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Gendered Wars, Gendered Memories: Feminist Conversations on War, Genocide and Political Violence. Edited by Ayşe Gül Altınay and Andrea Pető. London–New York: Routledge, 2016. 300 pp.

A methodologically versatile volume with a broad variety of case studies encompassing a wide array of materials and geopolitical locations, *Gendered Wars, Gendered Memories: Feminist Conversations on War, Genocide and Political Violence* emerges as a concise, focused book. The focus falls on the thus far only sporadically explored interconnections between memory studies and military and war studies, which the volume investigates through a feminist analytical lens. In doing so, it touches on delicate subjects, such as militarized sexual violence, repressed and sanctioned memorializations of gendered wartime experiences, and the instrumentalization of victim-narratives for present-day political purposes. A laudable feature of the book is that most of the papers go beyond the methodological preparedness and courage necessary for any serious discussion of such difficult questions and show a resolute commitment to creating an increasingly complex and inclusive discursive arena. This inclusivity and the readiness to challenge disciplinary, methodological, and political confines marks the agenda of the editors, Ayşe Gül Altınay and Andrea Pető.

The volume aims to offer cutting-edge feminist insights into the overlapping—and thus for mainstream analyses often obscure or downright invisible—areas of gender, memory, and war research, and it does so with the adoption of editorial solutions which also make it accessible to the wider academic audiences. One such solution is the inclusion of expert commentaries at the beginning of each of the four main sections of the book. Each of these sections—*Sexual violence: silence, narration, resistance; Gendering memories of war, soldiering and resistance; Fictionalizing and visualizing gendered memories; Feminist reimaginings*—is comprised of case study-oriented papers, most of which, while digging deep into their specific topic, also show an awareness of and offer reflection on the state of research in their respective field or subfield. The expert commentaries help the reader orient him or herself among the various layers, e.g. past and present research agendas, debates, commonly held views, and radical alternatives from many ends of the spectrum, thereby furthering a more nuanced understanding of the disciplinary and political conditions and circumstances with which the papers deal. Furthermore, the expert commentaries also bring to the fore the common aspects of the papers within each section, so the transversal interconnections

among texts discussing geographically and temporally distant events and their effects become more apparent.

For instance, the common denominator of the section on militarized sexual violence (Part I) is resistance to the temptation to use ready-made dichotomies, such as dichotomies, which place victims into the categories of honorable or dishonorable or their stories into the told or the untold. The case studies engage with sexual violence against Jewish women during World War II, the atrocities against women in Japanese-occupied Hong Kong, and narratives of torture in incarceration during the Greek (1967–74) and the Turkish (1980–83) military juntas. However, the essays all manifest an aspiration to reach beyond dichotomies in order to reveal the factors that influenced sexual violence in these instances and address the questions of who broached the topic, with what intentions, and to what effect. The recurring theme of Part II, which focuses on how women's militarized subjectivities were constructed in a range of settings, such as the Warsaw Uprising, Mussolini's Italy, and the Iraq and Afghanistan wars, is an attempt to address a perceived deficiency in the existing scholarship. According to these papers, most conceptions of women's military service fail to take into consideration a great variety of factors which may have affected an individual's decision to join or abandon the armed forces.

The third part of the book, which deals with fictional and visual accounts of gendered wartime and conflict-zone experiences (accounts found, for instance, in memoirs on the Spanish Civil War, photographs of female perpetrators convicted by the people's tribunals in post-World War II Hungary, and art installations in the service of conflict reconstruction in Aceh, Indonesia), takes as its leading thread reflections on the meanings of absence, lack, and silence in the sources. Papers in the final part of the book, while engaging in longitudinal studies of intergenerational and intercultural accounts of violent experiences, also address the limits of such explorations. Dealing with deeply traumatized communities (Armenian women survivors of the genocide and women peace activists in Northern Ireland, Bosnia-Herzegovina, and Palestine, respectively), the two closing papers consider the sometimes unavoidable failure to make meaning and the knowledge—or perhaps wisdom—which may arise as a result.

As this brief overview of the four sections suggests, the volume is characterized by a relentless complexification of the issues at hand and a constant alertness of the researcher's own positioning. This is mainly because, as noted in the book's editorial "Introduction," two classic feminist conceptual grids are at the forefront of the book's methodological choices. Intersectionality

theory defines the way in which the authors of the volume aim to approach their subjects; and awareness of the situatedness of knowledge production practices (in other words, a reflection on one's own positionality) marks how the researchers approach themselves while approaching their subjects. Thinking intersectionally incites constant attention to detail, even more so if it shakes up the existing, entrenched views on a subject. On the other hand, awareness of the situatedness of knowledge production and its effects entails a continuous dialogue with oneself, with one's material, and with one's fellow researchers. The editors of this volume used both of these techniques, resulting in a book which—though it consists of semi-autonomous units—reads as an engaging, often subversive, and almost always thought-provoking exchange among expert partners. The subtitle of the book, *Feminist Conversations*, could not be more fitting.

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