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Proteste und Menschenrechte

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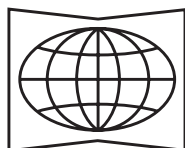
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Anna Antonakis and Henda Chennaoui

Gender, Work, Locality – Female Protests in Tunisia Re-framing Socio-Economic Rights as Women’s Rights

This article sheds light on new protest dynamics that emerged seven years after the revolution in Tunisia, incorporating a public emancipation of female protesters from Menzel Bouzaiane, in the center of the country. Presenting two cases of women led-protests, we argue that they express resistance against intersectional structures of oppression, including gender and locality. Drawing on recent scholarship on women’s rights in North Africa and intersectional theory, we show how their realities have not sufficiently been presented in legal debates over the last years and had been marginalized by different expressions of patriarchy: reaching from their families and communities to legal authorities and modern conceptions of nationalism. On the other hand, we show that the process of Transitional Justice, which is now jeopardized, has incorporated the dimension of marginalized localities.

1. Introduction – „The Next Revolution will be Made by Women“

Tunisia’s political transformation has been singled out as a relative success story, where protests of 2010/2011 have led to the creation of new political institutions, the establishment of freedom of press and expression, the advancement of women’s rights and the tackling of transitional justice. However, when analyzing the structural factors leading to the protests sparked by the self-immolation of Mohamed Bouazizi on December 17th 2010 in the city Sidi Bouzid, little has changed. Protests against corruption and for social and transitional justice are still ongoing, especially in the center of the country. The strong inequalities between the more developed coastal regions and the capital Tunis and the rest of the country remain crucial for understanding major political challenges today.

Seven years after the revolution, we see a new protest dynamic emerging, incorporating a public emancipation of female protesters addressing multiple structures of oppression. We claim that through the category of locality, multiple forms of inequality (and therefore oppression), such as issues of education and analphabetism, unequal pay and working conditions as well as access to health care are negotiated. In this regard, the dimension of gender plays a particular role. In this article, we will present two empirical

cases of recent female protest action that occurred since mid 2017, both starting in Menzel Bouzaiane, a town of 6.000 inhabitants situated in the governorate of Sidi Bouzid. We focus here on the all-women sit-in „*Manish Sekta*“ (I don't keep silent anymore) and the „March of 17“ that emerged from the sit-in „*Soummoud*“ (résistance), which is composed by 20 women and nine men. Most of them occasionally work in the agricultural fields. They describe themselves as coming from the „margins of the margins“, referring here to their social and geographical locality. The protests mirror demands articulated at the intersection of gender and socio-economic rights and the attempt to re-center the marginal locality of the agricultural regions of Sidi Bouzid.

In order to understand these new dynamics and bring in the local demands by women protests into a discourse on human rights, interviews with protest leaders and participants have been conducted.¹ Drawing on recent scholarship on women's rights in North Africa and intersectional theory, we show how their realities have not sufficiently been presented in legal debates over the last years and how they have been marginalized by different expressions of patriarchy, reaching from their families and communities to legal authorities and modern conceptions of nationalism. We show that the process of Transitional Justice has however incorporated the dimension of marginalized localities. Against this background, we argue that the female protests that we describe in the following sections, deserve closer attention as they express how the structures of oppression of gender and locality in particular, intersect and therefore cannot be regarded separately. Finally, we conclude with the question whether the struggle for socio-economic and gender justice can be translated and channeled by the local elections set for the first time in May 2018.

2. Conceptualizations of Women's Rights in Tunisia after 2011

2.1 A NATIONAL DEBATE: WOMEN'S RIGHTS CODIFICATIONS IN TUNISIA AFTER 2011

With the ousting of President Zine el-Abidine Ben Ali, who left Tunisian soil on January 14th 2011 to seek exile in Saudi Arabia, a process of political and societal transformations was set in motion. The subsequent decision to elect a constituent assembly promised restructuring the Tunisian nation under new premises: respecting

¹ Interviews have been conducted by H. Chennaoui. Parts of the interviews have been published in the frame of a study for the outlet „Nawaat“; (Chennaoui et al. 2017; Chennaoui, 2017), others have been conducted for this study in 2018.

human rights, promoting socio-economic justice as well as individual and public freedom of expression (Karshenas/Moghadam/Alami 2014). The creation of political institutions and the liberation of speech in the public sphere leading to new media outlets and associations in 2011 have, however, not affected all citizens. On the local level, besides legislations, the need to renegotiate gendered contracts, linking socio-economic protests and emancipation from sexist structures, remain a priority for many female activists.

Tunisia's status as a „model for women's rights“ made it an exception in the region.² The Family Status Law (Code du Statut Personnel, CSP), introduced in 1957 by president Habib Bourguiba, was considered to be the most progressive legislation in the „Arab World“, for example abolishing polygamy and according women the right to divorce (Charrad 2008). After 2011, the legislative negotiations around gender, citizenship and the role of religion in the state were closely observed and analyzed by journalists and researchers (Khalil 2014, Labidi 2014, Antonakis 2017). The drafting of the constitution constituted a major public platform to review these negotiations.

Feminist organizations based at the capital, such as the Tunisian Association of Democratic Women or the Association of Tunisian Women for Research and Development (known by their French acronyms ATFD and AFTURD) founded mostly in the 1980s, played a pivotal role in lobbying for women's and human rights during the constitutional process. Marches and protests, including mixed sit-ins were organized during the uprisings in the capital in 2010/2011, where gender norms are somewhat more flexible than in the politically, locally and economically marginalized localities in the center of the country.

International rights frameworks such as the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) have been referenced to push for women's rights on the national level. „Bringing CEDAW home,“ is understood as the process of „active appropriation and interpretation“ at the national and sub-national level shaped by feminist organizations (Zwingel 2005: 411 f.). Tunisia signed the CEDAW in 1985, and made important reservations: These concerned mainly Article 1 of the Tunisian Constitution of 1959. The designation of article 1 remains disputed as the Arabic formulation can be translated in different manners allowing for a couple of interpretations on the place of religion within the state: It can be read as either a cultural reference of the identity of the state, Islam as a state religion or Tun-

² See, for example, the article entitled: „Tunisian transition a model for the region and beyond“; High Commissioner of Human Rights 2015.

sia as a state with the majority of Muslim citizens (Hached 2011). Employing this international rights framework runs the risk for feminists to become closely entangled in the debates with state identity, because women's rights became highly politicized between the religious oriented party Ennahda and secular parties, notably the Nidaa Tounes party. However, drawing on the international rights framework allowed for referencing structural oppressions beyond single axis considerations of gender: Article 14.2 of CEDAW calls for state parties to 'take all appropriate measures to eliminate discrimination against women in rural areas [...] to ensure [...] the right [...] to enjoy adequate living conditions, particularly in relation to housing, sanitation, electricity and water supply, transport and communications [...].'

In light of these legal development and political liberalizations, where more women's rights groups were created and got funding, the struggles and approaches were diversified and differences between women emerged more clearly.

2.2 THE NEED FOR AN INTERSECTIONAL PERSPECTIVE

Besides these important legal debates, the women's groups operating at the level of legislation stand accused of not sufficiently incorporating the realities of women of different backgrounds, especially from marginalized localities. This relates to the problematic claim of universality in feminist movements and rights based protests in general. Intersectional theorists such as Kimberlé Crenshaw (1989) have shown the particular oppression of Black women in the legislative framework in the United States and criticized „single axis frameworks“. Consequently, not only differences in realities and legal inequality between men and women but also differences *among* women were highlighted and the „viability of the category itself“ has been questioned (Green/Bay 2017: 439). By pointing to the radical differences between women and problematizing the „assumption that 'women' denotes a common identity“ (Butler 1990: 4), theoreticians like Judith Butler dismiss any universalizing notions of what it means to be a „woman“ and thus dismiss universalizing forms of feminism.

From an intersectional research perspective, more recent scholarship engages in a closer examination of these „intersections“ and points to the marginalization of women of lower class backgrounds and from rural localities in the modernist programs in Morocco, Egypt and Tunisia (Hafez 2014, Khalil 2014). Women from middle and upper class backgrounds would profit from the reforms, while working class women and those working in the agricultural sector would profit from education, but Hafez addresses a cultural and ideological class divide in the Egyptian context, which was implemented in the second half of the twentieth century (Hafez 2014: 180).

Since 2011, the national state feminist paradigm, that emerged with reforms of the Family Code of 1956, has been reviewed by a new wave of Tunisian feminists from different angles: They criticize the paternalist states man Bourguiba and call for „decolonize[ing] feminism“ (Mestiri 2016: 82) or frame (Tunisian) feminist thought as a „prisoner of the nation“ (Lakhal 2017). The disentanglement of feminism from nationalist and culturally loaded programs appears to be central for political negotiations. Therefore, we argue that the protests under study here, intersecting locality, gender and class have to be analyzed in this particular context of a historically developed state feminist paradigm that lacked inclusivity. Female protests in Sidi Bouzid, and more precisely in Menzel Bouzaiane, are characterized by the integration of socio-economic rights and the denunciation of corruption as they are linked to marginalized localities, while also speaking out on the oppression experienced as women. At the same time, the patriarchal system is more sharply formulated in regions outside of the capital, where presentation of women in politics is very low, and presence in protests or even public spaces in general can be socially sanctioned.

2.3 TRANSITIONAL JUSTICE – RE-CENTERING THE MARGINS

Transitional justice „refers to processes of dealing with the aftermath of violent conflicts and systematic human rights abuses in order to provide conditions for a peaceful future“ (Buckley-Zistel/Stanley 2012: 1). Feminist scholars in particular have constantly pushed for a recognition not only of female victims and prosecution of sexual violence, but state that gender as an analytical category has the „potential to transform, or at least reformulate, some of the most rudimentary questions of the TJ field“. Hereby the concept of justice and its overall universal application is being questioned and instead the „impact on local needs and the culturally situated understandings and practices of gender“ is highlighted in transitional justice (Buckley-Zistel/Stanley 2012: 2). While we cannot enter into this theoretical debate in a satisfactory way here, we would however, like to point to the role the Tunisian transitional justice procedures have played with regards to „locality“. This frame appears interesting to us as the female protest movements under investigation clearly rely on locality as their driving force and Tunisia’s TJ process has introduced the concept of „victim regions“.

The main pillar of the TJ process is the Tunisian Dignity and Truth Commission that was formally launched in June 2014 by then-president Moncef Marzouki. The installation of such an institution was defined by law by the end of 2013 and reached constitutional grounds in January 2014. Until June 2016, the Commission received almost 63.000 files and until May 2018, over 49, 637 auditions were conducted (In-

stance Verité & Dignité 2018). The institution can be regarded as a major outcome of the protests of 2010/2011: It answers to such core demands as to tackle the corruption of the regime and decades of arbitrary state violence.

The legislation determining the competences of the Truth and Dignity Commission allows citizens (and civil society organizations) to deposit a dossier in the name of their region as well. Represented by the Tunisian Forum for Economic and Social Rights, Kasserine, as one of the poorest regions of the country, claimed to be accredited the status of „victim region“ in 2015. This concept has been introduced for a first time in any process of transitional justice in an Arab country (Sbouai 2015). The initiative succeeded and consequently, a planned and systematic marginalization by the state is recognized. The centralized nation state can indeed be regarded as a main actor producing marginalized localities through the unequal distribution of material resources and „cultural heritage“ (Antonakis 2017).

Scholars, departing from a Marxist and Gramscian theory, have critically investigated the Tunisian „economic miracle“ after the introduction of the Structural Adjustment Programs (SAP) in the 1980s and point to the increasing political dominance of the regime that could unfold by introducing liberal market reforms (Tsourapas 2013: 23). The Tunisian economy was characterized by a clientelism in which all public economic procedures demanded an authorization issued by mediators of the ruling RCD party (Allal 2016: 18).³ These reached from requesting state scholarships for studies, to the opening of small and large-scale businesses (taxis, cafés, companies).

For instance, Sidi Bouzid remains one of the regions most affected by poverty and the trust in institutionalized national politics after 2011 stay contested. The abstention rate for the parliamentary elections of 2014 was 52 per cent, compared to 40 per cent abstention in general (Antonakis 2015).

To counter inequalities, clear references to the development of the marginalized regions were introduced in Tunisia's constitution of 2014. Article 12 states: „The State shall strive to achieve social justice, sustainable development, and balance between regions, with reference to development indicators and in accordance with the principle of positive discrimination.“ However, a lack in transparency hampers the implementation of efficient mechanisms to augment the standard of living. Also, it has to be noted that the Dignity and Truth Commission, the main institution administering transitional justice in Tunisia, has come under high contestation by the executive and legislative powers since 2016. The economic elites of the country continue to exercise

³ For a detailed description of the system of corruption in Tunisia, see Yerkes/Mouasher 2017.

influence on the political development of the country. A law on the „economic reconciliation“ was passed in 2017 that grants amnesties to public officials for corruption. It has led to mistrust and a lack of „public buy-in“ even though the government should urgently „engage with most damaging forms of corruption“ (Yerkes/Mouasher 2017). In light of these developments, the ongoing protests pointing out the entanglement of economic and political structures also responsible for a centralized state come as no surprise.

3. Reframing Women’s Rights through Protests

3.1 PROTESTING FOR WORKING RIGHTS MEANS PROTESTING AGAINST PATRIARCHY

Since 2017 the participation of women of different educational background has taken new forms in protest movements in the center of the country revolving around the right to work and structural development of their home regions. Thereby, the recent protests follow more comprehensive definitions of women’s rights. For example, the Working Group on Women and Economic, Social and Cultural Rights⁴ define socio-economic rights in relation with women’s civil and political rights, including equal heritage but also the right of „freely chosen work“. The complex relation between labor and gender is addressed: „the experiences of women in relation to work will differ greatly depending on geographical location, time of life, political-legal context, and positioning within communities and society at large“ (ESCR-net 2016). This frame has a particular significance for women because they are disproportionately affected by poverty and by social and cultural marginalization both in Tunisia and on the global scale (UN Women).

While the Tunisian National Statistical Institute does provide data on the labor market, households even in rural areas, categories of health and labor or income, for instance, are often not gendered. Women outnumber men in universities but their unemployment rate remains twice as high: According to the NSI, unemployment statistics reveal a gender gap with female unemployment at 22.9% (a decrease compared to 25.6% in 2012) compared to 12.5% unemployment among men (compared to 14.6% in 2012) in 2017. This gap is even more accentuated in relation to people with a higher education with 40.4% of unemployed women with a university degree com-

4 Find a presentation of the working group, composed by over 40 Civil Society organizations here: <https://www.escr-net.org/women>. The working groups is part of the larger network for economic, social and cultural rights: <https://www.escr-net.org/>

pared to 19.4% of men (INS 2016). The statistics also reveal a division in the type of labor undertaken by men and women with the latter being mostly employed in the „service sector,“ followed by manufacturing industries and agriculture (Tunisian Ministry of Employment and Qualifications/National Observatory on Employment and Qualification 2013: 10).

Sidi Bouzid's economy is still marked by agriculture, where a lot of women work for less than 2.30 € per day. According to women's testimonies, landowners prefer to employ women because of their higher acceptance of precarious salaries and bad treatment. Because of a lack of basic infrastructures, they face serious risks as a result of unsafe transportation to their places of work, leading to (deadly) accidents (ESCR-net 2017).

Until 2017, women from Sidi Bouzid were practically never speakers, protest leaders or took part in negotiations with local state representatives. Even when taking part in sit-ins to demand work⁵, their names were erased from the list of job seekers and sit inners. The following two initiatives therefore deserve closer attention in the studies of protests and women's rights in Tunisia.

3.2 „ENOUGH PROMISES, WE WANT WORK“ – THE ALL FEMALE SIT-IN 'MANISH SEKTA'

After years as supporters and bystanders, female activists decided to also push the gendered boundaries within the protest movement in June 2017, after local protest leaders in Menzel Bouzaiane intimidated them. This is how the sit-in „*Manish Sekta*“ (I won't keep silent anymore) was started. Yasmine Hidouri, speaker of the sit-in clarifies in the interview: „*During a reunion one of the women wanted to speak up and was interrupted by another male protester with the words: „Stay silent!“ We started to protest against this discrimination. We also understood that the male domination constitutes a major obstacle that is prolonging our unemployment*“ (Yasmine Hidouri).

The protest slogans clearly reflect the integration of the constitutional women's rights into their demands to work. One of the banners reads: „*Women's work is inscribed in the constitution. It's not a favor or decoration*“. This referencing clarifies the link between current female local protests and national women's rights codifications. While feminist actors at the capital negotiate(d) the principles of the constitution through legislation in favor of women and human rights, it appears that the protest

5 A common protest practice for job seekers is to squat local authority buildings to demand jobs and hand over a list of the unemployed people engaged in protest. Due to high bureaucracy and corruption in the private sector, the state remains a key employer.

movement under study here actually translate the rights from theory into practice and everyday life.

Fatiha Bousselmi, teacher and sympathizer of the protest, explains the method of the all female protest in the interview: *„A female sit-in expresses resistance against the established male order. At the same time, it constitutes an alienation from patriarchy. The inhabitants consider mixing gender in public spaces as not appropriate at all. The fact that they are female only gives them more legitimacy and takes off some social pressure“* (Fatiha Bousselmi).

The positionalities of the women participating in these protests are diverse: A majority is between 26 and 35 years old and has acquired higher diplomas, but there are also younger women involved who work in the agricultural fields as peasants. The latter group of women was the most likely to be exposed to sanctions within their families and report hiding their participation in the protest from their sons and husbands. In the interviews conducted, a combination of abuse by state authorities and traditional gender roles imposed by the families are expressed to be at the heart of why women continue to stay at the margins: *„I think the biggest fear of my husband and my sons is that the police will attack the protesters verbally or physically. Also, we are used to keep the women out of the public space. The fact that we are allowed to work is only due to our poverty“* (Anonymous). This statement from an interview partner who preferred to stay anonymous, reveals how women's integration into the labor force does not consequently legitimize political participation, but some women participating in the protest were threatened with divorce.

After a couple of days of pressure, the protesters were received by the local governorate in the city of Sidi Bouzid. The negotiations were rather disappointing for the women involved: Instead of discussing long term solutions, they were offered food donations, relegating women to the kitchen and thereby reinforcing traditional gender roles, dismissing the claims by the movement. However, the „Forum for Economic and Social Rights“ organized a press conference in Tunis in support of the protest, so the women gained attention beyond the marginalized localities. The representatives were finally invited to a meeting at the ministry for women and family affairs.⁶

In these conversations, set to talk about job opportunities in their region, micro-credits were offered by the ministry of women to support small businesses run by women. The representatives of the protest movement refused the offer. They argue

6 In August 2017, the minister Néziha Labidi announced a new national action plan tackling the situation of women in rural areas providing benchmarks in different domains such female entrepreneurship, political participation and access to healthcare (Tunisian Ministry of Women and Family Affairs).

that any private initiative, for example in stitching, had failed so far. They demand that the lack of infrastructure and business conditions in general are tackled first, hereby also referring to the constitution's Article 12. They stress their demand to work in the public sector. The impact of micro-credits for women has been critically analyzed in Tunisia, where a study from 2009 has shown that micro-credits do not necessarily lead to more financial independence of women (Larroussi 2009) while micro-finance institutions grow rapidly (Ben Naser 2016). Their refusal mirrors a more critical stance towards finance services for the poor, which have been considered a key development tool for longtime (van Rooyen/de Wet 2012).

3.3 PROTESTS AGAINST STRUCTURAL MARGINALIZATION: THE MARCH OF THE 17

On May 5th 2017, 28 women and five men living in the rural zones of Menzel Bouzaiane in Sidi Bouzid started a sit-in in front of the regional delegation. Amel Dafouli, one of the protest leaders explains: *„The youth of the rural villages and the women in particular are always marginalized. A number of my female comrades had their names deleted from lists for job seekers after they took part in sit-ins and mobilizations. That's why we decided to constitute a movement that is initially led by women“* (Amel Dfouli).

Departing from these mobilizations, they decided to march to the presidential palace at the capital, re-employing a form of protest with an important history in the small surfaced country.⁷ The protest movement called itself „The march of the 17“. The number 17 refers to the 17th of December 2010, the date of Mohamed Bouazizi's self-immolation and at the same time to the number of kilometers separating Bouzaiane from Sidi Bouzid. However, police blocked the female-led march of 2017 and the activists were arrested in Carthage before they could reach the presidential palace (Assabah News 2017).

In a response to the suppression of their demonstration, on July 22, three women of the movement tagged the slogan *„We will not give up! Work is a right“* on the statue

7 With this march on the capital, they follow a revolutionary protest tradition in Tunisia. In 2011, activists from the cities of Sidi Bouzid, Gabes and the Gafsa governorate walked to the capital, starting from Menzel Bouzaiane were dubbed as the „liberation caravan“ or „dignity caravan“ or simply „the protest march towards the capital“ and initiated the so called Kasbah I (from 22/23rd/until the 28th January) and Kasbah II movements (20th February 2011 until 6th March), where they occupied the place in front of the Prime Minister. These protests were successful in bringing down the two first post-revolution interim governments (Boubakeur 2015) and demanded the elaboration of a new constitution that was adopted successfully in 2014.

of Habib Bourguiba.⁸ The statue of the first President Habib Bourguiba was reconstructed at the Avenue of the same name under some local protests in 2016 in front of the Ministry of Interior. It can be regarded as a re-manifestation of power of a post-colonial patriarchal regime that has taken over a place initially dedicated to the martyrs of the revolution and named „Place of the 14th of January”, referencing the day Ben Ali fled the country in 2011. In light of the history of women’s rights in Tunisia being closely linked to its first president after formal independence, their act of tagging the statue can be regarded as challenging a state feminist paradigm that disregarded women of their marginalized positionality:

„We decided to shift attention of the authorities by tagging the symbol of the regime [the statue of Habib Bourguiba]. If Habib Bourguiba is considered as liberator of women, for us he only represents the dictatorship of a centralized regime. We, as women of the regions, do not feel pride and thankfulness for this so-called „liberator“ of women. We continue to be exposed to the same kind of discrimination and marginalization“ (Yasmine Hidouri).

Besides echoing the exclusivity of a state feminist paradigm explained earlier, this resumes a conflict that continues to persist between a modernist elite that pursued their higher education in France (Hermassi 1994: 64) and the rest of the country, that regard these rights as „imposed from the top“ on their lifestyle, traditions and religion. The Family Legislation introduced after independence surely assured new rights for women, facilitating their entrance to the workforce and breaking with traditional gender roles in the cities. It also facilitated the negotiations taking place post 2011.

The protesters of the „March of the 17“ came back to the capital in February 2018 where they made a sit-in in front of the labor Union UGTT⁹, which they gave up after 12 days without any results according to the speaker of the protest. They returned to the regions to prepare the municipal elections announced for May 2018.

8 The women were arrested for eight hours and put on trial – in September of the same year, they were acquitted.

9 The so called „Quartet Initiative”, consisting of the strong Tunisian General Labor Union (UGTT), the Tunisian Confederation of Industry, Trade and Handcraft (UTICA), the Tunisian League for Human Rights (LTDH) and the Bar Association, was honored with the Nobel Peace Prize in October 2015.

4. Conclusion: Channeling protest through local institutionalized politics?

This article presented two female led protest movements that surfaced in 2017 in the center of Tunisia to highlight intersectional oppression by gender, locality and class. Their slogans and protest actions refer to the rights enshrined in the constitution to formulate their demands for work and development of their region, while maintaining their critical stance towards women's rights as a pillar of nationalist discourse.

After years of ongoing negotiations and postponements due to security or logistical concerns municipal elections in Tunisia were held on May 6th, 2018. These elections come as part of a larger decentralization process, coupled with „high hopes“ in a reform of the political system (Litifi 2018). These local elections also impact the protest movements on the ground. Interview partner Amel Dhafouli and five other members of the movement, three women and two men, have accepted to become candidates for the Popular Front, an alliance of left-wing parties founded in 2012. She is sixth on her list, the head was reserved to Abdel Baset Gandouzi, a male syndicalist. Dhafouli says she is motivated by the local and regional support she receives by associations and inhabitants. *„The participation in the local elections gives a little bit of hope to the youth of Bouzaiane. The majority does not believe that change will emerge from the big parties, already in power. We are confident that if we are elected, we can carry the voice of the unemployed and desperate youth, not only women, to the capital“* (Amel Dhafouli). In her function as a candidate, her discourse appears more gender inclusive, focusing on the structural marginalization and unemployment of the locality she represents. An alternating 50 % quota for electoral lists has already been introduced to Tunisia's electoral Code in 2011. However, feminists' demands to employ not only a vertical, but also horizontal alternation, which would assure 50 % of heads of the list to women could not pass in 2014 (Antonakis 2017, 2018). In light of the unfavorable list positions, it appears that women of the protest movement run the risk of being re-marginalized in the political process.

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**WOCHEN
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... ein Begriff für politische Bildung

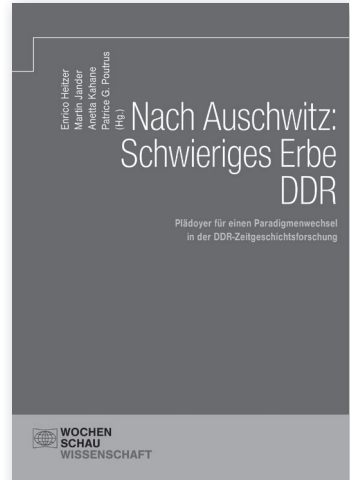
**Wochenschau
Wissenschaft**

Enrico Heitzer, Martin Jander,
Anetta Kahane, Patrice G. Poutrus (Hg.)

Nach Auschwitz: Schwieriges Erbe DDR

Spätestens seit dem Aufkommen von PEGIDA und AfD ist klar, dass politisches System und Gesellschaft der DDR aus dem Kontext des historischen Nationalsozialismus wie des gegenwärtigen Rechtsradikalismus genauso wenig herausgelöst werden können wie die alte und neue Bundesrepublik. Ein Klima ist entstanden, in dem bislang ignorierte oder verdrängte Konfliktlinien der deutschen Mehrheitsgesellschaft – wie der Umgang mit Rechtsextremismus, Antisemitismus und Rassismus – deutlich zutage treten. Das Buch versteht sich als Plädoyer für eine intensivere Hinwendung der Zeitgeschichtsforschung wie der politischen Bildung zur Untersuchung und Kritik der SED-Diktatur als einer von drei Nachfolgegesellschaften des Nationalsozialismus.

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