



ARE WOMEN ABLE TO STOP THE WAVE OF NATIONALISM?

FROM HELPLESS ZOSIA WITHOUT NATIONALITY TO THE POWERFUL WOMEN'S MARCH ON WASHINGTON

Kaja Puto

WOLHYNIA MASSACRE

- Mass murder of Poles carried out in Nazi German-occupied Poland by Ukrainians inspired by nationalist ideology & Polish revenge in 1943-1944
- Ethnic cleansing or peasants' revolt?
- Taboo in the times of USSR, instrumentalized by the Polish far right today ----- >
- Depicted by Wojciech Smarzowski in 2016



CONTROVERSIES AROUND THE MOVIE OR (MEN'S) HISTORICAL MEMORY AS USUAL

Ukrainian reception

- Strengthening the stereotypes
- Attractiveness of the movie for the Russian propaganda machine
- Historical inaccuracies
- Post-colonial fantasy of „Kresy”
- Fuel for the rise of xenophobia in Poland

Polish reception

- Left-wing&liberal critics share Ukrainian objections, noting that Poles should deal with its own past first
- Right-wing critics: „bridge to reconciliation” or proof of the „constant enemy”

TOWARDS THE FEMINIST RECEPTION

Zosia – the main heroine:

- Fluent national identity – pragmatic choice and not a big deal
- Courage to save Ukrainian, Polish, Jewish, German lives
- Indifference towards nationalist narrations
- Naive and goodhearted in an exaggerated way
- Anti-nationalist tribute to the victims of the bloody history of CEE



GENDER STEREOTYPES OR CHANCE IN THE FIGHT AGAINST
XENOPHOBIA&NATIONALISM?

ARE POLISH WOMEN LESS PRONE TO NATIONALIST VIEWS?

Party preferences (IPSOS, September 2016)

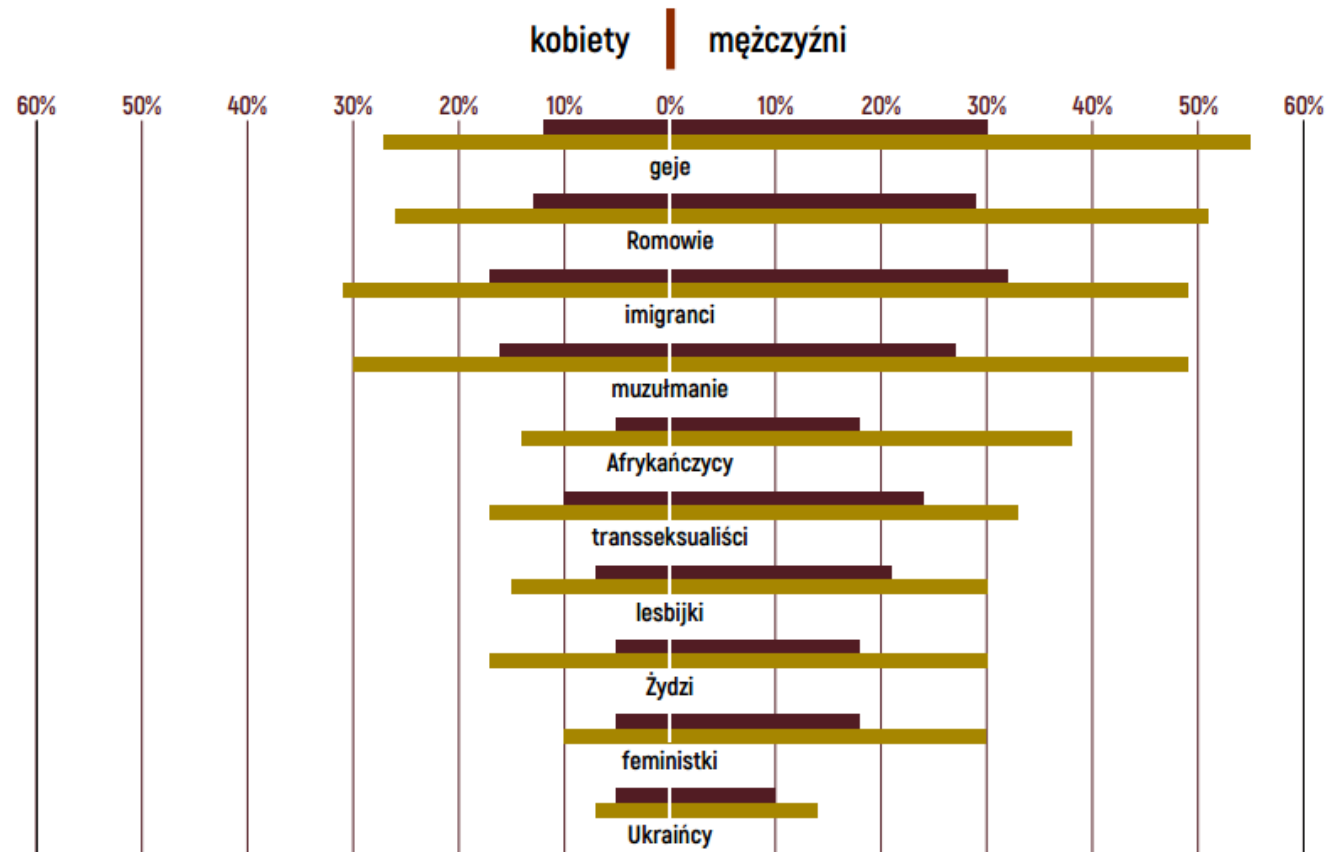
- Right-wing parties in general: 53% (M) : 43% (F)
- PiS (economic left, social conservatism): 35% (M) : 33% (F)
- Kukiz'15 (anti-establishment, social conservatism): 12% (M) : 9% (F)
- KORWIN (monarchism, libertarianism, social conservatism): 6% (M) : 1% (F)



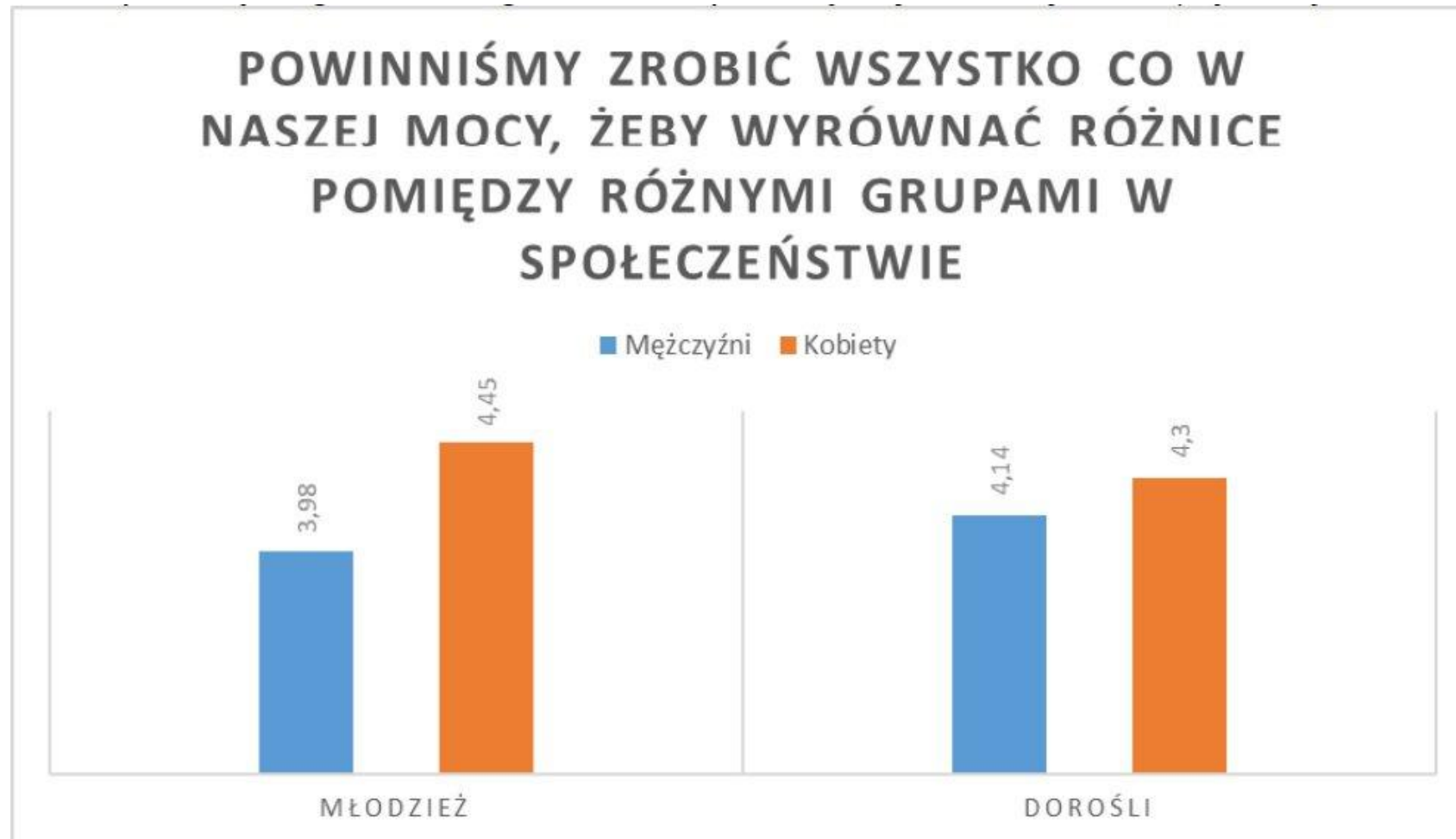
USE OF HATE SPEECH (CBU, 2017)

Mężczyźni używają mowy nienawiści znacznie częściej niż kobiety

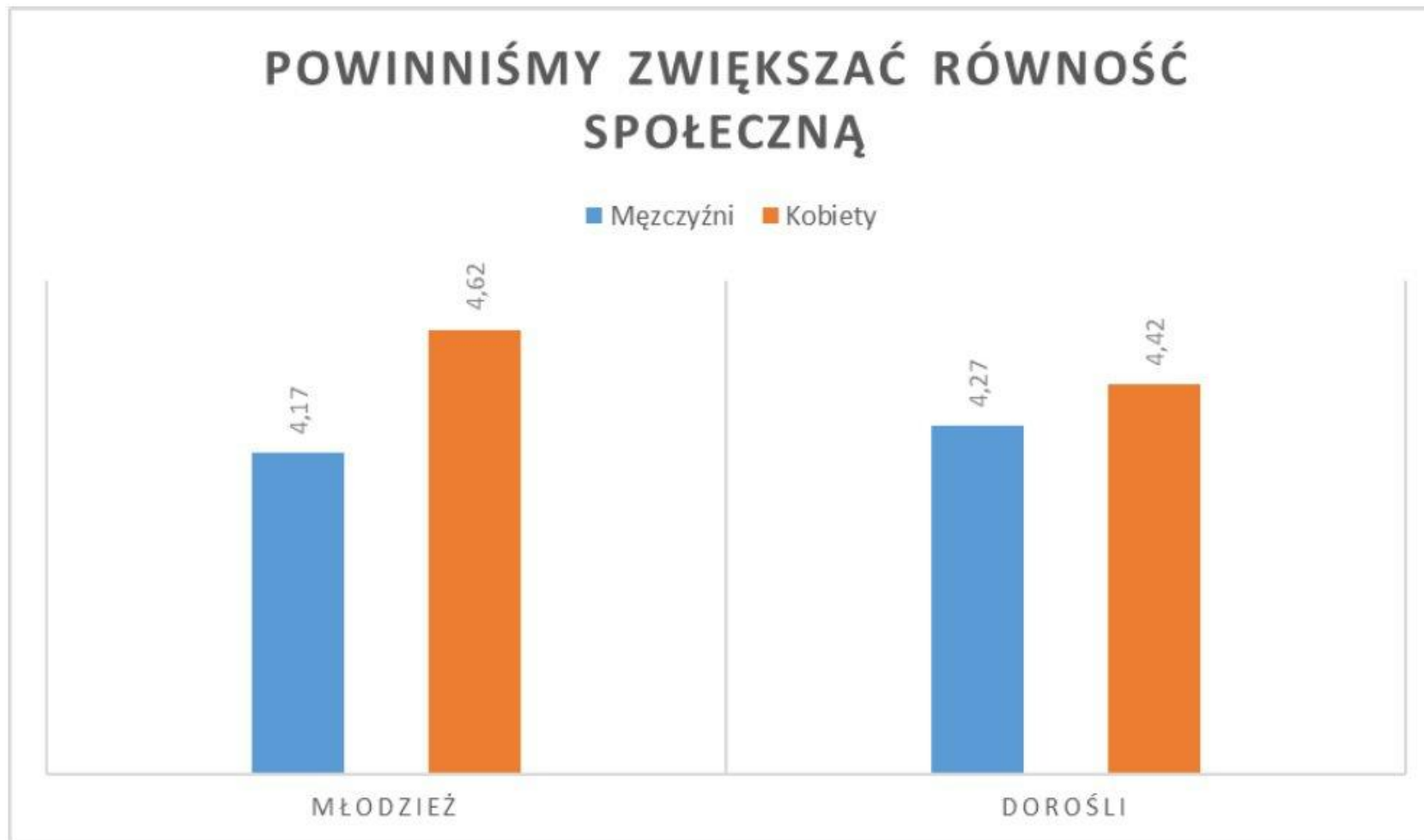
● Dorośli
● Młodzież



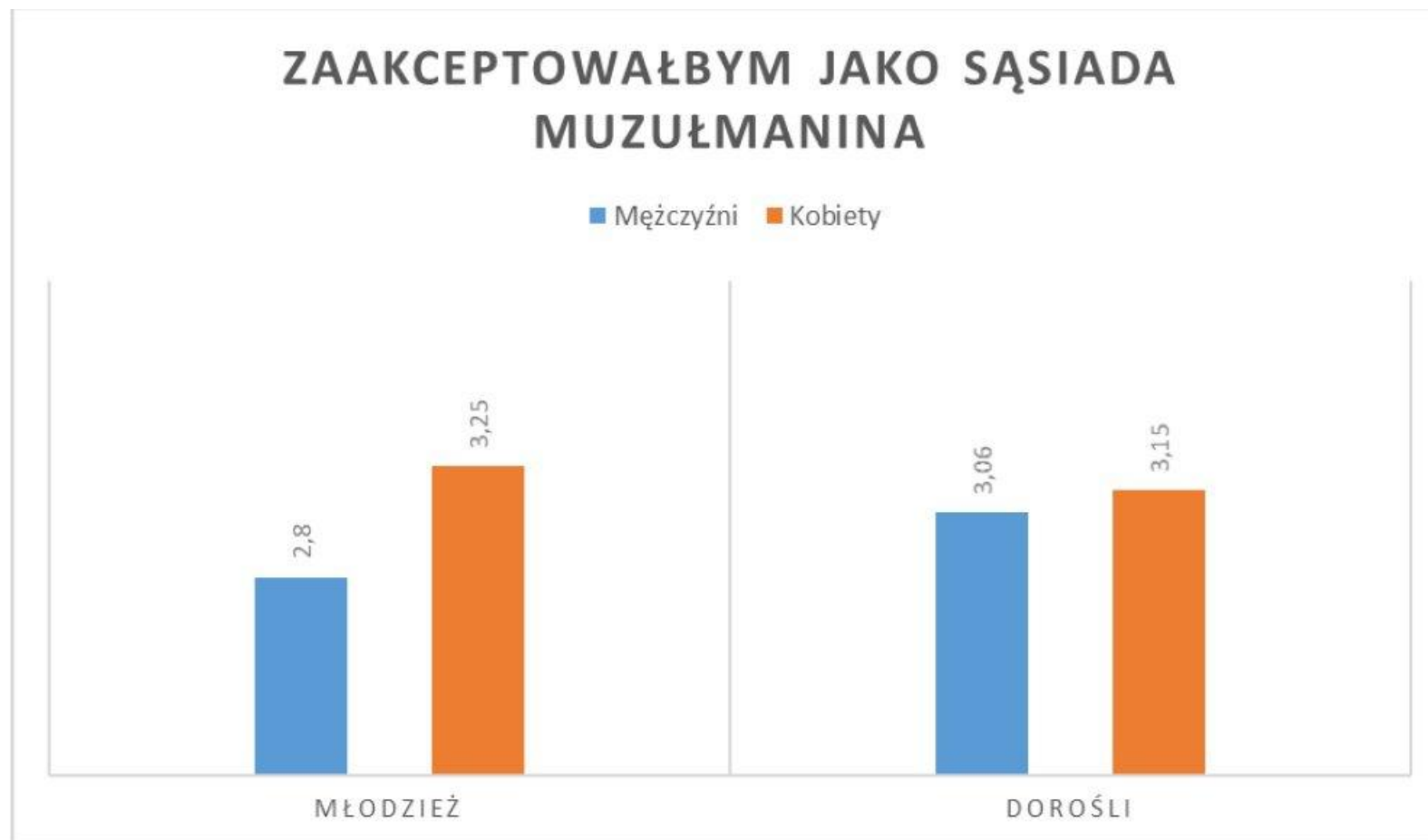
„WE SHOULD DO EVERYTHING TO FIGHT WITH THE INEQUALITY BETWEEN DIFFERENT GROUPS IN THE SOCIETY” (CBU, 2014)



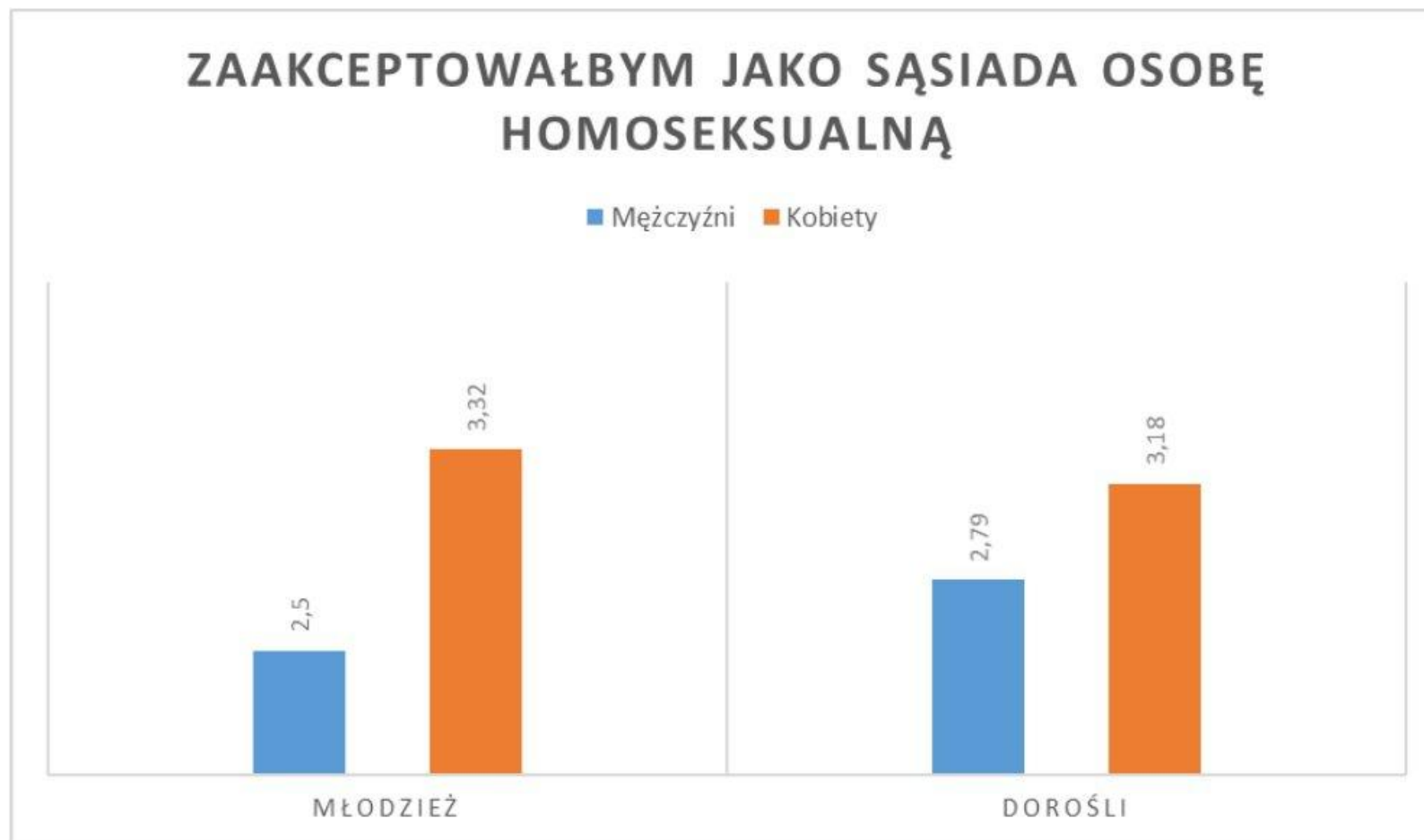
„SOCIAL EQUALITY SHOULD BE INCREASED” (CBU, 2014)



„IT IS OK IF MY NEIGHBOUR IS A MUSLIM” (CBU, 2014)



„IT IS OK IF MY NEIGHBOUR IS A GAY” (CBU, 2014)



BLACK PROTEST (POLAND, 2016)

- Aimed at the bill banning abortion proposed by fundamentalist catholic foundation Ordo Iuris
- Advocated not only against the bill, but also for womens' rights in general, also, LGBTQ rights, freedom of religion
- Anti-nationalist, anti-populist, anti-government slogans
- Large even in the smallest cities where the level of civic engagement is very low



WOMEN'S MARCH (WORLDWIDE, 2017)



- Aimed at Donald Trump after his inauguration as President of US on January 21, 2017
- Advocated not only for women's rights, but also for immigration reform, healthcare reform, natural environment, LGBTQ rights, racial equality, freedom of religion
- „Women's March on Washington” - the largest demonstration in Washington D.C. since anti-Vietnam War protests
- Worldwide support including Antarctica (5 000 000 participants)
- Trump wouldn't have won if only women had voted – the same for Brexit (and Norbert Hofer would have won if only men had voted)

SO WHAT? IMPULSES FOR DISCUSSION

If women are socialized to be more empathetic, conciliatory, consensus-oriented sensitive, helpful...

- ...should we fight with gender socialization or use it against the global rise of right-wing populism? In the second case, does it mean that the idea of „difference feminism” has to be revived? Are there any elements of femocracy/feminist democracy that could be implemented in the conflict-affected countries in Eastern Europe?
- ...what are we searching for while discovering/writing „herstory”? Do we want to discover heroines (in a „male” sense) or pay tribute to Zosia-from-”Wołyń”-like womens’ experience? Are there any succesful feminist „interventions” in the politics of memory in the EE countries? If yes, how come it happened?