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ISIS Extremist Impact on Women's Role in Mosul after Liberation

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Abstract: Security is the essence of life. People, at every stage of the time, innovate new ideas and tools and develop them in their societies. Hence, Mosul has witnessed at present a change in its perception of the security entrance as a result of a change of minds, especially after living under the control of ISIS for three years. The role of women in Mosul after ISIS has witnessed many stages. Each stage has more characteristics than ever before. After 2003, changes took place because the security situation greatly affected women's freedom. After ISIS, a major shift towards openness emerged, and a lot of civil movements and civil society organizations emerged. From here the research hypothesis is based on the following: The exclusion of women for a long period before 2014 made men form security affairs on their own. Therefore, increasing the role of women in public affairs and political participation in Mosul leads to peace and security, making Mosul's security more comprehensive, and thus undermining all roots of extremism. While the research aims to provide a full description of the role of women in the security of Mosul, to clarify the situation of women after ISIS, and to measure the change of people's minds towards activating the role of women through conducting a questionnaire in the city of Mosul targeting men and women, to understand the trends of perception and answer the main question: Is there any change in the minds of men and women after the liberation from ISIS? In addition to clarifying the real role of women in non-traditional security after ISIS.

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تأثير داعش المتطرف على دور المرأة في الموصل بعد التحرير

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معلومات البحث :

الخلاصة : الأمن هو جوهر الحياة. الشعوب في كل مرحلة زمنية، تبتكر افكار وأدوات جديدة وتستتبعها في مجتمعاتها. من هنا شهدت الموصل في الوقت الحاضر تغييراً في ادراكها للمدخل الأمني بوصفه نتيجة لتغير العقول، سيما بعد العيش تحت سيطرة تنظيم داعش لمدة ثلاث سنوات. شهد دور المرأة في الموصل بعد داعش مراحل عديدة. كل مرحلة لها خصائصها أكثر من أي وقت مضى. بعد عام 2003، حدثت تغييرات لأن الأوضاع الأمنية أثرت بشكل كبير على حرية المرأة. بعد داعش، ظهر تحول كبير نحو الانفتاح، وظهرت عدد من الحركات المدنية ومنظمات المجتمع المدني. من هنا تركز فرضية البحث على الآتي: أدى استبعاد النساء لمدة طويلة قبل 2014 إلى جعل الرجال يشكلون الشؤون الأمنية بمفردهم. لذلك فإن زيادة دور المرأة في الشؤون العامة والمشاركة السياسية في الموصل، يؤدي إلى تحقيق السلام والأمن، مما يجعل أمن الموصل أكثر شمولية، ومن ثم يقوض جميع جذور التطرف. بينما يكمن هدف البحث في تقديم وصف كامل لدور المرأة في أمن الموصل، وتوضيح وضع المرأة بعد داعش، وقياس تغيير عقول الناس تجاه تفعيل دور المرأة من خلال إجراء استبيان في مدينة الموصل يستهدف الرجال والنساء، ومن أجل فهم اتجاهات الإدراك والإجابة على السؤال الرئيسي: هل هناك أي تغيير في الأذهان لدى الرجال والنساء بعد التحرر من داعش ؟، بالإضافة إلى توضيح الدور الحقيقي للمرأة في الأمن غير التقليدي بعد داعش.

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- الامن
- دور المرأة
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- التغيير في المفاهيم الامنية
- الدراسات الامنية
- الامن والنظرية النسوية

Introduction

Security is core to life. Human every time thinking, innovative new ideas, and tools in planting in its communities. Also, the value of the security has changed dramatically in the 21st first century. Mosul nowadays witnessed a change in its perception in the security paradigm as a result of minds change, whether after living under Daash regime control for 3 years ago.

One of the most important things has been realizing women's role in security and what role they can play in Mosul communities after the war. Not only by men but also women in which war affects them. It means security's perception before Daash is constantly changed after as a result of changes in ways of thinking for the Mosul community. The traditional concept of security was based on military security only, but at present, The contemporary concept of security expanded significantly in which includes activating women's role in constructing Mosul security. Therefore, this paper tackling with women as a security actor in Mosul after Daash.

Hypothesis: women and men in Mosul after Daash has realized the positive role for women in creating a new stabile security environment because war and its troubles sometimes making people rethinking about their way of life and trends. The study based on the hypothesis that women empowerment has grown in Mosul after Daash, in which focuses on : The exclusion of women for a long time before 2014 led to make the men shaping security affairs alone. Therefore, when increasing the role of women in public affairs and political participation in Mosul, lead to achieving peace and security, making Mosul security more comprehensive, therefore, undermine all roots of extremism.

Problematic: In Mosul, women's role has been regarded as a contested issue because its conservative ideology. As a result of rethinking women role in the Mosul community, there are many points of views about women position in society, some of them support its role in public affairs, other putting limits, obstacles, also there is a group of people trying to drown a role for her according to religious, traditions, and customs. Above all, there are movements in which belief in women as an active partner in creating a new security environment after Daash. Therefore, the questions in which arising as the following: Do women have a role in Mosul security after Daash? Does the community have to support its active role? What's the development of women's role in public affairs mean for the future of Mosul?.

Aim: The study aims to provide a full account of the women role in Mosul security, clarifying the status of women after Daash, also calculate the change of people minds towards activating women role by conducting questionnaire in Mosul city on men and women to understanding trends of perception and answering the main question: is there any change in minds for men and women after liberation from Daash?, also, clarifying the real role of women in non-traditional security after Daash.

Mythology: It will be difficult to rely on a single approach to study a certain security phenomenon if the phenomenon is a complicated one and has a different and overlapped point of view, so its possible for a single approach to cover all aspects of that

phenomenon. This paper would depend on the mythological integration which is based on three approaches, each one tackles the part that suits its content. For this reason, this paper employs the indispensable historical approach, descriptive-analytical approach, statistic approach.

Structure: The research consists of an introduction, three parts, and a conclusion. Therefore, it is trying to discuss feminism and its relation with "women empowerment" in Mosul society after defeated ISIS. This paper is organized as follows. The first part provides a brief introduction that explores why women in Mosul ignored by all actors before ISIS control? and its effect on security. The second part explores the role of women in security after defeated ISIS. The third part analyzing and discuss date questionnaires in which carried out by researcher in Mosul city to understand people trends about women by using a random sample from men and women in which include all educations levels. The fourth focuses on the impact of women's activities in creating new peace coexistence and security in Mosul. The fifth dealing with the future of women's role in preventing discrimination and peacebuilding: Opportunities and obstacles, laying out grounds for some concluding remarks.

1-1: Women as a rising power

Security is a key to world's agenda. All states and societies looking for achieving security. "During the Cold War history, security studies was firmly focused on realist assumptions in which states is the main and only actor in international affairs, it excluded individuals and other actors like women that called traditional security. Traditional concept of security based on military aspects only, more specifically threat or external aggression"⁽¹⁾.

In contrast, the contemporary concept of security, in the post cold war and twenty-first century, expanded significantly by increasing women's role in addressing security challenges in which depend on liberal assumptions and included other issues that were not previously within this concept.

Also, "refers to the interaction between gender, race, and other categories of difference in individual lives, social practices, institutional arrangements, and cultural ideologies and the outcomes of these interactions in terms of power"⁽²⁾.

This is as a result of feminism in which has regarded an ideological basis for many of activities in which carried out by actors in security politics. These assumptions led to enlarge of mechanisms and strategies in which adopted by countries, international organizations, and global civil society institutions, in order to engage women in public affairs, establish security and peace in the world according to a new perception and achieve integration between theory and practice.

¹ -See: Branka Panić, Societal security – security and identity, Schmitt and Copenhagen school of Security Studies, No 13 : April–June, 2009, p30.

² - Kathy Davis, Intersectionality as buzzword A sociology of science perspective on what makes a feminist theory successful, SAGE Publications, vol. 9(1), 2008, p68.

Also, the internationalization of human rights make an addition to women situation because "women become one of the human rights issues"⁽¹⁾.there is a wave of studies in which trying to crastylng positive role for women, respect of women is invitability.

During the writing of my dissertation entitled "The Future of International Security In The Shadow of Current Challenges, I found that there is a deep relation between feminism theory and international Security in which depend on increasing women's role in public affairs, equality, make women more engaged in or involved in global security issues.

1-2: Women in Mosul before ISIS control

After 2003, women,s position in Mosul was an integral part of the Iraqi situation. It witnessed little change because new circumstances have reformulated women's role, in which were imposed by military actors and religious groups .

After the occupation of Iraq by the United States of America, most of the aspects of life changes, this situation lead to many points of view about the American military presence in Iraq, and also, reflects on the ground. Some of the people describe it as a "occupation forces, others named it as a "liberated forces", another trying to be as a neutral called it as a "coalitions forces".

Therefore, "when United States of America announced itself as a accupation forces and legitimatize its presence"⁽²⁾, The new stage has started. Iraq people had begun a resistance against American forces, and most of the Iraqi cities became a battlefield. Consequently, a huge number of Iraqi people such as men, women, children, and older exposed to attacks, tortures, and detained. It means they are living under attacks and assassination.

All these lead to making women's role in public affairs very limited. Meantime, during the period of the political process, Iraqi political parties trying to be more democratic, nominated many women in its election lists according to Quota system, but when they have won in the election, most of them, have not any role in discussing legislation in parliament but raise their hands to express "Yes" or "No" that based on the recommendation of the political bloc in which affiliated.

Many women killed and threaten by many unknown factions, of sure, most of the warring parties. Besides, although, after 2003, there is a lot of freedom of expression, but women's role in politics not only remains as a part of political and security in stabilization but ignored by all actors before ISIS control and its effect on security.

2-1: Women in Mosul during ISIS control

On 10/6/2014, Daash has a control on Mosul City militarily. During the first months, the new regime tries to imposing its long strategy. They have adopted a strategy depended on

¹- For more informations see: Jennifer K. Lobasz, Beyond border security: Feminist approaches to human trafficking, in book: Gender and International Security Feminist perspectives, Edited by Laura Sjoberg, Routledge, New York, 2010, p215.

² - See: Security Council Resolution: S/RES/1483 (22 May 2003).

achieving its goals gradually, because they had known that the Mosul people can not accept their new ideology. One of the main pillar in their strategy was the rules in which related to women. Women have suffered from restrictions on freedoms and exploitation during ISIS control.

Human Rights Watch interviewed women and girls are reported that "being forced to wear the *niqab*, which covers body, face, and head, with veils over their eyes, gloves, and socks whenever they left their houses. All clothing had to be black and without decoration. Many said that with their eyes veiled, they could not see where they were going and sometimes stumbled and fell. Before ISIS took over their areas, they said, they wore headscarves with their faces showing, and colored clothing. The women said they feared being beaten if they did not comply. More frequently, male relatives were punished for infringements of the dress code with 30 lashes or fines of 50,000-100,000 Iraqi dinars"⁽¹⁾.

Also, their husbands lost work, their children left school. Women and girls are becoming homeless in the camps. "Daash was conducting stoning, torture, loss of freedom against women, and denied freedom of equal protection of the law, freedom of movement"⁽²⁾.

2-2: Women in Mosul after defeated ISIS

When Mosul liberated by Iraqi forces and the international coalition, a new life started although the huge destructions in all aspects of life.

Women begins engage in society and doing an active role in restore Mosul society. Besides, they are not only participating in social and cultural activities freely, but discuss everything in which related to women's position towards social issues such as political participation for women in legislative power, province council, and local government.

After Daash, Mosul has witnessed many activities such as workshops, conferences, sessions, and festivals. Most of them try to, not only dealing with women's issues, and how can empower women, but putting ideas and plans to make the role of women more active in security in Mosul after Daash .

The theme of these activities have aimed to solidarity with "women of Mosul", discuss their conditions and the challenges in which they faced in the post Daash. While other activities focus on combating the effects of extremism, terrorism. Also working on vital issues such as trust-building, building bridges among ethnics, providing basic services to achieve stability and security, and rebuilding the affected areas by non-state civil actors.

Above all, women after liberation, suffered from many challenges. The most important challenges in which women facing nowadays are the loss of breadwinners, displacement, and

¹ - See: Iraq: Women Suffer Under ISIS, human rights watch:

<https://www.hrw.org/news/2016/04/05/iraq-women-suffer-under-isis>

² - For more information see: Counter Extremism Project, ISIS's Persecution of Women, New York, 2017, p1.

forced displacement. Also, the number of children who have not an official document, the spread of diseases, bad health conditions, and psychological suffering.

3-1: Analyzing of Questionnaires Data

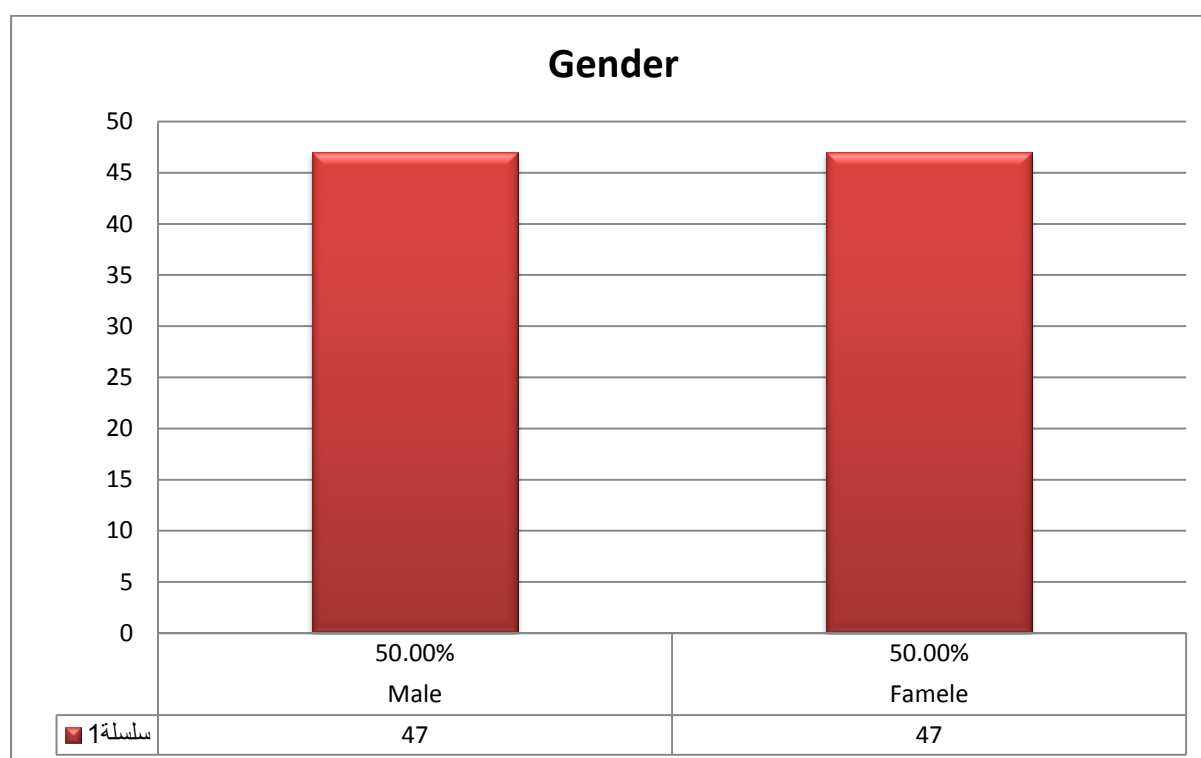
After Daash, the concept of security has changed dramatically, not only in the local government measures but in the mind of people, more specifically in Mosul youth whether men or women.

Therefore, Mosul witnessed many of activities in which held by men and women together, shoulder to shoulder that has never been seen before such as organizing book fairs to spread reading culture among people and society after Daash, also restructuring minds to be more peaceful than violent .

Consequently, I conducted a questionnaire in order to answer the main question: Do these activities in which happened in Mosul after Daash are reflected a change in minds or not?

The sample of study has divided into:(50% women, 50% men), in which aimed to ensure equal opportunity for men and women to express their opinion freely. Diagram(1) clarifying this reality.

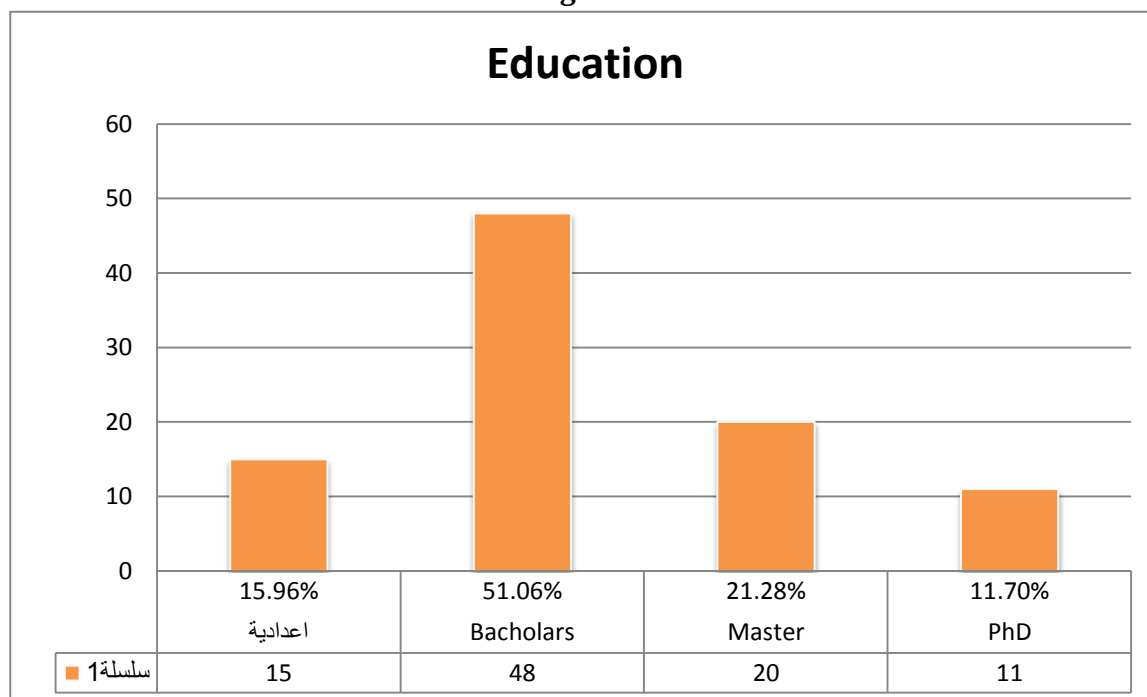
Diagram:1



Source: Prepared by the Researcher according to field survey in the city of Mosul

In addition, the sample included a different levels of education, both women and men, from different areas of Mosul such as the countryside and city in order to know or reflects the real opinions about the role of women in public affairs. Therefore, Diagram (2) below shows this fact clearly.

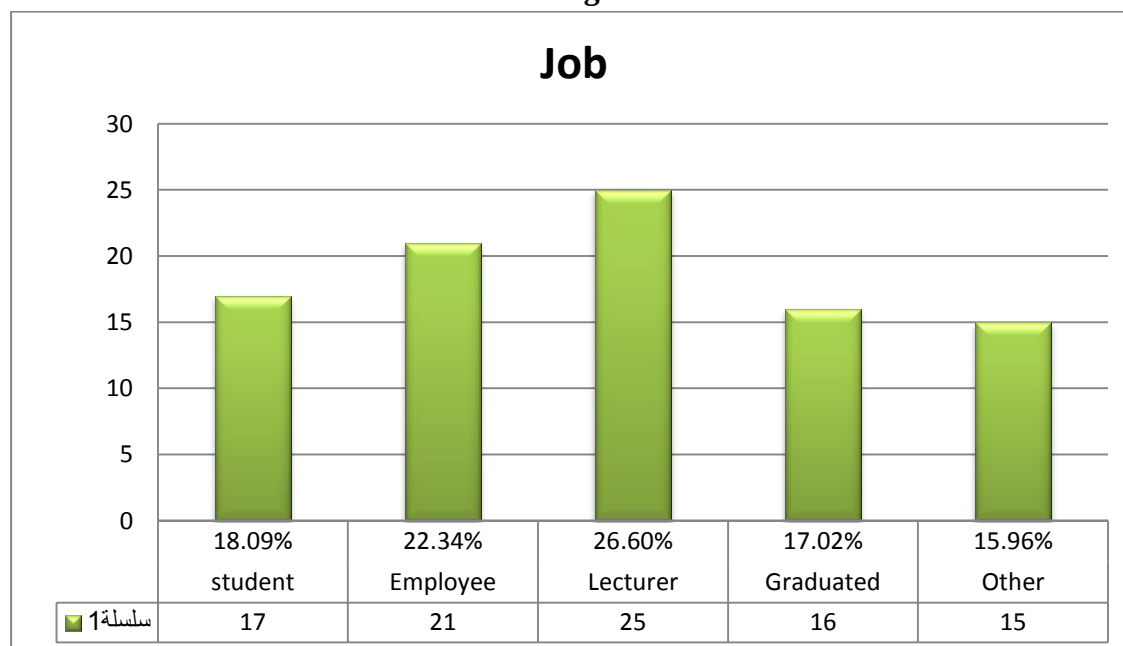
Diagram:2



Source: Prepared by the Researcher according to field survey in the city of Mosul

Also, the sample included a different levels of jobs, both women and men, from different backgrounds in order to know or reflects the real opinions about the role of women in public affairs in the work environment. Consequently, Diagram No. (3) below shows this fact accurately.

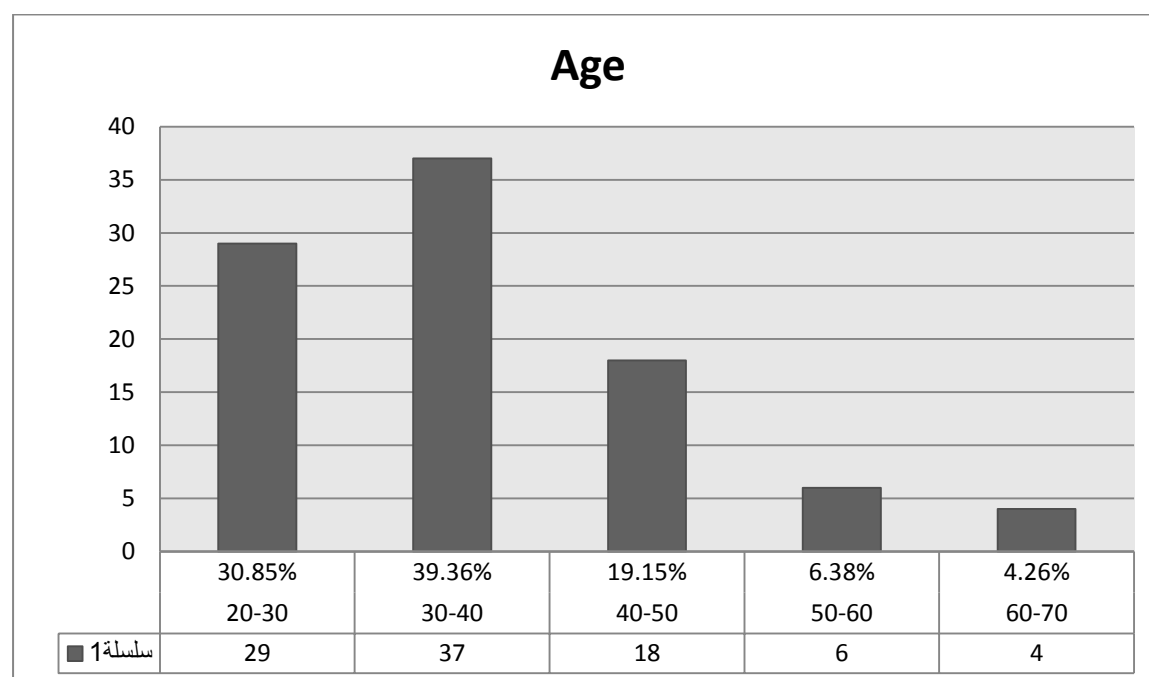
Diagram:3



Source: Prepared by the Researcher according to field survey in the city of Mosul

Iraqi community has distinguished by the fact that it is a young community, "it considered one of the most youthful countries in the world with nearly half of its population being less than 21 years old"⁽¹⁾, so the largest percentage of society in Mosul is not only a young people, but they are the driving force of society after ISIS, both women and men. Thus, the random sample reflected the true representation of the ages of the individuals participating in the questionnaire. Diagram No. (4) below shows these realities.

Diagram:4



Source: Prepared by the Researcher according to field survey in the city of Mosul

In addition, diagram (5), reflects that there is a change in attitudes and minds about the role of women in Mosul⁽²⁾,

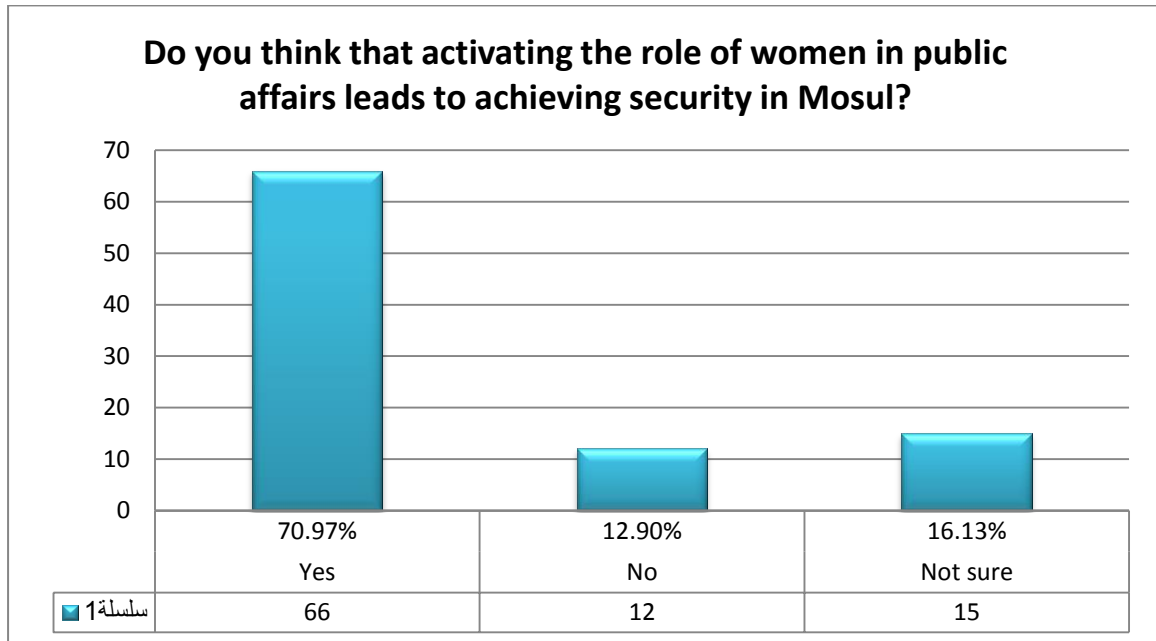
As it shows (70.97%) percentage of questionnaire that support and activating the role of women in public affairs leads to achieving security in Mosul, compared to (12.90%) they do not agree with that, and (16.13%) are not sure.

¹ - See: Country Profile, United Nations-Iraq:

http://www.uniraq.com/index.php?option=com_k2&view=item&id=941.

² - For more details about the activities in Mosul after Daash see: [Hadani Ditmars](#), Mosul's Book Forum: Rebuilding minds one book at a time, even under lockdown, Middle East Institute, Washington D.C, 21 April, 2020: <https://www.mei.edu/publications/mosul>.

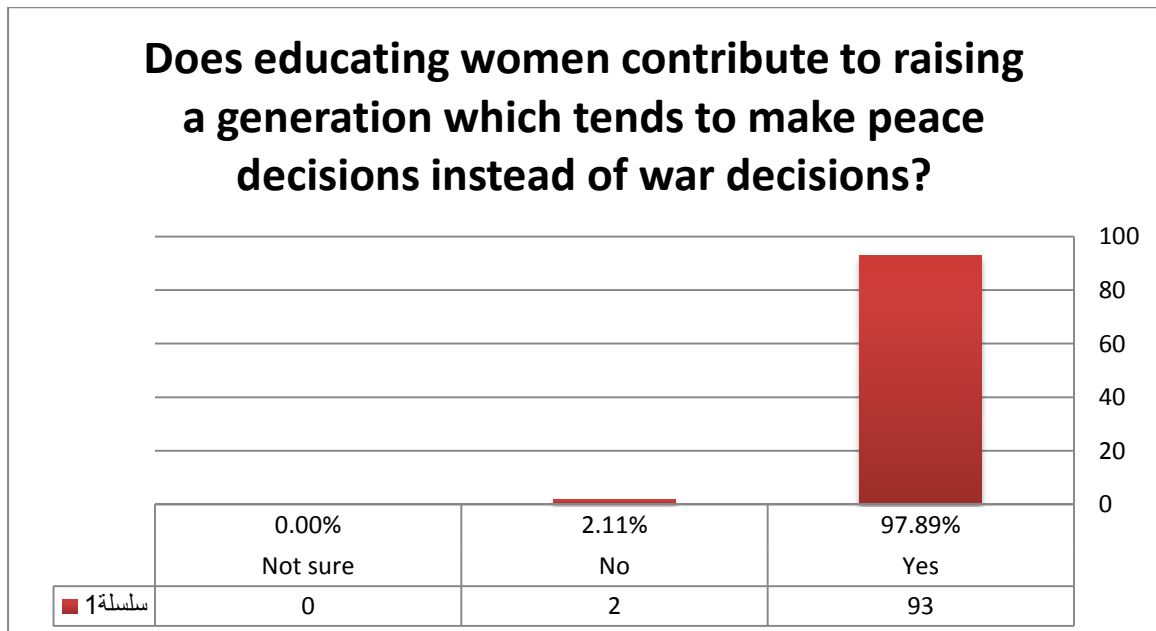
Diagram:5



Source: Prepared by the Researcher according to field survey in the city of Mosul

When the following question (Does educate women to contribute to raising a generation which tends to make peace decisions instead of war decisions?) was asked, the answer of the majority was (Yes), and very few of them did not support that. It means that the majority of the population of Mosul with education for women.

Diagram:6



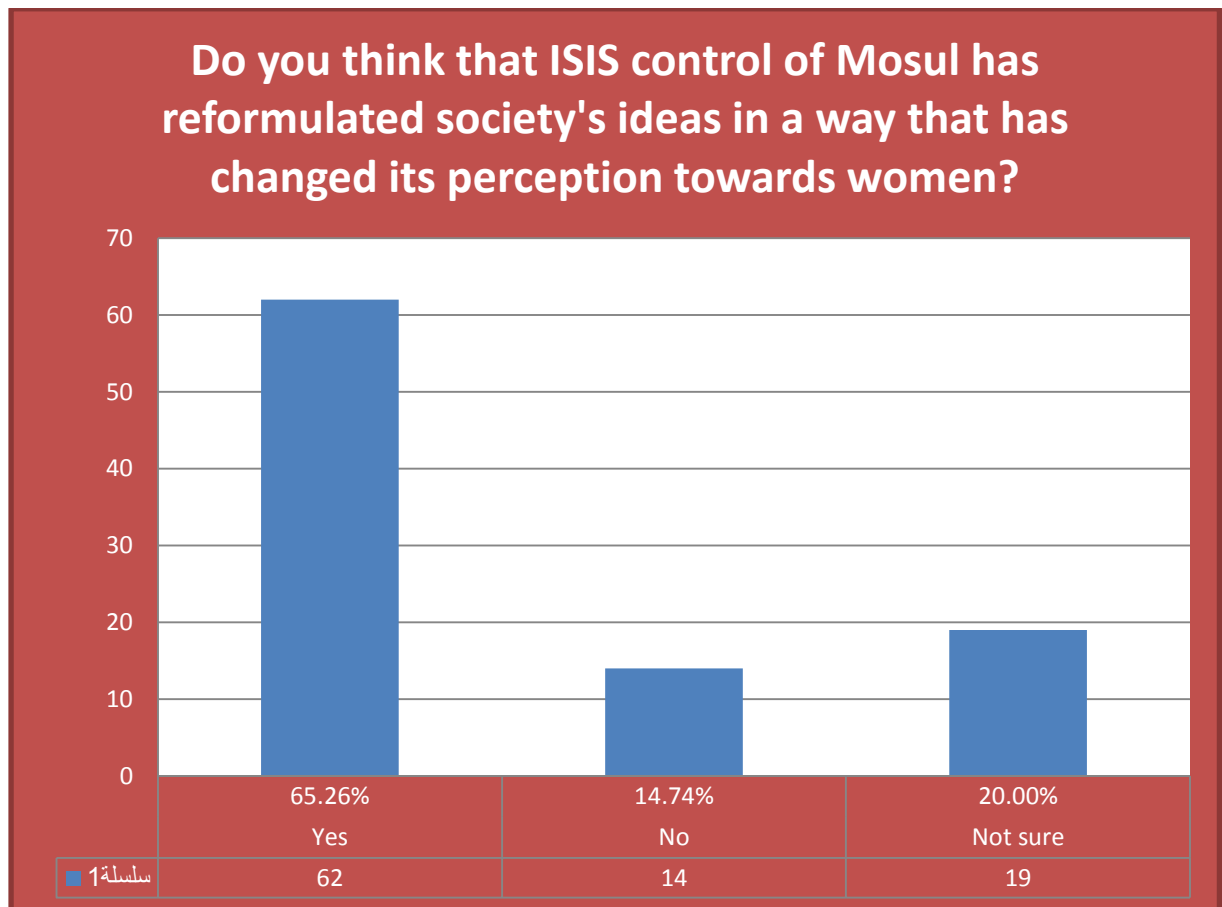
Source: Prepared by the Researcher according to field survey in the city of Mosul

Mosul, when ISIS occupied had happened, has reshaped the society's vision about women. "Women are forced to wear full veils over their hair and face"⁽¹⁾.

Mosul witnessed more openness as a result of the harsh policy implemented by Daash during the period of its control over the city in which led to a societal reaction represented by rejects any opinion carried out by force.

On the other hand, an important percentage believes that ISIS did not affect the conservative character of the city. See diagram(7).

Diagram:7

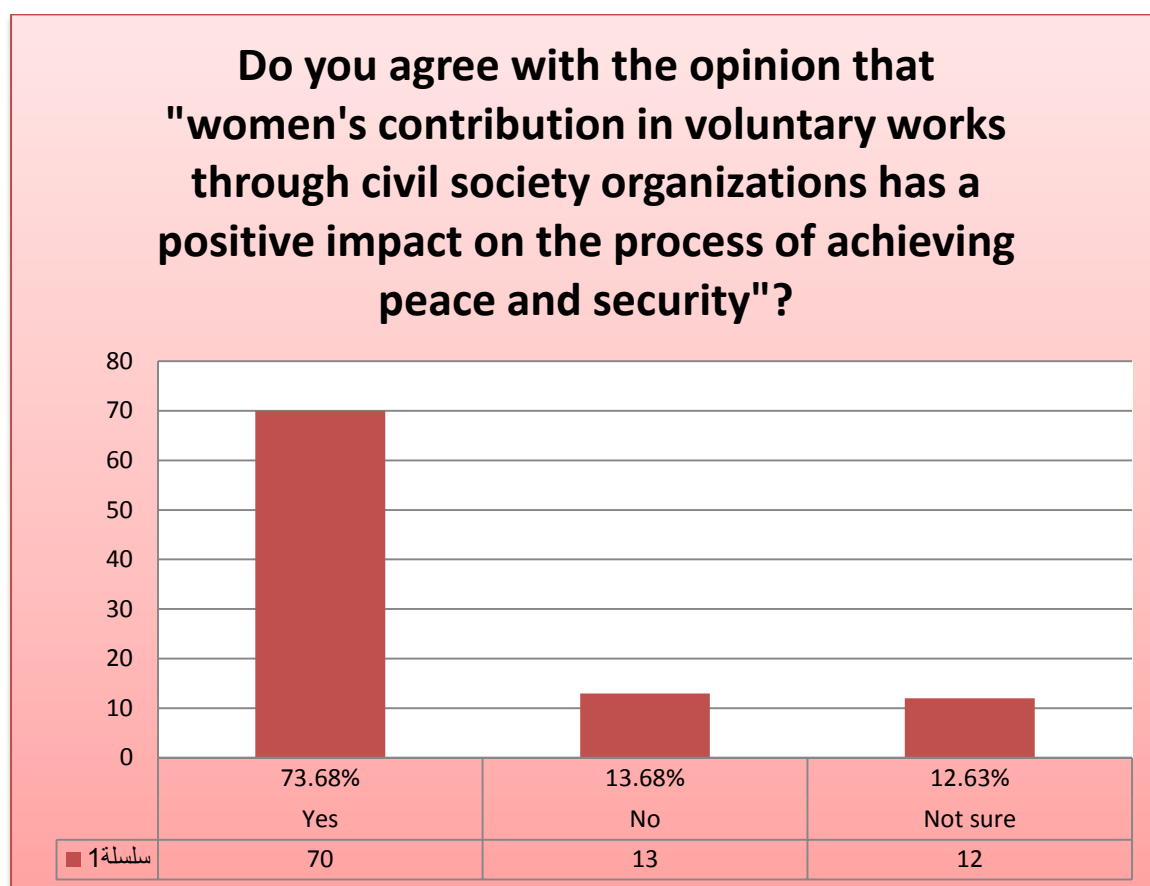


Source: Prepared by the Researcher according to field survey in the city of Mosul

During the period of displacement, especially during the war on ISIS, the city's residents dealt with many relief and humanitarian organizations, in which women were part of these organizations, therefore, after Daash we had never seen this before. Hence, intellectual patterns have witnessed a clear change in Mosul society. Diagram(8) embodied these facts.

¹ - Iraq: The situation in Ninewa province, Belgium's Office of the Commissioner General for Refugees and Stateless Persons, Norway, 2015, p7.

Diagram:8



Source: Prepared by the Researcher according to field survey in the city of Mosul

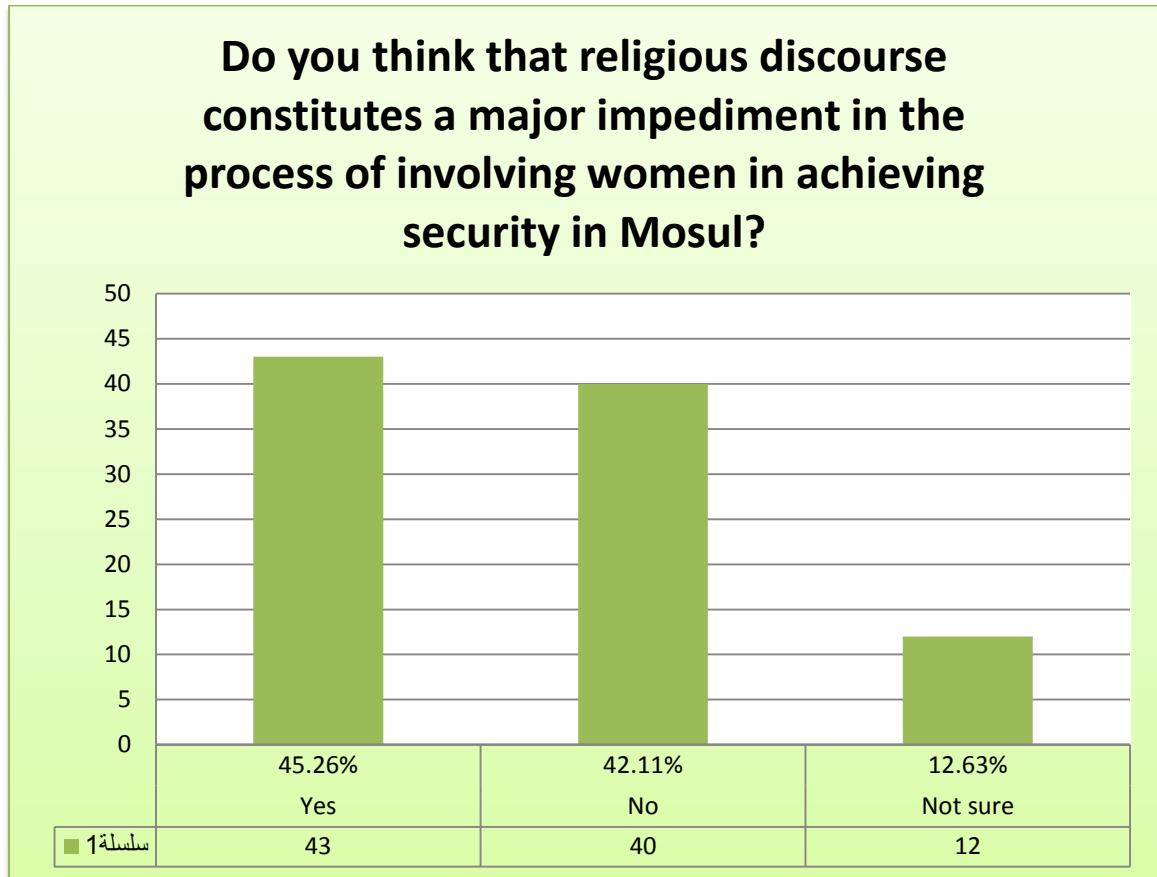
The main question to the communities, in which liberated they were from ISIS control because it depends on "religious discourse in order to implement its strategy that related to women"⁽¹⁾, is (Do you think that religious discourse constitutes a major impediment in the process of involving women in achieving security in Mosul?).

The answers were almost equally divided between supporters and opponents. Each answer has its justifications. Those who said "Yes" see that ISIS contributed to distorting religion as a positive spiritual pillar.

As for those who said "No", they thought that religion and religious teachings are immutable, but the problem is with the behavior practiced by the people according to their understanding.

¹-For more information see: Md Jaynal Abedin, The Principles of ISIS'S Ideology: An academic debate, European Journal of Political Science Studies , Volume 3 , Issue 1 , 2019, p150.

Diagram:9

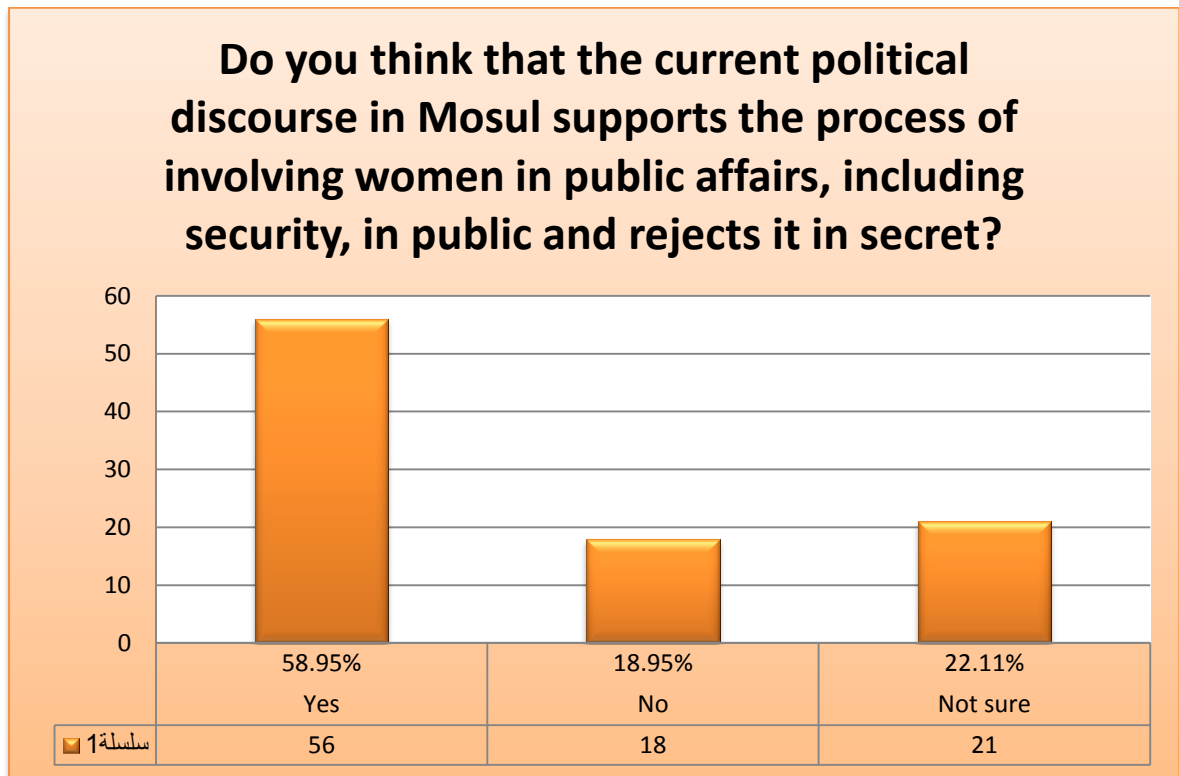


Source: Prepared by the Researcher according to field survey in the city of Mosul

Question (10) attempts to identify the political employment of the process of women empowerment in Mosul to achieve political goals by political parties and factions, especially the customs and traditions that govern the ideas of the members who represent these parties.

Therefore, the following question (Do you think that the current political discourse in Mosul supports the process of involving women in public affairs, including security publically and rejects it in secret?) was according to this perception. According to the results, The collective mind of the people sees that there is a big gap between political discourse and political behavior, so the answer is: yes (58.95%), no (18.95, and Not sure(22.11%).

Diagram:10



Source: Prepared by the Researcher according to field survey in the city of Mosul

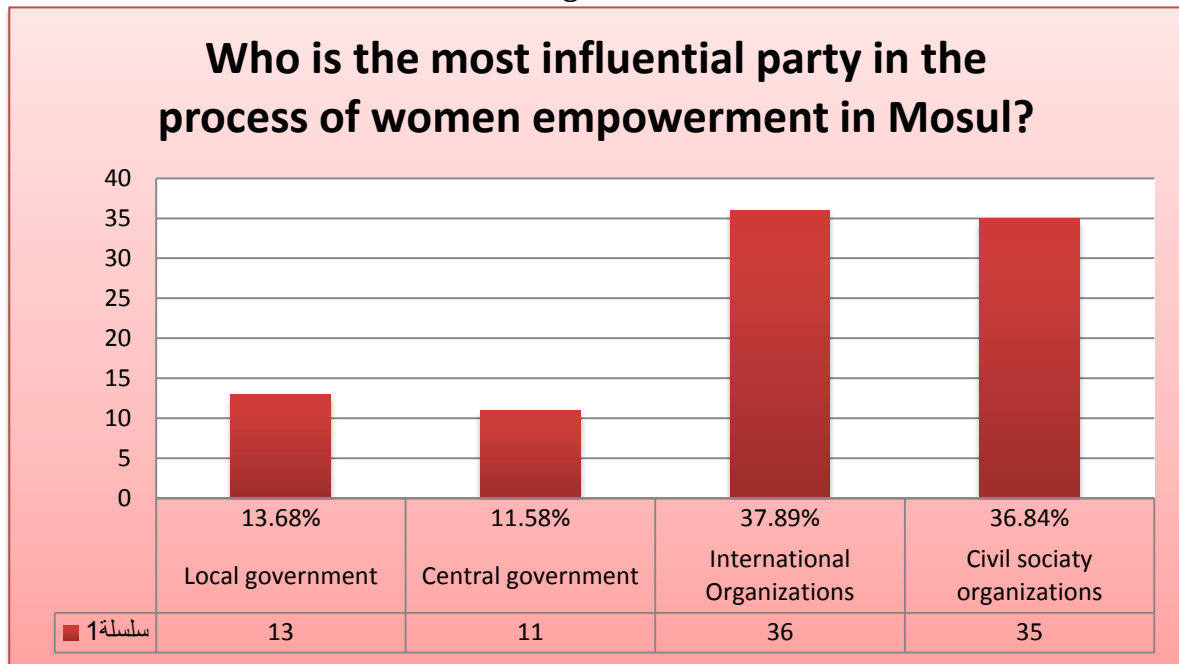
After ISIS defeated, many of the active actors in Mosul appeared such as "UNDP and IOM in which involved in reconstructions process"⁽¹⁾ and, most of these actors have conducted a program to restore and revive the city, in fact, they implemented many projects, programs, and activities that contributed to the stability of Mosul.

A part of these programs was dedicated to activating the role of women in restoring stability and security.

The question includes state and non-state actors. The highest percentage of the answer was in favor of non-state actors and international organizations as is mentioned below in diagram(11).

¹-For more information see: Zmkan Ali Saleem and Mac Skelton, The Failure of Reconstruction in Mosul: Root Causes from 2003 to the Post-ISIS Period, The Institute of Regional and International Studies, American University of Iraq, Sulaimani, 2020, p14.

Diagram:11

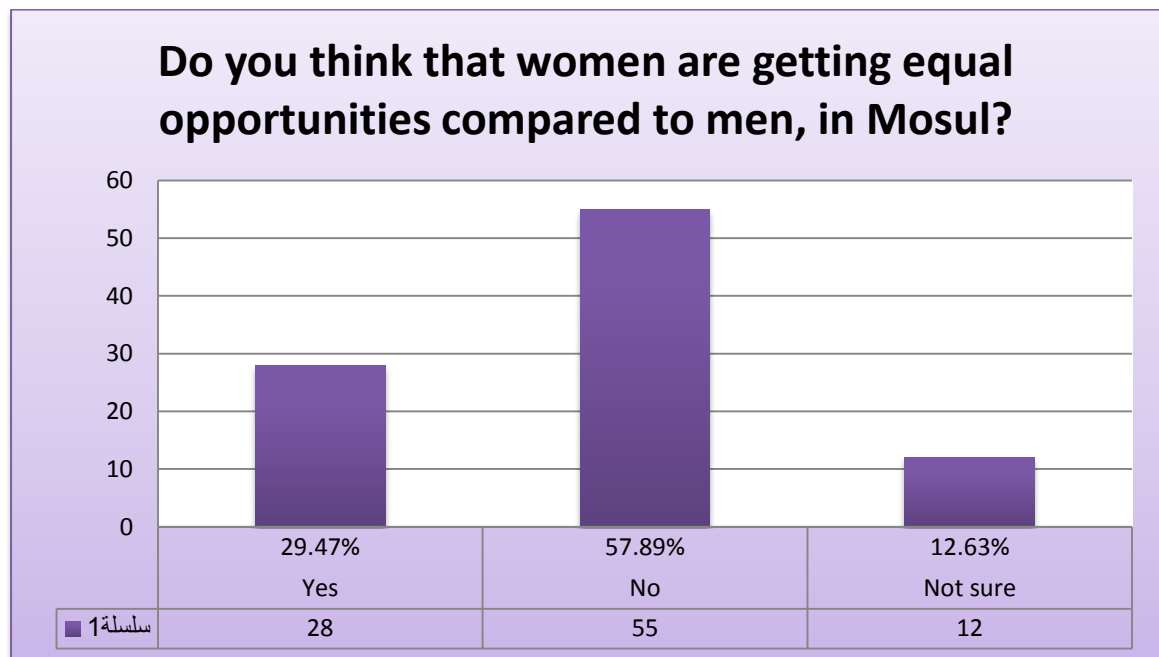


Source: Prepared by the Researcher according to field survey in the city of Mosul

Societies are unequal in providing equal opportunities for women and men, due to the relationship between men and women, whether society believes in the role of women or not.

The results in the diagram(12) below refer to that there are unequal opportunities in society because men dominate on public affairs for a long time, although, women had a good chance to prove their willingness in order to activate their role.

Diagram:12

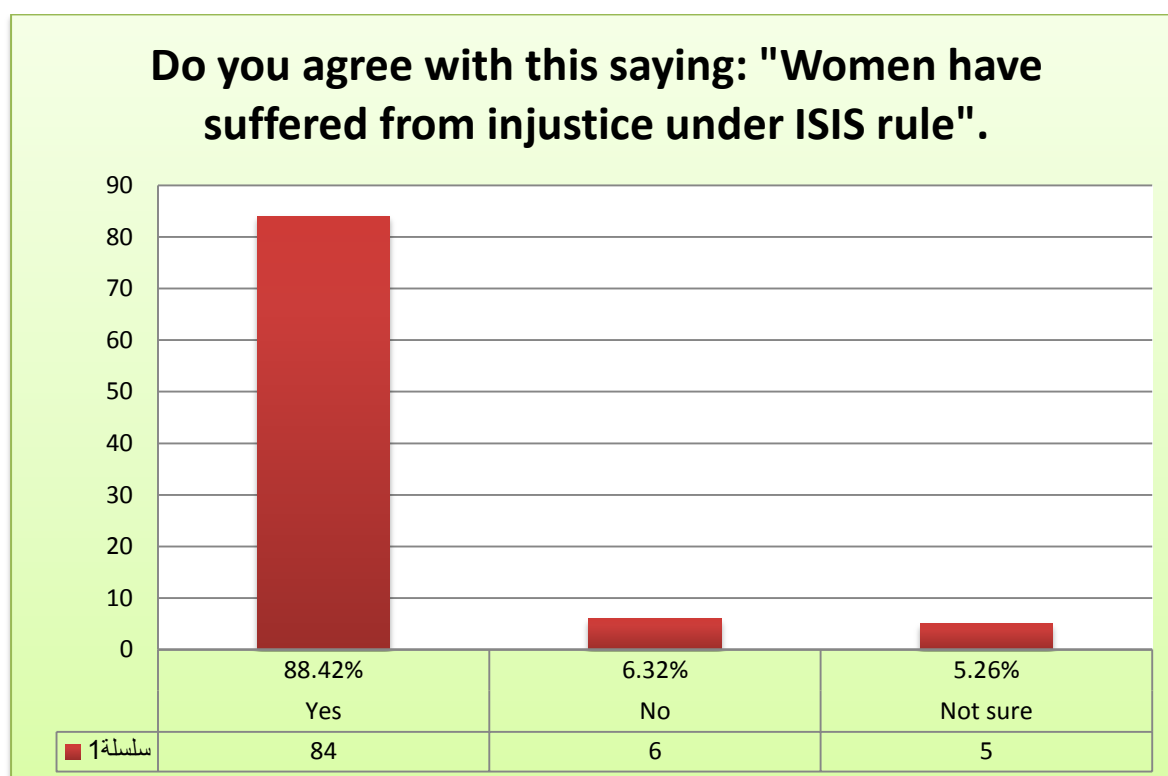


Source: Prepared by the Researcher according to field survey in the city of Mosul

ISIS has imposed several measures on women. These measures not only affected women but also men, that "have created a new and terrifying crisis for women and girls, also, families living under ISIS also face intensified suffering from escalating food prices and cash shortages, especially since Iraq's government stopped sending civil service salaries to ISIS-controlled areas in mid-2015"⁽¹⁾.

The men were subjected to insult by ISIS, and the reason according to ISIS is that men are the main reason for making women Uncommitted to instructions issued by ISIS regarding their women. Consequently, the highest rate in favor of "yes". A diagram(13) shows this fact.

Diagram:13



Source: Prepared by the Researcher according to field survey in the city of Mosul

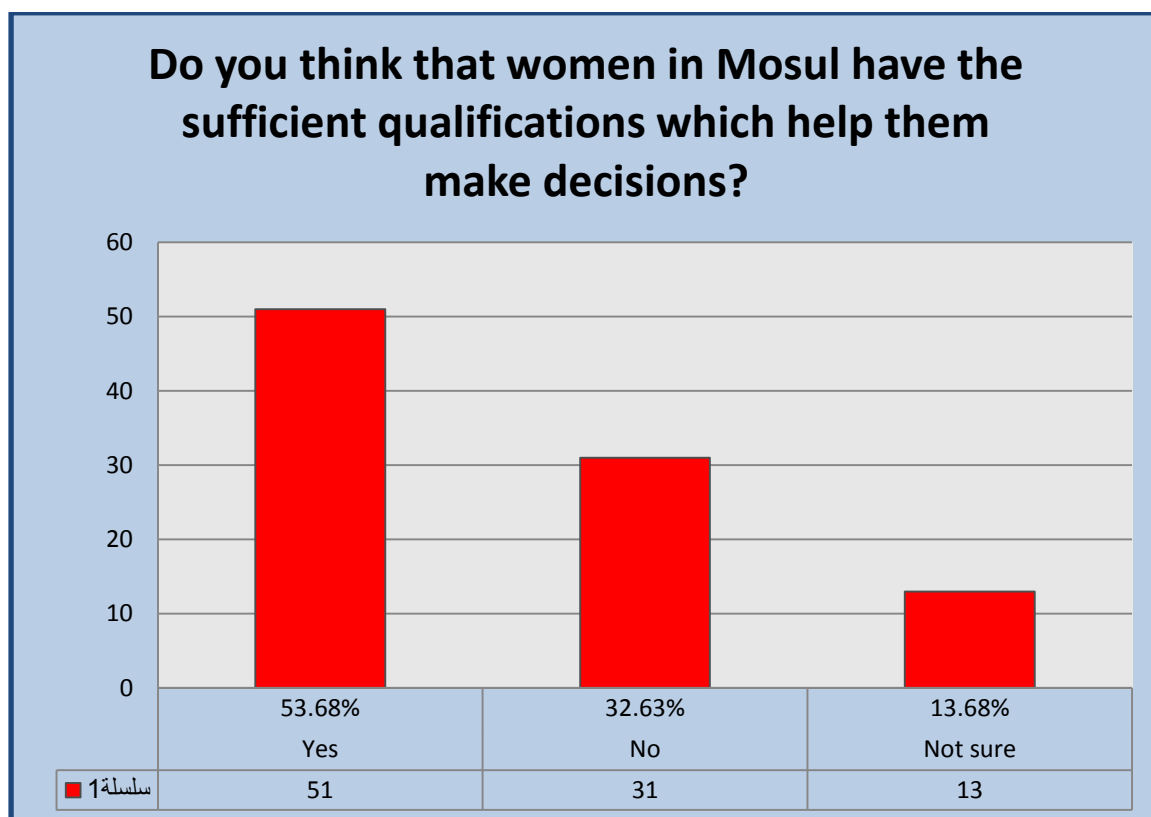
"Women in Mosul, especially in urban and some rural areas, have the right to free education for all ages"⁽²⁾. Mosul is also distinguished as a city of culture, but it has conservative ideas. Hence, the majority(53.68%) believe that women possess sufficient qualifications in which enable them to participate in decision-making and leadership.

However, there is a reasonable percentage(32.63%) that believes women in Mosul lack the willingness and initiative. See diagram(14).

¹ - Human Rights Watch, Iraq: Women Suffer Under ISIS , April 5, 2016:
<https://www.hrw.org/news/2016/04/05/iraq-women-suffer-under-isis>

² -Compare with: R. Lafta, M. Al-Nuaimi and others, Household recovery in Mosul one year after the defeat of ISIS, Conflict and Health research, BMC, 2020, p3.

Diagram:14



Source: Prepared by the Researcher according to field survey in the city of Mosul

The practical experiences in which focus on the study of terrorist groups have proven that it highly depends on the economic dimension for their survival. It is also trying to recruit young people who live in difficult economic conditions and engage them to be a tool of war . Also, "unfortunately, there is now plenty of evidence affirming that there are new challenges looming"⁽¹⁾.

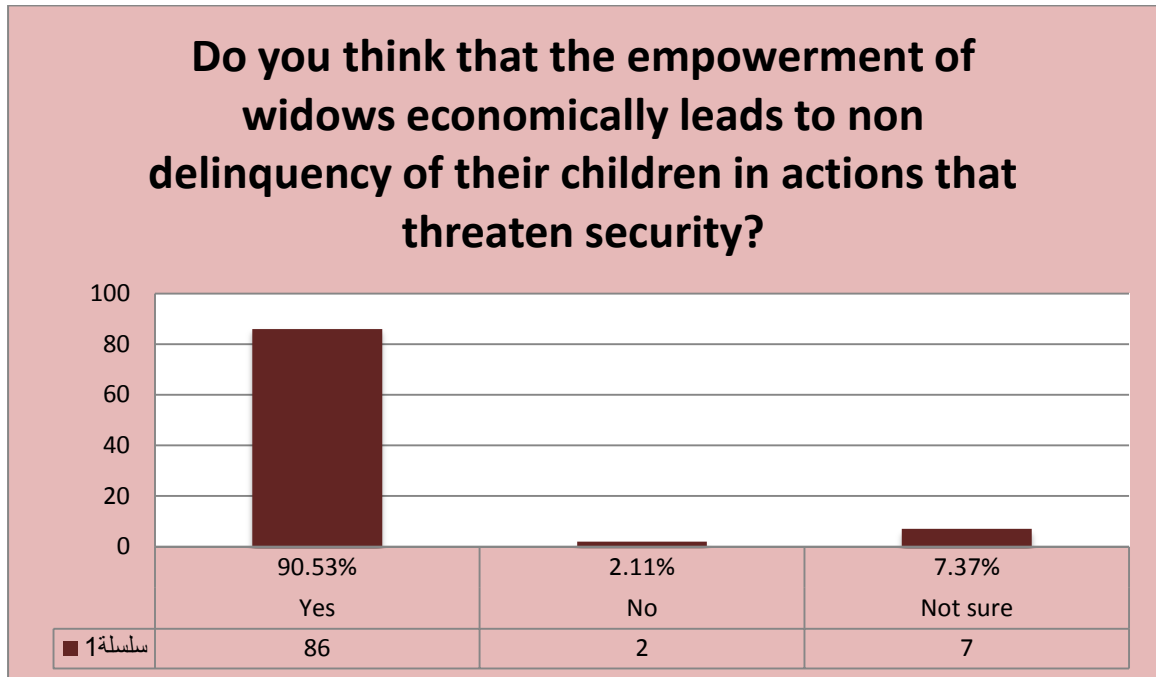
On the other hand, as a result of the ravages of wars in the city of Mosul, "many children lost their breadwinners"⁽²⁾, therefore, widows raise their children in which suffer from very difficult conditions, and they unable to meet the necessary needs.

Therefore, the answers in the diagram(15) reflected these ideas in favor of women economically, because this would reflect positively on their children and not push them to make them engage in actions that threaten security.

¹-Diyari Salih, The Geopolitical Threats in Post-IS Mosul, Middle East Online, 2020: <https://middle-east-online.com/en>

²-For more information about the status of children after Daash, see: Eileen McCarthy and Yousra Semmache, Picking up the Pieces ebuilding the lives of Mosul's children after years of conflict and violence, Save the Children, United kingdom, 2018, p 4-5.

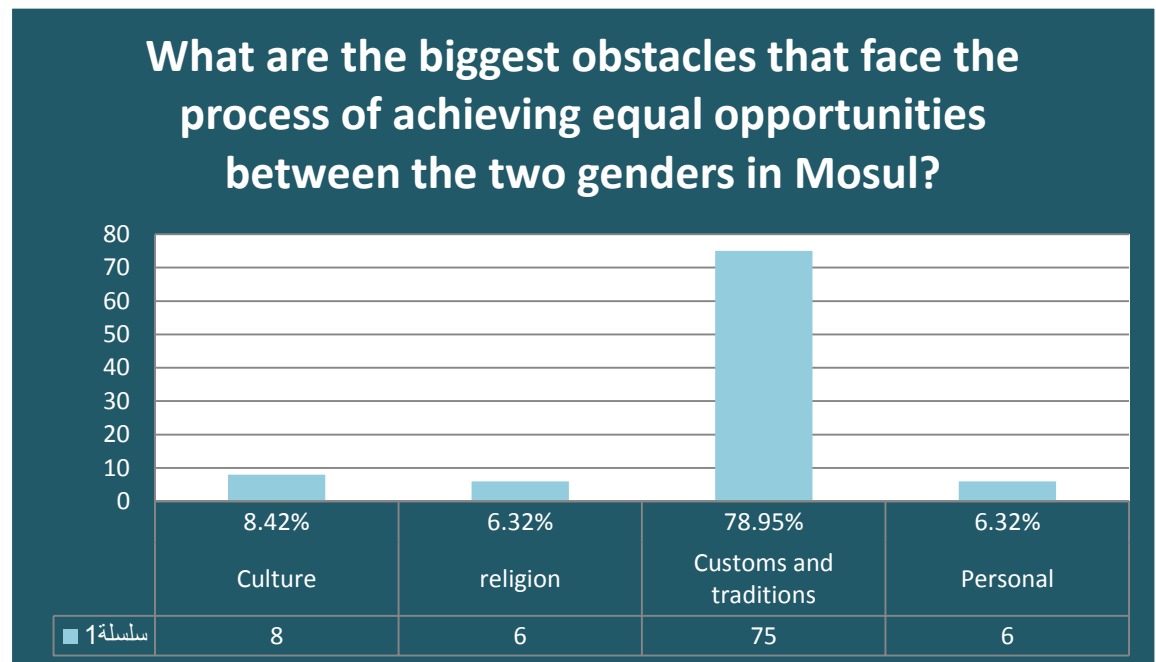
Diagram:15



Source: Prepared by the Researcher according to field survey in the city of Mosul

In any society, women suffer from a set of obstacles that deny them equal opportunities. In Mosul there are many obstacles, but (What are the biggest obstacles that face the process of achieving equal opportunities between the two genders in Mosul?) the answer is customs and traditions. See diagram(16) below.

Diagram: 16

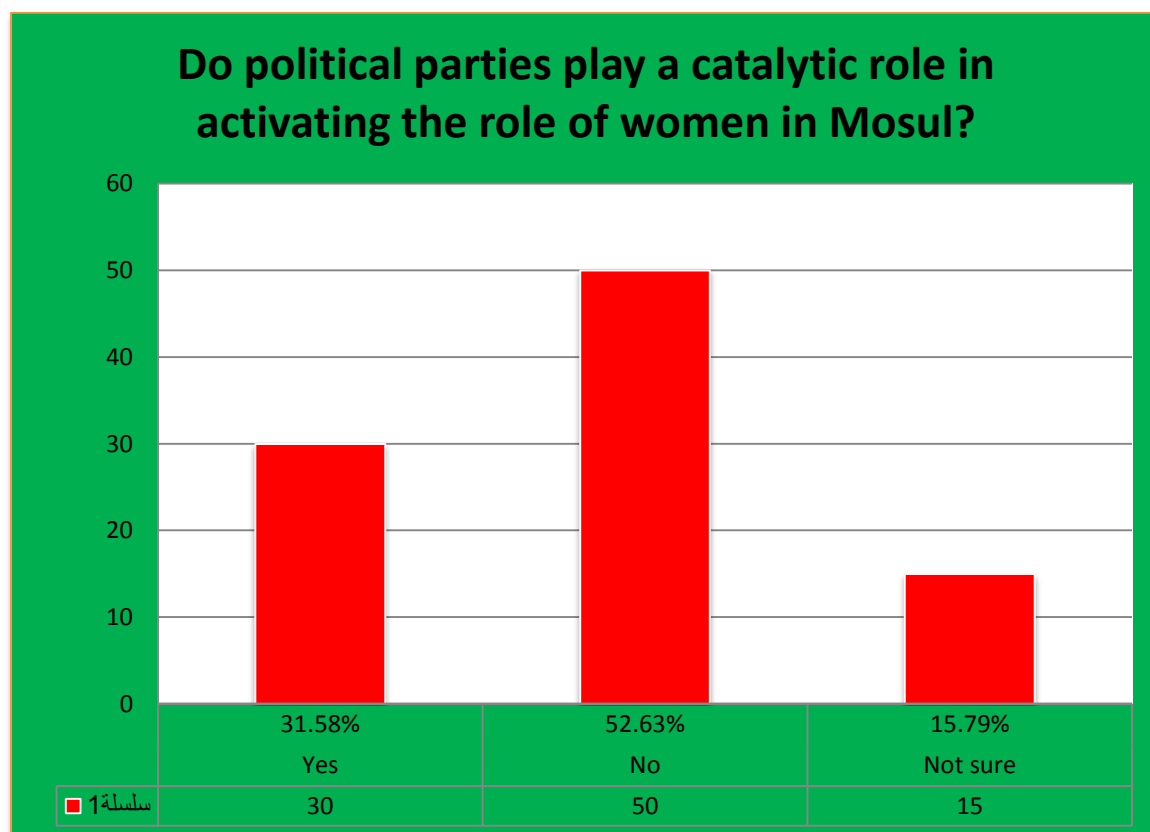


Source: Prepared by the Researcher according to field survey in the city of Mosul

Most political parties in Mosul realize the importance of women in elections, so their act of speech tries to tackle the mind of women and gain their support to reach power, as a result of the large proportion of women in society .

Therefore, it supports women to tell public opinion that they are more democratic, while at the same time achieving their interests. The results in the diagram(17) clarifying that political parties in Mosul did not play a catalytic role in activating the role of women in Mosul.

Diagram:17

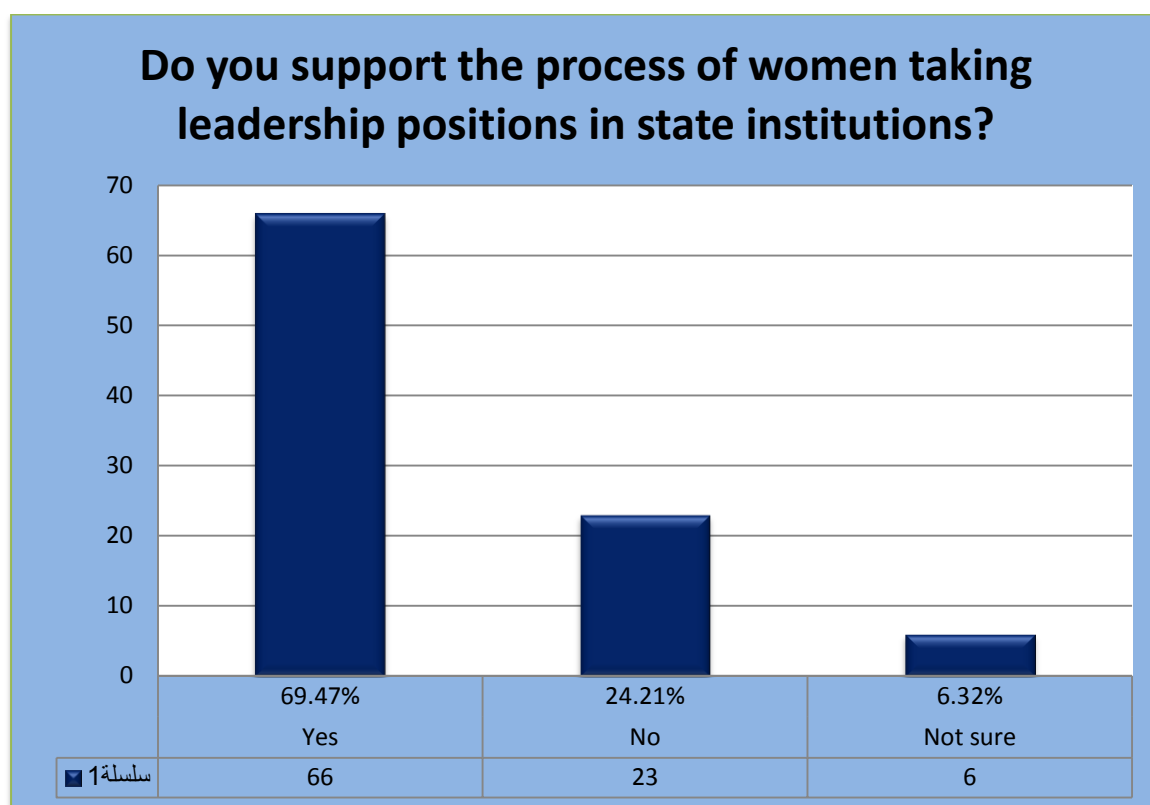


Source: Prepared by the Researcher according to field survey in the city of Mosul

The society's vision in Mosul has changed, as a result of increasing awareness of the importance of the role of women, changing minds, and the negative response to religious extremism from ISIS, towards the role of women, particularly their ability to manage and lead effectively. So most of those who have questioned in the sample agreed. See diagram(18). Therefore, "women could be particularly strong partners in addressing the needs of women in peace and reconciliation work"⁽¹⁾.

¹-Ann Wainscott, Engaging the Post-ISIS Iraqi Religious Landscape for Peace and Reconciliation, United States Institute of Peace, Washington, 2019, p44.

Diagram:18



Source: Prepared by the Researcher according to field survey in the city of Mosul

3-2: The Role of Women in Formation of Security After Daash

ISIS occupation of Mosul has changed the intellectual patterns of the population as a result of the extremist behavior imposed by ISIS on the men and women. After Mosul's liberation, Mosul witnessed a reaction to the conservative environment, a shift towards openness and freedom for women, and its justifications lie in the fact that conservative behavior is the result of thinking and reason.

On the official side, political parties have adopted a speech that reflects their support for increasing the active participation of women in public affairs, and they have started to attract active women and train them to be active members in the parliamentary elections, and electoral advertisements for women are covering the streets of Mosul as a result of security and stability after liberation.

Before ISIS, most of the jobs that women did were working in the public sector, and they had little role in the private sector. Society considered this work to be inappropriate for women. It led women to refrain from working in the private sector for a long period of time. As a result of the societal perception that sees women rejecting work in the private sector, especially in conservative societies.

"In the context of ISIS occupation, women have played multiple roles and resorted to different coping strategies. For example, women have kept families united, protected their children from being forcefully recruited, have contributed in their roles as educators and in

de-radicalisation. In particular, female-headed households have overcome barriers to provide for their children"⁽¹⁾.

In Mosul, Women live in a conservative environment, as customs and norms greatly influence many behaviors, and indeed every behavior is subject to the approval of prevailing values and norms. Therefore, society produced a formula for women, who do not like adventure, being religious, and demonstrating their capabilities within the frameworks of society.

I have interviewed with a feminist activist, Sajida Farhan AL Jubouri, in Mosul city after ISIS, and working in the field of relief for displaced people during the battles. Q: What drives you to work in the field of volunteering? Or motivate you to be a feminist activist? "One of the most important reasons for my work as an activist in the field of women's rights is that because I am a woman who lives in a society that is dominated by men, women are often considered second-class citizens, in addition to, lack of justice in dealing with women compared to men, I suffered from this situation personally, as well women in society" ⁽²⁾ AL Jubouri said.

Another one, who work in civil society, Rana Fadil Ahmed, when asked her about her main motivation in volunteering? "The city has been under ISIS occupation for 3 years, After liberation I found several issues in society that must be addressed, especially underdevelopment, illiteracy, and fear" she answered. "What do you feel when you do volunteer work? "Feeling good, I really do a service and reap the benefit while serving the community. With regard to women in Mosul, and through attending training programs, 40% of them have the desire, but there are obstacles related to customs and traditions so that the man remains the ruler" ⁽³⁾. Ahmed said.

"There is no equal opportunities among men and women, although, the work is the same but evaluation and positions are in favor of men, approximately 80%. "The decline in the role of women is due to two reasons: subjective and objective. A woman in our society does not have self-confidence, that she can be active in a society, moreover, her ambition is limited to marriage and the formation of a family and this is the ultimate aspiration. As for the effect of society, it is very large, because society is a society dominated by men. As I mentioned, women are considered second-class" ⁽⁴⁾ AL Jubouri added.

Consequently, women's role after Daash witnessed dramatic changes, it represents by increasing women activities in all fields. Not only by women themselves, but the environment in Mosul becomes more appropriate. Women acquired more confidence to be an active actor in public affairs because it believes in their abilities to make changes and create new situations in which depends on freedom, stability, and prosperity.

¹ - Luisa Dietrich and Simone E. Carter, Gender and conflict analysis in ISIS affected communities of Iraq, Oxfam Research Reports, UK, May- 2017 , p9.

² - Interviewed by Researcher, conducted in Mosul: 1/5/2020.

³ - Interviewed by Researcher, conducted in Mosul: 2/5/2020

⁴ - Interviewed by Researcher, conducted in Mosul: 1/5/2020.

Also, changing the security situations in Mosul after Daash leads to expand the scope of their activities and make it more comprehensive including non-traditional security areas such as economic, cultural, and environmental sectors .

Women begin after Daash to engage in building confidence among minorities, working on feeding them in displaced camps. Also, give them lectures in which related to coexistence and building peace .

Finally, women in Mosul became an actor and trying to play a more comprehensive role, but there is many obstacles in which face them, also, the community start to realizing their positive role before and after Daash in planting security and peacebuilding, The exclusion of women before 2014 was a big mistake, and make the men shaping security affairs alone without taking into consideration women views, in the end, Security in Mosul after Daash will be achieved by participation, in which lead to undermining all roots of extremism.

Conclusion

After Daash, The role of women in Mosul has witnessed many stages. Every stage has its characteristics. After 2003, there were little changes because the security situations affected women's freedom significantly. Consequently, its role is restricted to government employment without engaging in the private sector in which includes media, cultural, and economic fields. As a result of Daash's control on Mosul, this extremist organization imposed hard procedures on women's behavior, maybe reached to torture or kill judges.

After liberations, there is a significant transformation towards openness, a number of civil movements and civil society organizations have emerged, in which focused on the changing women's situations in order to make their role more active in building Mosul's future. These realities have proven by increasing women numbers that they are participated in holding cultural festivals, training volunteers as aid workers, most of these activities emerged as a non-traditional reaction to Daash extremism during the occupation of Mosul by ISIS.

- 1- Women's role has witnessed a significant transformation according to many stages such as : 2003, 2014, and 2017.
- 2- Women have faced many challenges, some of them related to security situations, others related to women themselves.
- 3- The extremist in which imposed by ISIS lead to a hard reaction on women's situations after defeated Extremist, this appeared in forms or engage in many of activities and public festivals.
- 4- The questionnaires have proven that there is changes in minds of people in which support women's role positively.
- 5- As a result of the space of freedom, many movements and civil society have emerged which working to sustain women's role in public affairs.
- 6- The future of women depends on security, the scope of public freedom, eliminating all forms of extremist and discriminations.

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