

# Gender Dimension of Migrations Influenced by Genocide and Feminicides around the Globe

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**Abstract**—Gender dimension of migration analyzes the intersection in between the world statistics on male and female migrations, around the world, involving the questions of youth migrations. Comparative analyses of world migration statistics as methodology offer the insight into the position of women in labor market around world. There are different forms of youth debris in contemporary world. The main problems are illegal migration, feminization of poverty, kidnapping the girls in Nigeria, femicides in Juarez and Mexico. Illegal migrations involve forced labor, rape and prostitution. Transgender youth share ideas through the online media (anti-bullying videos) and develop their own styles such as anarcho-punk, rave, or rock. Therefore, the stronger gender equality laws and laws for protection of women on work should be enforced.

**Keywords**—Hyper feminization, rape, gangs of girls, rent boys masculinities, Varoç in Istanbul.

## I. INTRODUCTION

CYBERNETIC in contemporary world involves greater advancements in gender equality, transgender education and more freedom for different forms of youth femininities and masculinities.

Rubin defines rape: "Extension of sexism in some ways and that is the extension of dealing with women as an object" [2]. "Consent is supposed to be women's form of control over the intercourse, different from but equal to the custom of male initiative" [2]. Therefore, the violence over the animals is impossible to comprehend without feminist analyses.

"The objectification processes, fragmentation, enjoyment in the meat meals connects women and animals inside the patriarchy." [12].

"Construction of femininity and masculinity is connected with transformation or transition from heterogeneous mother law of freedom, to homogenous law of father, who demands order. That is so-called period of gender socialization. Hetero-normative order of father rejects all of identities that are not heterosexual forcing them to submit to patriarchal heterosexual rule, and defining them as abnormal." [17] Marjanić [14] develops idea of „ecological androgyny paradigm of future,, as distinctive form of social perspective different than matriarchy or patriarchy. Transgender therefore means „person that transcends the limitations of gender but not that of sex. "[21]. Term used in earlier societies is hermaphrodites. The most famous cases of hermaphrodites are Herculine Barbin and Cheryl Case. Marjanić explains that Cheryl Case was the first case of androgyny, and she was born

in 1950-ies as boy, but doctors decided for her to be girl. In these cases doctors removed the additional sexual organs. This case is explained in work of Belsey [11] as socialization between masculinity and femininity in world of mid XIX-the century where these divisions were sharp and strongly opposed. In postmodern feminist theory Dona Haraway proposes transgender perspective in her famous work *Manifesto for Cyber*. Fast technological changes influenced the deconstruction of traditional gender division of labor. Namely, gender division of labor influenced subordination and marginalization of women through history. This division is supported by male, states Kymlicka, because of the division of power in society [17]. Representative of social constructivism in masculinity studies, Bob Connell argues that hierarchy of identity in patriarchal society is based on patriarchal power relation. "On the top of the pyramid stands hegemonic masculinity, elite masculinity that holds the centers of power under their control. Co-operative masculinity supports this kind of masculinity because of the patriarchal dividend in society. Homosexual masculinity and all sorts of subordinate masculinities (masculinities of other races, classes, and ethnicity) together with all sorts of femininity (subordinate femininity, homosexual femininity, feminists) is marginalized and subject of oppression of patriarchal rule in the same way. These masculinities and these femininities struggled and still are struggling against patriarchal rule. Even though the white feminist movement succeeded in their project, postcolonial feminist and black feminist still did not get their rights. Multicultural feminism, queer feminism, and human progressivism are together with eco feminist movements and eco feminist political activities, significant agents of change in future societies." [17] The world statistics on number of people that identified themselves with LGBTQ was according to Kimmel and the Stony Brook Sexualities Research Group, (the surveys done from 2004 until 2010) [8]: „In 2004 (1.7%, 2006-2008 (3.7%), in 2008 (2.9%), for 2009 (In California only 3.2%). Statistics on national level in 2009 were 5.6%, while as 2009-2010 (UK 1.5%), 2010 (Norwegian 1.2%). In USA, total number of people who identify themselves as being those who experience same sex attraction and behavior, are „4.007.834 females, out of which 2.648,033 (2.2%) are bisexual, and other 1.359.801 (1.1%) are lesbian. Reported men are 4.030.946, out of which 1.539.912 (1.4%) identify themselves as bisexual, and 2.491.034 (2.2%) are identified as gays. Transgender population is in total 697.529 (0.3%) in the USA [8]. This statistics had shown that the question of LGBT people involvement must be solved. Rutter and Swartz had analyzed the number of sexual experiences (ages 18-24) men

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with men and women with women, and noticed that this experience in age group of 18-24, are more common for „women (in 2002 even 12%) while as for man (in 2002 6%)“. In ten years period the numbers of such experiences are raised in number for only 1% with man, and even 8% with women“ [8]. Homosexual masculinity and all sorts of subordinate masculinities (masculinities of other races, classes, and ethnicity) together with all sorts of femininity (subordinate femininity, homosexual femininity, feminists) are marginalized and subject of oppression of patriarchal rule in the same way. These masculinities and these femininities struggled and still are struggling against patriarchal rule“ [17].

## II. QUEER YOUTH AND MEDIA CULTURES

Authors such as Rosser et al. [1] have investigated the transgender youth frequency of internet use in USA. Transgender youth in contemporary is usually introduced by following: “YouTube videos (usually not used by trans youth because they have not yet solved the coming out problem in front of their parents) involve trans video blogging (trans therapy (male to female), trans anti-bullying videos (youth experiences of transphobia). This techniques is a great source of peer support to the transgender youth [1].

Celebrity trans video blogging represent the following example: „Stephen Ira Beatty-Son of Warren Beatty and Annette Benning, as Drew Ashlyn (YouTube name Real Dry Ashlyn), had participated in *My transsexual summer*, Channel 4 series“ (November , 2011) [1].

### A. Contemporary Media

The celebrities in contemporary era enter transvideo blogging. “Chaz Bono is the best known transgender male”, in media. “As a son of famous singer and actor Cher, he appeared with his mother a lot in media in 1970s [1].

Rosser et al. have concluded: The internet is transforming the way people organize, and the structure of virtual population. What a generation ago was deemed in popular culture to be called minorities, deviates, or fringe groups are in the internet era proving to be populations of significant size drawn together by a common identity, interest, or bond.” [1].

### B. LGBT Online

There are negative sides of LGBTQ online communication such as cyber bullying + violent contents (“sexting exposure to sex explicit”), according to [1].

## III. POSTFEMINIST ERA AND YOUTH CAMPAIGNS

There are different approaches and possibilities for Young girls in society, in one part of world hypersexualisation is possible and ends in gathering and transnational cooperation over the girl power myth, on the other hand, in Mexico area girls sometimes do not reach the end of the adolescence.

“I matter and so does she” is famous motto of Girl Power, Postfeminism and Girl Effect!” [18]. Girl effect is focusing on Young women, or over “600 million girl adolescents!” [18]

What does “Girls Effect”, actually mean: “Construct of youth and girlhood in developing countries”. “Examinations

of the intersection and mobilization of girls around the term “girlie” and friendship” [18].

A social vulnerability approach can be useful for contextualizing the issues in this way. On the other hand there are the negative consequences of transgender such as the gangs of girls. Jones analyzes this problem in the text *I was aggressive for the streets and pretty for the pictures* [3]. At the hearth of the *gang of girls* code is a battle for the respect and “manhood“, especially noticed with „*African American Inner city girls*“ [3]. On the other side Egan [22] argues that pathological femininities develop in white femininities as well. In her work *Becoming sexual*, she emphasizes that girls are becoming aggressive drunkards and walking around in short tops and skirts as a result of hyper heterosexualization, the identification of whiteness with innocence is lost In his early work, dedicated to *The men and the boys* [25], Connell analyzed masculinities and found differences in their appearances from cool guys, swat and wimps to adult college educated males that had experience the feminist lectures and being in company with a feminist, and even being embarrassed to be a male in fronting the violence behavior of other males. Rahman and Jackson [24] in their sociological approaches to Gender and sexuality had noticed that being nonwhite, non-heterosexual, female is still hard in contemporary society. This notion of femininity is developed advancing in the theories raised by postcolonial feminist theories (*mestiza* concept of Gloria Anzaldua) [13]. Kimmel [7], in his *Manhood in America*, a cultural history, mentions the need of man to have the room of their own and gives even notions into something such as „masculine mystique“ defining it as the getting well with frailness of concepts „male as breadwinner“. Lorber in *Men as Women and Women as men: disrupting gender* [6] introduces the complex of „mental hermaphrodite felt by French writer Colette for herself, reminiscence the ideas of Germaine Greer on female castration” [21]: “I’m sick of pretending eternal youth. I’m sick of belying my own intelligence, my own will, my own sex. I’m sick of peering at the world through false eyelashes, so everything I see is mixed with a shadow of bought hairs; I’m sick of weighting my head with a dead mane, unable to move my neck freely, terrified of rain, of wind, of dancing too vigorously in case I sweat into my lacquered curls. I’m sick of the Powder Room. I’m sick of pretending that some fatuous male’s self-important pronouncements are the objects of my undivided attention, I’m sick of going to films and plays when someone else wants to, and sick of having no opinions of my own about either. I’m sick of being a transvestite. I refuse to be a female impersonator. I am a woman, not a castrate.” “Lorber even analyses the notion of being transsexual as someone who has normal genitalia and identifies himself or herself with opposite sex” [6]. Middleton and Dekker in 1608-1611 had written play named *Roaring girl*. In this play they introduced transgender theme [6]. Mulholland focuses on question of *Young people and pornography (Negotiating pornification* and analyses [19]:

- Young people on “consent”-talking choices [1]
- Young people’s access to the internet should be

“controlled” because of the use of “inappropriate” materials [19].

- Potential threats: on line predators, cyber-sex crimes, and the peer violence on the internet.

Canevacci in his *Culture eXtreme*, “suggests a reconceptualization of youth mutations in the contemporary metropolis, from ethnographic explorations in cities like Rome and Sao Paulo.” [20]. Youth cultures as an extreme break the established symbolic order forming the following divisions: “a) X as a contrary (opposition), b) X as extra-large (excession), c) X-File (alteration), classified X (prohibition).” [20]

#### IV. DIGITAL MEDIA

Music is important part of classification of Youth cultures since the early ages of sociology of youth as subdiscipline of sociology. On the other side of the trendy cultures such as modes, tods, there are punkers, reavers, clubbers and rockers.

Changes and mutations in music influenced transformations towards the club cultures: “A *hacker* (or a *raver*) moves through and against any national geo-political distinction; any subcultural definition is seen as inadequate, old-fashioned, even a little ridiculous.” [18]. Feixa and Nofre emphasize the importance of the Rossana Reguillo’s work from 2000. Reguillo describes contemporary Mexican youth styles (*anarcopunks*, *grafiteros*, *raztecas* and *ravers*) [20]. Tang [10] writes on ideas that bloggers in contemporary world become important political figures and their biographies are part of scientific studies. Tang concludes following: Wang Xiaofeng “the most respected Chinese blogger” [8] created his blog in 2006, with main idea: *Zhidao de Taiduo Buhao* (It is not good for you to know too much) [10].

##### A. Migrations of Youth in Contemporary World

The recent conferences in field of Sociology of Youth are focused towards the investigations of migrations and migration policies in Europe and around the world. Pissani [22] focuses on the migrations and migration politics in Cyprus, specially criticizing the problems on the border with other countries and reasons for enlargement in number of migrants, especially illegal towards the Cyprus. Competitive masculinities asking for the approval and honor are other problems of legal migrations. Simmons explains: „The kidnapping, torture, rape, and murder of women in Juárez represents the most shameful human-rights scandal in Mexico’s recent history” [9]. Amnesty International claims the total “may be 370 murders and that 70 women are still missing.” [5]. Simmons [9] had also noticed that there are certain similarities in between the sample of victims, there are all workers in maquiladoras or students, and migrants for financial reasons, aged in between 15 and 25. In further appearances, they all look alike: „Many also have similar physical appearances, consisting of a slender physique with dark skin, shoulder-length dark hair, and “attractive” features.” [9]. Simmons describes the Juárez place, and geographical features of it: „Juárez is a border town and factory city that is the home of dozens of maquiladoras (large

foreign-owned assembly plants) that employ much of the workforce. Nearly one-half of the 1.5 million residents of the city migrated there from local villages and small towns searching for economic prosperity. “The city’s infrastructure had been largely unprepared for such a huge migration, forcing many citizens to find residence in the local “shantytowns.” A sprawling city, Juárez also includes many square miles of empty desert, which has sadly become the resting place for many of the murdered women.” [9] Simmons states that there are different motives for murders “ranging from prostitution and drug trafficking, to domestic violence” [9]. Simmons also offers two other possibilities such as selling organs of this girls in USA, and the other which is in relation to assumptions in this work, presupposes that reason are „drug rings, or even groups of young men from wealthy families (los Juniors), might be using these girls in macabre rituals or as part of some sporting contest.” [9]. Khan, the Secretary General of Amnesty International, [5] reports that there are situational, and serial killings of women. Situational murders are described by the state authorities as “crimes of passion”, murders related to drugs trafficking or robbery, sexual offences, fights, interfamily violence, acts of revenge and culpable homicide or killings for which the motive is unknown” [5]. Identity of victims includes being poor, female teenagers or female striving for better life conditions working in maquiladoras or being self-supporting students. Even two thirds of them were working women and students. Their family members stated that they wanted to become something, and were either working or studying in late hours, involving being head of a household with one child. In this report, Khan [5] even states that all sorts of torture are involved next to killing, even parts of body being beaten off, so it is questionable whether it was human act of some other beings: „The types of violence include rape, biting, beatings, stab wounds and mutilation. The cause of death in over 70% of these murders was either asphyxia resulting from strangulation or injuries caused by blows“. In 1996, two gang members were arrested: “the *Los Rebeldes* gang members in the central area of Ciudad Juarez, and later on the gang made of the bus drivers” [5] In talks with Amnesty International delegates, the authorities also admitted that, in order to determine the level of risk, they distinguish between the behavior of “Good girls” and those who have no fixed routine or who have a difficult relationship with their parents. If the latter is the case, the authorities tend to use it to argue that the missing woman has left voluntarily to escape from her family, thereby discrediting the parents and ruling out the possibility of her being treated as the victim of abduction.” [5]. All of the victims were raped and strangled and most of them beaten, then stabbed, often mutilated and tied up, bitten up and gagged. „Sexual violence includes other forms of torture, such as sexual humiliation and psychological torture, which were impossible to quantify for this study but are inherent to the nature of gender and the conditions of defenselessness and prolonged captivity that, as a result of forensic tests, some of the victims were shown to have suffered.” [5] 41% of women were left in deserted areas, driven there by car [5].

According to Guillermprieto [23], the reason for murders are drug traffickers, with good position to traffic drugs and conduct murders, because of female poverty, close desert and lack of protection for them. This involves the sacrifices to the Death cult, in belief that those who worship will be awarded with their own rebirth. This cult also supports, all sorts of differences that are not present in formal Catholicism, and represent heretical cult. Santa Muertas is protector of „homosexuals, bisexuals, transvestites, transsexuals, transgender persons, love, against assaults, against gun violence, against violent death, prostitutes, people in poverty, police officers, smugglers, drug dealers, taxi drivers, mariachi players, bar owners, bicycle messengers.“ [16] Miles further on describes: „In many ways, Santa Muerte acts like Catholic saints. As Señora de la Noche ("Lady of the Night"), she is often invoked by those exposed to the dangers of working at night, such as taxi drivers, mariachi players, bar owners, police, soldiers, and prostitutes. As such, devotees believe she can protect against assaults, accidents, gun violence, and all types of violent death.“ [16]. Sociology of cult finds that this cult is usually worshipped by teenagers and adolescent women. If the skeleton of the Santa Muerte figure is dressed in certain robe, someone can gain anything he or she desires, especially in cases of poverty and hardships. Followers of this cult are on margins with respect to the law. Valdez's work [4] had been written in 1997, and her pessimistic approach approved to be objective, because of mass killings and slathering of women in Gulf of Mexico, some of the still have not been found. Femicide in these areas is always advancing and the forms are only being multiple and pain of the families of the victims is enlarged. Valdez [4] states: „Several people in Juarez said they spent years compiling information on an alleged link to satanic rituals on both sides of the border. Perhaps two or three of the homicides were occult-related, but if so, they appeared to be isolated cases. Nevertheless, the Mexican team drew a sketch map of the sites where past serial murder victims had been found in Juarez and El Paso. They said that devil worshipers were using each new site to complete a pentagram shape over the El Paso-Juarez border region. The "Santa Muerte" (Saint Death) movement represents one of the fastest growing cults in Mexico. Chapels and images used to venerate the patron saint of death have turned up in Juarez as well in recent years. Some gang members wear the image of this "saint" as a tattoo.“ [4]

#### V. FEMICIDES AROUND THE GLOBE

„Helen Mack said 700 hundred girls and women were murdered in Guatemala between 2000 and 2004. Although gangs called "Maras Salva Truchas" were blamed for most of the murders, the truth is that the authorities have not produced any credible suspects or lines of investigation to explain what is happening.“ [4] In 2002 alone, El Salvador reported 238 women's murders that its government blamed on domestic abuse” [6] In Canada, "Ruth Mustus, an activist, is trying desperately to inform the world about the approximately 500 mostly indigenous women who disappeared in her country over the past twenty years “[4].

Abuja, Nigeria is also place of gender based violence. The Nigerian queens were famous for the matriarchal regnum. It is supposed that all of the places, where the strong cult of feminine rule existed, after the patriarchal conquest, had become the places of higher crimes against women rates [18]. Some of them even give birth as a cause of the war rape. The rehabilitation centers in Bosnia and Herzegovina are still working on rehabilitation and re-socialization of youth and women hit by war consequences. Some of these peoples left the country in pursuit of new homeland, never to return again. Gender based violence is structurally, still present in Bosnia and Herzegovina.

#### VI. CONCLUSIONS

There are different forms of youth debris in contemporary world. Transgender youth is entering different forms of still patriarchal society facing the possible problems and queer bushing as well as bullying. Transgender bloggers had developed the therapeutic methods for problematic youth. Supported by celebrities on TV, they represent the form of supporting, and protecting the youth, femininities and masculinities, in contemporary world.

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