

# A FEMINIST TRANSITIONAL JUSTICE: JINEOLOGY IN SYRIAN CONFLICT RESOLUTION

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# RESEARCH QUESTIONS

What are the central objectives of transitional justice mechanisms?

What forms of feminist narrative praxis can be incorporated into restorative transitional justice structures?

How can the Kurdish framework of Jineology inform future feminist narrative interventions in restorative justice initiatives in Syria?

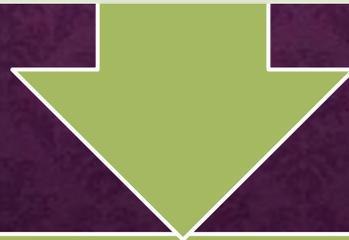
# WHY IS TRANSITIONAL JUSTICE NECESSARY?

“The set of judicial and non-judicial measures implemented by societies to redress legacies of massive human rights abuse”  
(International Center for Transitional Justice 2020)

Creates  
accountability  
mechanisms for  
perpetrators

Provides support  
and reparations  
to victims

Reforms legal  
and governance  
institutions



Often leads to gendered outcomes of peacebuilding and  
conflict resolution measures

# RESTORATIVE JUSTICE AND NARRATIVE

Restorative Justice: a feminist alternative that promotes “reconciliation between the victim and the offender on an individual level, as well as social peace on a community level” (Kakae 2020)

Transitional justice from the bottom-up, led by local, grassroots organizations

Accounts for and prioritizes victims’ perspectives and needs regarding gender-based violence and other forms of trauma

Assists with reintegration and rehabilitation of perpetrators through education

Narrative techniques can create a more nuanced understanding of truth and memory related to (collective) traumatic events

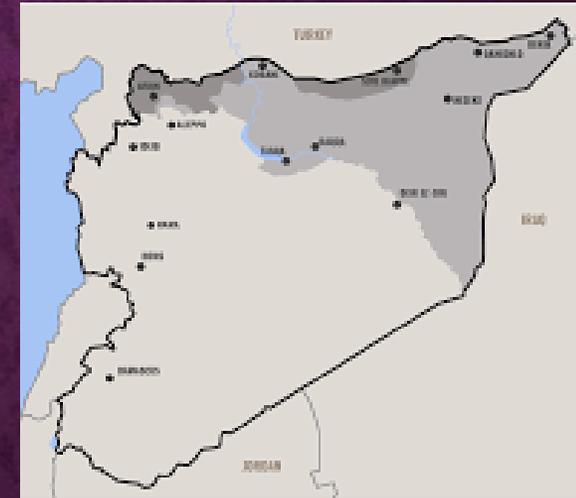
# INTRODUCING THE AANES AND JINEOLOGY

## Autonomous Administration of North and East Syria

- Built on democratic confederalism: rejecting the state in favor of self-governance by local communities (Ocalan 2008)

## What is Jineology?

- Feminist paradigm of knowledge production: “providing a set of formalised structures for feminist consciousness raising” (Shahvisi 2018)
- Utilizes revolutionary pedagogies and restorative justice techniques to address structural patriarchal, masculinist violence



# KONGREYA STAR AND MALA JIN: WORKING TOWARDS GENDER JUSTICE

Multiple feminist organizations in the  
AANES using narrative to counter  
patriarchal violence

Kongreya Star: a Kurdish  
women's umbrella  
organization developing  
educational  
programming and  
reforms to the school  
system with Jineological  
underpinnings

Mala Jin: a network of  
safe houses for people  
experiencing domestic  
abuse that  
simultaneously serve as  
sites of restorative  
justice

# DATA AND METHODOLOGY



# KONGREYA STAR AND EDUCATIONAL PROGRAMMING

Practical training

Women-only language classes in underrepresented/suppressed languages

Teaching trade skills

Ideological training

Jineology Academies and independent classes

Performance-based retellings of historical events



# MALA JIN AND RESTORATIVE JUSTICE

Mala Jin: a shelter for abuse survivors implementing restorative justice

Implementing the “Women’s Law”

Engaging in various forms of intervention

Mediating in domestic disputes to prevent escalation to the courts



# CONCLUDING THOUGHTS

Multiple Jineological narrative practices that can be woven into broader Syrian transitional justice efforts

Ongoing expansion of feminist restorative justice practices in responses to terrorist activity in the Middle East and Africa

Modeling potential restorative and transitional justice practices and structures for other conflicts

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