Author, Institute for Social Ecology, United States**

10:00- **1. The Climax of Patriarchy: Capitalism's Misogyny**

10:20 **Miriam Miranda, OFRANEH, Honduras**

Never before in history have women been exposed to such a deep and stratified exploitation as in capitalism. Together with the nation-state, capitalism constitutes the most institutionalized expression of patriarchy. Moreover, when becoming a system, capitalism began by destroying societies based on mother-women cultures, which can be seen as its antipode. If so, how shall we define the connection between the patriarchal system and capitalism? Why and how has the male dominant system reached its highest level in the capitalist age? And can a women's liberation struggle that has no anticapitalist character succeed?

10:20- **2. The Breakdown of 21st Century: Women's Take on Challenges and Opportunities**

10:40 **Claudia Korol, Pañuelos en Rebeldia, Argentina**

The capitalist world system has entered the 21st Century with a structural crisis. According to its character, it is trying to emerge from its systemic crisis by concentrating attacks on its contraries. In particular we need to discuss the systematic war against women. But crises also always contain opportunities for strong risings. Which risks and opportunities does the patriarchal systemic crisis imply for women's liberation? How can we estimate the current crisis from the female perspective?

10:40- **3. Sexism and its Connection with the Holy Trinity of Capitalism**

11:00 **Nazan Üstündag, Professor of Sociology, Boğaziçi University, İstanbul**

In capitalist modernity, power is reproducing itself based on the ideological pillars of sexism, nationalism, religionism, and scientism. While these pillars can't be separated, sexism is the basis of all forms of power. What is the relationship between sexism and the other three main ideological pillars of capitalist modernity? And how to handle nationalism, religionism, and scientism in the struggle against sexism?

11:00- **Discussion**

12:00

12:00 Lunch Break

Session II

14:00- **Workshops**

18:00

1. The rise of fascist regimes and their impacts on women
2. Femicide, sexual violence, and self-defense
3. Ecology
4. Matriarchal communities and social identities
5. War, displacement, and politics of migratisation
6. Colonialism, capitalist modernity, and impacts on women
7. Feminisation of poverty and communalist economy
8. Women and alternative media
9. Putting our theory into practice

20:30 **Concert**





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DAY 2

Session III

9:00-10:30 **Women's Struggle for Freedom: From Fis to Kobane and from Minbic to Raqqa**
Moderation: Rahila Gupta, Author and Activist, Member of Southall Black Sisters, UK

9:00-9:20 **1. Philosophy behind the Rupture from the Patriarchal System**
Haskar Kirmizigul, Jineoloji-Comitee Europa

The road taken from Fis to Raqqa – how have we come to conclude that women's liberation is more precious than the liberation of a country? How fundamental is the liberation of women and the killing of the dominant male to the foundations of the patriarchal system? How do the Democratic Nation and sociology of freedom, with its original content, enable us to weave our own future? What role does Jineology play?

9:20-9:40 **2. The Making of a Women's Confederal System: Philosophy in Practice**
Avin Sawaid (Kongreya Star) and Khawla Alissa Alhamoud (Spokeswoman of Raqqa Women's Council) Rojava/Northern Syria

Turning our gains into a continuous and sustainable system is crucial. But for that we need to replace the most important pillars of the patriarchal order. We must examine the importance of organizing, networking, education, communal ecological economy, non-state structures (including the system of co-chairs) and how to keep them that way.

9:40-10:00 **3. Why Women's Self-Defense and Not Protection: The Myth, the Hypocrisy, and the Truth**
N.N.

Both the monopoly over the use of violence by nation-states and other state forms of the past and the excessive and unrestricted use of violence by the revolutionary movements of the past and their inadequate analysis have formed our understanding of self-defense. Did we never defend ourselves? Should we be protected by others, and if so, by who? And in that case, who uses violence against us? How should we define and articulate our own understanding of self-defense? What are the precautions to be taken so that it does not evolve into the unwanted – patriarchal – form of violence?

10:00-10:30 **Discussion**

10:30 **Coffee Break**

Session IV

11:00-12:30 **Different Localities, Universal Struggles: Experiences of Women's Movements**
Moderation: Gwendoline Coipeault, Femmes Solidaires, France

11:00-11:20 **1. From Bandit Queens to Pink gangs: Postcolonial resistance of Asian women against gender-based violence and rape**

Madhu Bhushan, Vimochana, India

India is one of the countries where the clash between mother-women culture and sexism can be most intensively seen. On the one hand mother goddess culture, on the other hand widow burning, killing of female fetuses, and gang rape. How is it possible that in a country where women have been sanctified only a short time ago, misogyny could reach such a high level? What role did colonialism play? And how do women in India resist in theory and praxis against different forms of sexism and exploitation?





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- 11:20-
11:40 **2. The Ungrievability of Black Lives and Why White Supremacy is Sexist**
Jade Daniels, BlackLivesMatter, Los Angeles
The extrajudicial executions, police violence, systematic inequality and discrimination in the USA against black people are the local expression of a much more universal reality: Those whose lives are devalued by the bio-political order of hegemony, whose lives are ungrievable, who become open targets to killings. They are those who would shake the system at its roots if they would be free. In this sense, could it be a coincidence that parallel to the growth of the BlackLivesMatter movement under the leadership of women, a person that stands for sexism and white supremacy became president of the USA?
- 11:40-
12:00 **3. The Awakening of the Children of the Goddess: 2nd women's revolution in the Middle East**
Nazira Goreya, Co-President of the Executive Council of the Jazera Canton and Founder of Syriac Women's Union, Rojava/Northern Syria
Atargatis in Northern Syria, Ishtar in Mesopotamia, Anahita in Iran, Star in Kurdistan: In the Middle East, which has been a place of deeply rooted mother goddess culture, women are weaving a second women's revolution. But the Middle East is also the place where patriarchy has been institutionalized, and today is home to the waging of a vehement battle between male domination and women's liberation. Could the women's liberation struggle in the Middle East carry a universal quality because of the historicalness of the space? What meaning does a revolution within a revolution have here?
- 12:00-
12:20 **4. Gabriela's Successors: Women's alliance in theory and practice**
Mary Joan Guan, GABRIELA, Philippines
An efficient women's liberation struggle against the patriarchal system needs united acting and networking. But how can we unite despite our differences? Which principles and understandings are needed for a common struggle? What are the difficulties and achievements of alliances? How do we develop a common organizing model while protecting autonomy in practice?
- 12:20-
12:40 **5. We Won't Become One Woman Less**
Rita Segato, Professor of Anthropology and Bioethics - UNESCO University of Brasilia
In Latin America the killings of women have already reached the extent of a femicide. Women have been fighting for years to make the killings visible at the state level and to ensure that those responsible are held accountable. Recognizing the complicity of the state, they have concluded that femicide can only be stopped through strong organization. Movements such as Ni Una Menos started in Argentina and have spread across Latin America. How can femicide be stopped? What kind of organization do we need?
- 12:40-
13:00 **6. Rebirth of the Revolutionary Culture: women's organization in Afghanistan**
Selay Ghaffar, Solidarity Party of Afghanistan
Afghanistan, Iran, Turkey - the late 70s and early 80s were years in which the great revolutionary potential of Middle Eastern societies, and especially of women, became visible. The hegemonic powers responded by promoting military coups, Islamist groups, and political killings. Under the mask of democratization, or as of 2001 the „fight against terror,“ they were actively involved in the promotion of bloody „civil wars“. They were thus particularly pursuing a special war against the revolutionary potential of women. The enslavement of women is the destruction of revolutionary culture. But Afghan women are fighting under difficult conditions against their enslavement by reviving their revolutionary culture.
- 13:00-
13:30 **Discussion**
- 13:30 Lunch Break**





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Session V

14:30-17:00 **Revolution in the Making: Weaving our Future Together**
Moderation: Meral Cicek, REPAK, South Kurdistan

The upheavals of our times have not only resulted in much pain, violence, and the removal of millions of people from their land, but also have given us a chance to weave our own way of live. What are the parameters of what we are proposing? We know so much more than we ever did of our past, present, and future. How possible is it to network within each of these parameters? The understanding of solidarity must change, but how can we achieve unity of efforts, of struggles, of doings, of creating, and of weaving them together?

- Black Women's Freedom Movement – Black women have faced fierce racist repression, manifested in archaic enslavement colonization and the aggression that comes with it in different forms. But for just as long, they have been struggling for their freedom, and continue to be an inspiration for struggling women around the world. What is the road ahead and how can we forge ties? **Siana Bangura, Black Feminist Platform, UK**
- The beautiful colors depict how women in India are daring, struggling, and resisting the attacks of the neo-liberal policies of capitalism and the overall attacks of patriarchy. How do we make room for solidarity of different kinds? **Radha D'Souza, Reader in Law at the University of Westminster, UK**
- The women from Arabia have incurred the double layer of loss of freedom due to very harsh Arab hegemonic patriarchy, which has lost its regional and world power to capitalist hegemony. How can we transcend the borders drawn between the women of the region and act in unison? **Shereen Abou Al Naga, Professor of English Literature at Cairo University, Egypt**
- Beneath the rubble of religionism, feudalism, nationalism, and recent wars, women from Kurdistan – the enslaved of all the enslaved – rise and reject all forms of patriarchy. How can women act/react together when it comes to common goals? **Kibriye Evren, Delegate of TJA, Northern Kurdistan/Turkey**
- Zapatistas – The women of the rain forests tell us the same song in a different tune; continuing the struggle and resistance of the women in the rain forests and beyond. So far apart yet so close in vision. **Sylvia Marcos, Academic - Indigenous Movements in the Americas, Mexico**

17:00-18:00 **Closing and Resolution**

