

Militancy of Women: From Historic Exclusion to Female Individualization

by

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## **Introduction**

Diversity in the armed forces is a complicated topic from the perspectives of both institutions and society. What make the subject complex are the traditional values, beliefs, military norms and attitudes. As diversity is all about transformation and change, it challenges governments, institutions and nations. In each sphere there is a group that holds a dominant position and views its own values, norms, and ways of doing things as “right or wrong”. In this context, consequently, there are groups that are inferior to them, at least in some respects. This is the point at which the term “discrimination” emerges in numerous contexts—from race, nationality, religion to gender issues. Thus, a stereotype of a specific group should not tell us much about an individual. This principle is mostly applied to gender differences in military, which constitutes the major share of this project.

Managing diversity in the military is developing slowly, and the problems that exist in this sphere remain unsolved. The main focus of sustaining diversity in the armed forces is the integration of women. This is the overlapping point of diversified armed forces and gender related issues, as many countries still face gender inequalities.

Gender relations play a specific role in major dimensions of a nation related to culture, as well as mobilize certain struggles. There is a formal equality of women as having equal political rights as citizens, however, other types of exclusion in the political, social and civil spheres operate. The entry of women into the military can be linked to women's equality as citizens. So, women play the roles of cultural signifiers of the collectivity of the nation.

## **Literature Review**

In each period of history, when any country is at war there is a widespread sentiment of patriotism not only among men, but also among women. Women go to the frontline not only as nurses, but also as soldiers equal to men. Though women from each country were always involved in armed forces, men always occupied the dominant positions and were not prone to women fighting together with them. Goldman (1973) argues that increasing the number of women in the military will generate the concept of “equality”, increasing women’s military and the integration of the armed forces into the civilian society. The role of women in the armed forces, which is considered a male-dominated institution, will make a striking change in the military sphere, through examining two opposing with each other hypothesizes: the ideology of the establishment, that has a basic rule to deal with violence, which limits the roles of women in this sphere, and, secondly, the involvement of women as a volunteer force will maintain the integration of the military with civilian society and will prevent the total isolation of the armed forces. The formal equality of women as having equal political rights as citizens still has exclusion in some spheres in context, such as exclusion in social, civil and military spheres. The entry of women into the military can be linked to women's equality as citizens.

Summerfield (1997) argues that the relationship between war and women results in the polarization of a specific society. The subordination of women in a society is intensified by involving women in military operations. Even though women were not involved straight in combat they were involved in some types of jobs that were

considered “masculine”, the polarization between genders increased while it was supposed the gender gap to be reduced.

Moreover, Bianca Schonberger (2000) indicates the point at which the traditional history of military and the gender history overlap. By bringing examples of mostly German, French and Austrian history she focused on the history of war through the lens of both men and women. The images of gender in war perceived by different nations discuss both the violations against women during the wars and the strength of women who were in combat equally together with men. The examined memories that women experienced during the wars shows the masculinity of those women and develops the relationship between history of military (from women being involved in war as military nurses to directly fighting in military actions) and gender. From this overlapping point the previously perceived role of women in military actions is being transformed. Though being voluntarily involved in military actions women play culturally significant role in the collectivity and unity of any nation, as well as, they are the “representative symbol of a nation”.

Women play the roles of cultural signifiers of the collectivity of any nation. Tickner (1992) introduced an analysis of marginalizing women in the area of foreign-policy-making and military issues pushing the idea of gender stereotyping. The traditional stereotype that gives the dominance to men and discriminates women shapes the way of how people think and behave. The traditional and modern views of defense are compelled by the assumptions made by men, the state, as well as, in wartime. Strength, autonomy, physical and psychological capability of dealing with war is not associated with women. Women are perceived as too emotional for making a life and

death decision when it comes to the security and defense of the nation, questioning that whether they will be able to withstand the horrors of war. In this way, from the psychoanalytical perspective, Butler (1989) discusses the idea of women being considered as the “Other”. Gender identification gives the feminists an approach to describe culture in a psychological context and to label a historical and cultural force. In terms of feminist theory the description of being a “woman” has a completely different context. It views women not only as a social category but also a subjective identity. The subject requires relations of marginalization and domination that pushes the idea of women being considered as the “Other”.

The idea of the “Other” still exists, though according to Yvonne Taskar (2007) “female individualization” is becoming more widespread. Though, women, who despite the way of how they were perceived, were involved in military equally as men years ago and are being involved nowadays during war time, there is still the issue of inequities among men and women. Nowadays, each individual chooses the life he or she wants to live. They must choose every single aspect of their lives—from career and job to personal life and family—and take responsibilities for their own life. As people put more importance on the “self-monitoring” of individuals, indicating the expansion of choice and freedom, nowadays the number of women involved in armed forces increases, compared to the past times, when the involvement of women in combat was completely of a heroic and patriotic character.

The idea of patriotism and heroism is widely used in Armenian society. Babayan aimed to unveil the character of Armenian women in the military, as well as to point out the features, characterizations and thoughts about Armenian women in this sphere. The

traditional, effeminate and delicate character of Armenian women goes hand in hand with the brave and courageous one. The combination of those two characters is highlighted in Armenian folklore, where the queens were ready to go to the battlefield, throughout the history until today. Bringing the examples of Sose Vardanyan (Sose Mayrig), Heghine (Kevork Chavush's wife) and other women from early history Babayan shows that during historical events these two characters are emphasized, as there is an issue of life and death during wartime.

The intention of not being limited in the traditional standards of being gentle and feminine is indicated not only in Armenian history but also during the World War II. The combination of feminine and masculine characteristics of women has been highly emphasized during the Nagorno-Karabakh War. Both women from Armenia and abroad (Armenian diaspora) united and joined the men who were on the frontline. The number of women involved in the war proves that there are situations that can make women limit their feminine character. Babayan, considering the base of his study is the fact that the possibility of a war in Armenian is high, puts a significant importance on the involvement of women in the armed forces and raises questions about their role, the incentives that make them to go to the war and the obstacles they face when voluntarily joining the army.

Under the context of patriotism and heroism the idea of "Death for the Motherland is Happiness" is widely being discussed, which is more often used to describe the heroic deaths of men falling for the motherland. This idea gives the basis for considering the idea from the perspective of the women who were on the frontline equally with men. Women, being mostly volunteers during wartime, fight in extraordinary circumstances

alongside with men. Besides, the women being involved in military actions has the noteworthy value of propaganda, and their example goes viral among other women just with one ideology—their death will be considered as a happy death when they die while defending their motherland.

Moreover, Rowe (2009) adds a special value to heroic actions of women arguing that the whole Armenian nation is built on patriotism and heroism. Discussing the Armenian women writers and their works, Rowe indicates that Armenian women being excluded from political, social and economic life were actively involved in military actions during wartime. That is the reason that the writings of Armenian women were limited to main historical events, mainly conflict times. The living circumstances didn't give them much freedom to imagine other realities and gender formation that were not acceptable to women. The writings were purely depicting the national identity of Armenian women and their vital and separate role in the preservation of Armenian culture, education, as well as family. Rowe emphasizes that the role of Armenian women in a certain period, when the country is in war, is a model of resistance, which then will come to shape the character of Armenian women. While discussing the writings of Armenian women Rowe provides information about the heroism and patriotism of women, which is discussed to be dependent on culture. The description of the characters of Armenian women defines the brave and heroic types of behavior.

### **Statement of central research question(s)**

The central questions of this project is the concept of equal rights and opportunities of men and women in military, and how the role of women in military is perceived in terms of feminine values. Moreover, the questions will elaborate on the perception of

diversity in military by state institutions and the society. One of the primary questions is whether the stereotype of a dominant group of a society influences the equal opportunities of individuals. Whether the Armenian translation of the poems will communicate the same impression and meaning in Armenian context.

## **Methodology**

This paper will examine the role of women in military, as well as discuss the concept of diversity in armed forces and its contradiction with gender related issues. I will be examining gender related issues in different societies, as well as in armed forces through analyzing scholarly literature, mainly secondary sources. Within these sources, I will be observing the values and norms of a society regarding the role of women in military, as well as the perspectives of institutions and governments. By doing so I will demonstrate the current situation of different nations in terms of equal rights and opportunities of both genders.

When interpreting the poems I will be examining the roles of women in armed forces through the lens of women. This interpretation will provide background information for analyzing the voluntarily behavior of women in being involved in military operations. Therefore, the poems will also help to constitute the heroic and patriotic character of women.

My methodology will also include translation. The Armenian translation of the poems will help me to make a shift from the concepts of foreign characters of women to Armenian. This approach will allow me to communicate the same message of heroic behavior among different nationalities.



## **Research Findings and Analysis**

Why do women join the military? This question becomes relevant if we consider the military a non-traditional place. The answer to the question points out that the reasons for both men and women for joining the army are the same, not considering that in some countries, such as Armenia, there is a mandatory military service for men. The reasons range from education, healthcare and social services advantages, steady wages in a low or middle-income country, or simply a patriotic duty. The involvement of women in military not only revolutionizes the traditional military, but it also examines the views of society of gender roles and traditional social norms.

Diversity in the armed forces is a complex topic, as both the concept and practice still carry ambiguous implications. This topic is a significant and difficult challenge itself that many nations face over the past decades. Integration of women in recruitment and development of their careers are challenges for the military institutions, which are more traditional institutions. On one hand, the traditional values and attitudes do not cause any problem in the process of full integration of women in economic and socio-cultural spheres. On the other hand, the same traditional norms are considered problematic in the military sphere. Understanding diversity in military propounds problems that still exist in any nation. Many of those nations have to solve gender-related issues in other spheres as well.

In each period of history, when any country is in war there is a widespread sentiment of patriotism among citizens, men and women. Women go to the frontline not only as nurses, but also as soldiers equal to men. Though women from each country were always involved in armed forces, men always occupied the dominant positions and were

not inclined to women fighting together with them. Traditionally, women are being excluded from the roles in direct combat and are given rather insignificant roles. The projected increase of the number of women in military infers expansion of their roles and significant assignments. The change in the military establishment putting an emphasis on administration and “an increased emphasis on deterrence alter the organizational milieu of the armed forces and potentially broaden sex roles in a direction favorable to women (Goldman, 1973, p. 892). The armed forces of any country traditionally recruit people from low social class, living in rural areas and having financial difficulties. In this regard, women can also be considered potential labor, unless they join the army on a volunteer basis.

The increasing concentration of women in military evokes a profound discussion on the limitations or roles and organizational resistance. A certain ideology of limiting the positions of women in military institutions underlies in those institutions that faces violence. The enlarged involvement of women in military sphere propounds two hypotheses. First, the “occupational and professional equality” of women in military institutions does not occur in the similar positions that men hold or specific military assignments (Goldman, 1973, p. 893). In this case, no progress in professional career will occur. If equality for women in the military does not exist, the possibility of militancy of women will increase. Secondly, the involvement of women as a volunteer force will maintain the integration process of the military with civilian society and will prevent the total isolation of the armed forces. The recruitment of women into the armed forces does not intend to provide complete equality between functional roles of women and men, therefore, according to Goldman, making a clear distinction between “functional

equality” and “functional similarity”. The development of the occupational equality for women in the military has historic roots, as women were excluded from the military positions not similar to men. For women, who are involved in the armed forces on a volunteer basis, aim to attain as much military assignments as possible rather than to achieve complete equality. The administrative and logistic positions in military put an emphasis on the recruitment of women. However, another stress on this issue is related with social relations.

The formal equality of women as having equal political rights as citizens still has exclusion in some spheres, such as exclusion in social, civil and military spheres. The entry of women into the military can be linked to women's equality as citizens. As long as military has been established a supremacy of men exists in the armed forces limiting women's rights in the military. However, this phenomenon has lost its power. Ideas and arguments, that are mostly men oriented, have become outdated and do not match the contemporary tendency of equal rights and opportunities. When a country is in war women become more engaged in military actions. As time goes on the concept of equality of men and women in the military becomes more emphasized. Women find equality in the armed forces and several things they can contribute to during peacetime as well.

In any society, group, organization or a nation there is one group, which is dominant over the others. A eminent contrast holds “that dominant cultural and social groups (in-groups), regardless of how they may have gained such status or legitimacy, tend to view their own norms, values, outlooks, and ways of doing things as normal, right, or even superior, and those of others (out-groups) as deficient or inferior, at least in

some respects” (Franklin C. Pinch, 2006, p. 2). In any social context the “in-groups” using their norms and values “to discriminate against others in a variety of ways, to deny them access to certain resources, or to treat them as irrelevant to the on-going affairs of nations, communities, institutions, or employment organizations” (Franklin C. Pinch, 2006, p. 2).

The time period between 1914 and 1949, the outbreak of the first World war and the aftermath of the second World war, were considered “an attempt to break new ground” (Schonberger, 2000, p. 300) in term of war through the lens of gender. The point where military and gender issues overlap, the supremacy of masculinity in the armed forces is being undermined, and the gender politics, as well as, social concepts and norms are being changed. However, even in the case of men supremacy being challenged, the relationship between military institutions and gender issues is still strained.

The lack of “gender democracy” in the armed forces, which Schonberger (2000) propounds in her article *Gendering War*, suggests two main historical points. Firstly, during 1914-1923, in the context of war the images of gender were constructed on more cultural and social themes (Schonberger, 2000, p. 301). During the World War 1 among German and French armed forces, the images of gender and race were assimilated. The issues of rape and sexual violence against women among German and French troops, the brutal ways of military punishment imposed for soldiers were widely generated while dismissing women from military. Therefore. A specific commentary on the image of women and preoccupation with the situation were considered a justification for limiting the involvement of women in the armed forces. Secondly, experiences of masculinity in war entail a change of physical and psychological state among women. Experiences of

war have a negative result in the further quality of life. The same physical or psychological trauma may affect men and women differently. While through the use of prosthesis it is possible to make a whole human being, the same recovered physical state in case of women overlaps with the socially accepted responsibilities of women.

Military activities and international relations have a close and long connection. The belief that the arenas of foreign policy and military policymaking are not appropriate for women is widely held in the world throughout the whole development of international relations and diplomacy. As specific characteristics, such as autonomy, power, independence and rationality, are associated with men, there is a misgiving over the idea of associating women with the policymaking in those two specific arenas, attributing a strong emotional state and weakness to women. With a high focus on gender politics and war politics the issues that emerge from the experiences of men has more privilege and that “we are socializes into believing that war and power politics are spheres of activity with which men have a special affinity and that their voices in describing and prescribing for this world are therefore likely to be more authentic (Tickner, 1992, p. 4). And the traditional roles prescribed to women, such as households or reproduction, oppose the traditional structure of the fields of foreign policymaking and military policymaking and leave the experiences of women ignored.

Introducing gender into the discipline of international relations also has in context the marginalization of women in the above-mentioned sphere through gender stereotyping. Initially, as military actions, international politics also has been an activity of gender stereotyping, as both of them generally were and are still conducted by men. R. W. Connell in *Tickner, 1992* states, that the term gender today is being used to refer to “a

set of culturally shaped and defined characteristics associated with masculinity and femininity” and to constrain behavior that “naturally” justifies the choices or practices made in the international relations and military spheres (Tickner, 1992, p. 7).

Joan Scott in *Tickner, 1992* characterizes gender as “ a constitutive element of social relationships based on perceived differences between the sexes, and a primary way of power” (Tickner, 1992, p. 7). The gender difference has played a significant role in creating the structure of social inequalities, and Joan Scott finds that “the resulting differences in self-identification, human understanding and power relationships are unjustified (Tickner, 1992, p. 7). But as the similarity of the spheres of international politics, military and masculinity is obviously stated the involvement of women in those spheres is a compound challenge. The reason is not that the spheres are gender neutral but highly masculinized and marginalized. For this reason women are frequently considered as the “other” in military and international relations arenas (Tickner, 1992, p. 9).

Within the frame of feminist theory Butler (1989) states that other definitions exist for women different from just a social category. The descriptions of women’s situation in international relations and military, the cultural perspective of society, pressures against them justify and help to recognize the appropriateness of the theories. Gender identification gives the feminists an approach to describe culture in a psychological context and to label a historical and cultural force. In terms of feminist theory the description of being a “woman” has a completely different context. It views women not only as a social category but also a subjective identity. The subject requires relations of marginalization and domination that pushes the idea of women being considered as the “other” or, in other words, excludes women from hegemonic social and

cultural formations. In its turn, psychoanalytic theory suggests to have a place in political discourse to make the women's identity complete. Jacqueline Rose in *Butler, 1989* asserts: "The force of psychoanalysis is therefore precisely that it gives an account of patriarchal culture as a trans-historical and cross-cultural force. It therefore conforms to the feminist demand for a theory provided feminist theory with can explain women's subordination across specific cultures and different historical moments" (Butler, 1989, p. 326). Admitting men's cultural and social prerogative women are being excluded. The psychoanalytic theory provides women with the possibility to resolve gender difference and oppose the concept of the "other".

### **The militancy of women in poetry**

War has always been a topic for literature, especially poetry. Though it is hard to combine human suffering, war and artistic pleasure. When war is being described by women, both the direct and indirect participation of women in the war becomes more obvious.

People living through war face hard times. Women are not exceptions. Today we are aware and have understanding of the experiences both men and women had during the World War I and World War II due to writers who kept their experiences and thoughts about the wars in written forms. The most popular theme used in both English and Armenian poems is motherhood, not only a mother to a child but also a mother to your own country. Poems written by women are effective ways of describing how women were affected by wars.

The poem *Now that you too must shortly go the way* by Eleanor Farjeon (see *Appendix*) shows the feminine perspective of the war. This poem describes women who were not involved in the military operations. She shows the situation from a perspective of a woman who says goodbye to her men not even having hope to see him again. Farjeon's descriptions of the war closely relates to the ideas of women being too emotional for the war.

On the contrary, Mary Gabrielle Collins in the poem *Women at munition making* emphasizes the forced change of roles of women. They should leave the traditional roles, such as taking care of the baby, and join the factory where munition was being produced, in other words they should enter the male-conceived world.

During peacetime and prior to any war women's responsibilities were generally domestic, dealing with household duties. But when men went to war, women were either the ones saying goodbye to the, or the ones joining the munitions factories. The poem by Eleanor Farjeon *Now That You Too Must Shortly Go* introduces the first case by depicting a goodbye scene. For instance, "Last sight of all it may be with these eyes, / Last touch, last hearing, since eyes, hands, and ears, / Even serving love, are our mortalities, / And cling to what they own in mortal fears:— / But oh, let end what will, I hold you fast / By immortal love, which has no first or last" / "Այս աչքերը գուցե լինեն այս ամենին վերջին անգամ հայացք նետողը, / Այս ձեռքերն ու ականջները՝ վերջին անգամ դիպչողն ու ականջ դնողը, / Սեր բերելով անգամ դրանք վճիռն են մեր մահապատժի, / Եվ կառչողը հենց իրենց իսկ մահաբեր ահի ու սարսափի: / Բայց ա՛խ... / Վերջ տանք այն ամենին ինչ կլինի, / Անմահ սիրով քեզ պահողը հավերժ էութունս կլինի" (lines 9-14).



While the poem by Mary Gabrielle Collins *Women at Munition Making* introduces the second case by depicting women working at munitions factories. In this poem Collins describes, “Their hands should minister unto the flame of life, /their fingers guide/The rosy teat, swelling with milk, / To the eager mouth of the suckling babe /Or smooth with tenderness, /Softly and soothingly, /The heated brow of the ailing child” / “Նրանց ձեռքերը պիտի ծառայեին կյանքի հրին,/ ըստ մատները օգնեին կերակրել մայրական կաթով մանկիկին./ Եվ կամ քնքշությամբ շոյել ճակատը հիվանդ երեխայի” (lines 1- 7). Collins describes the traditional role of women as mothers, whose hands should nurture their newborn babies, who should raise their children and fulfill household duties. However, as the war started, “Their hands, their fingers/ Are coarsened in munition factories. /Their thoughts, which should fly/Like bees among the sweetest mind flowers/Gaining nourishment for the thoughts to be, /Are bruised against the law, / “Kill, kill” / Նրանց ձեռքերն ու մատները/Կոշտանում են ռազմամթերքի գործարաններում:/Նրանց մտքերը, որ ասես մեղուներ, պիտի թռչեին և սնուցվեին ամենաանուշ ծաղիկներից./Որ շարունակեին իրենց գոյությունը,/Դեմ էին գնում օրենքին՝«Սպանիր, սպանիր»” (lines 11-17), “They must take part in defacing and destroying the natural body/Which, certainly during this dispensation/Is the shrine of the spirit” / “Նրանք պիտի մասնակցեին շնչավոր մարմինների/ ջնջմանն ու ոչնչացմանը./Ինչն էլ հենց հոգու սրբությունն է այս ամբողջ/ քաժանման մեջ” (lines 18-21). In this poem, Collins discusses the two-sided character of women, as they are the ones to create life and they build weapons to end those lives. Women are mothers with soft and gentle hands and fingers that embrace their children with tenderness, and they are munitions makers with the same hands and fingers that build devastating weapons.

They quit the role of gentle mothers as they start their jobs in a world, which is traditionally considered to be a men's world, as prior to war it was men's responsibility to go to the factories to work while women stayed at home. There was an addition to the responsibilities of women: besides carrying the traditional roles of caring mothers and devoted wives they took over the jobs of their husbands. And from peace loving and gentleness women took participation in the process of killing.

Both of the poems introduce women's perspective of the reality of war in the 20th century. They address two different aspects of the gender and war relation: in the first poem women's traditional performance in wartime, non-military roles as mothers and wives, and in the second poem women's involvement in war work, at munitions factory.

Summerfield (1997) states that "The relationship between gender and war has focused since the 1970s on an important set of polarizations Improvements in the status of women have been linked to wartime changes which lessened gender inequality; setbacks have been linked to post-war reversals of such changes, as well as to the wartime intensification of gender differences involving the subordination of women" (Summerfield, 1997, p. 3).

Focusing on the discussions of the possibilities of improvements of the status of women in military, we should take into account the reasons they were excluded from being involved in combat during wars. Dividing the two sexes and subordinating women were rationales to insist the traditional roles of women. Although such oppression did not liberate women's rights to be involved in military activities, it led to an organized resistance by women. And this resistance results in promotion of gender equality in armed forces and increases the demand of employment of women in wartime. The

statuses of women described in both of the poems will gradually transform to considering men and women equal in military. There will be a shift from the traditional role of women being mothers and wives described in the first poem and the role of women who have to back men up described in the second poem to a role of equal soldier in combat.

As in the history of any other nation in Armenian history as well there were exceptional cases of women voluntarily joining the armed forces and being involved in direct combat. Rowe (2009) mentions about the heroic and patriotic character of Armenian women, which is discussed to be dependent on culture. Patriotism is an integral part of Armenian culture, upon which the whole Armenian nation is built.

The idea of patriotism and heroism is widely used in Armenian society. Babayan unveils the character of Armenian women in military, as well as, points out the features, characterizations and thoughts about Armenian women in this sphere. The traditional, effeminate and delicate character of Armenian women goes hand in hand with the brave and courageous one. The poems by Eleanor Farjeon and Mary Gabrielle Collins have the same influential meaning in Armenian context. The role of caring mother or wife and the role of women being involved at munitions factory describe Armenian women equally accurate. The combination of those two characters is highlighted in Armenian folklore from early times, where the queens were ready to go to the field, throughout the history until nowadays. Sose Vardanyan (Sose Mayrig), Heghine (Kevork Chavush's wife) and other women from early history are examples Babayan mentions to prove that during historical events these two characters are emphasized, as there is an issue of life and death during wartime (Babayan, p. 2).

The intention of not being limited in the traditional standards of being gentle and feminine is indicated not only in Armenian history but also during the World War II. The combination of feminine and masculine character of women is highly emphasized during the Nagorno-Karabakh War. Both women from Armenia and abroad (Armenian diaspora) united and joined the men who were on the frontline. The number of women involved in the war proves that there are situations that can make women to limit their feminine character. Both Babayan and Minasyan (2016) considering the base of their studies the fact that the possibility of a war in Armenian is high, put a significant importance on the involvement of women in the armed forces and raise questions about their role, the incentives that make them to go to the war and the obstacles they face when voluntarily joining the army.

In the 19th century in Armenia women were fighting for liberation alongside with men. As both men and women had one aim, which was the struggle for liberation and independence, they did not discuss the concept of diversity and equality in combat. Similar to the English women described in the poems, Armenian women also took over the traditionally defined responsibilities of men in addition to traditionally defined responsibilities of women and acted both like women and men.

Nagorno-Karabakh war was one of the significant periods of Armenia in the end of the 20th century, as since 1988 Armenians started the Nagorno-Karabakh movement. Women were also involved in combat during the war. Between 1988 and 1994 200 women voluntarily joined the army (Babayan, p. 3). Therefore, the situations and conditions that are of high importance for the country inspire women to leave the traditional feminine roles, break stereotypes and fulfill responsibilities special to men.

Women have a special condition in the society in wartime, as they are mothers fulfilling domestic duties, nurses and soldiers ready to take part in combat. The problems concerning the participation of women in war and the concept of diversity are provoked during peacetime. And the main issues that are being discussed are the barriers women may face, their self-expression in male-oriented institutions, the separation of their responsibilities of family life and life in the military field and possible violence and war crimes against women in wartime.

Under the context of patriotism and heroism the idea of “death for the Motherland is happiness” is widely being discussed, which is more often used to describe the heroic deaths of men falling for the motherland. This idea gives the basis for considering the idea from the perspective of the women who were on the frontline equally with men. Women, being mostly volunteers during wartime, fight in extraordinary circumstances alongside with men. Besides, the women being involved in military actions has the noteworthy value of propaganda, and their example goes viral among other women just with one ideology—their death will be considered as a happy death when they die while defending their motherland.

The idea of the “Other” still exists, though according to Yvonne Taskar (2007) “female individualization” is becoming more widespread. Though, women, who despite the way of how they were perceived, were involved in military equally as men years ago and are being involved nowadays during war time, there is still the issue of inequities among men and women. Nowadays, each individual chooses the life he or she wants to live. They must choose every single aspect of their lives—from career and job to personal life and family—and take responsibilities for their own life. Women have their

expectations for work, freedom, independence and socio-economic position. The idea of “female individualization” rapidly becomes widespread as a defining characteristic of modern concept of identity. Since individualization of women has not been an integral part of any culture, the relationship between traditional roles prescribed to women and the self they want to become has also been highly emphasized. As people put more importance on the “self-monitoring” of individuals, indicating the expansion of choice and freedom, nowadays the number of women involved in armed forces increases, compared to the past times, when the involvement of women in combat was completely of a heroic and patriotic character.

Over the past decades the integration of women in political, social, economic and technological developments has decreased the dominance of men in these spheres. The rights of women to social justice and equal opportunities have been partially fulfilled, as gender barriers to employment in the majority of spheres have been removed ensuring diverse workforce. However, this integration does not relate to military. The debate of total integration of women and diverse armed forces still continues. The concepts and ideas of diversity, especially in military sphere, are being limited to cultural and traditional roles set by any society in general, men and the military. Barriers do not ensure the total integration of women in the armed forces and prevent it. The increased participation of women in military leads to the expansion of non-traditional values and roles, as well as, brings the debate of total integration to another stage.

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## Appendix

### Now that You Too Must Shortly Go By Eleanor Farjeon

Now that you too must shortly go the way  
Which in these bloodshot years uncounted men  
Have gone in vanishing armies day by day,  
And in their numbers will not come again:

I must not strain the moments of our meeting  
Striving for each look, each accent, not to miss,  
Or question of our parting and our greeting,  
Is this the last of all? is this—or this?

Last sight of all it may be with these eyes,  
Last touch, last hearing, since eyes, hands, and ears,

### Այժմ դուք էլ շուտով պիտի գնաք

Այժմ, երբ դուք նույնպես շուտով պիտի անցնեք  
այն ուղին,  
Որ չխնայեց տղամարդկանց արյունալի  
տարիներին,  
Որ օրեցօր անհետացման եզրին դրեց  
բանակներին,  
Որոնք իրենց թվով ետ չեն դառնալու կրկին:

Ես չպետք է լարեմ ամեն պահը մեր հանդիպման,  
Ջանալով բաց չթողնել խոսքդ ու հայացքդ ամեն  
վայրկյան,  
Կամ գուցե հարցը մեր բաժանումի ու ողջույնի,  
Արդյոք սա վերջինը կլինի:

Այս աչքերը գուցե լինեն այս ամենին վերջին  
անգամ հայացք նետողը,



Even serving love, are our mortalities,  
And cling to what they own in mortal fears:—  
But oh, let end what will, I hold you fast  
By immortal love, which has no first or last.

Այս ձեռքերն ու ականջները՝ վերջին անգամ  
դիպչողն ու ականջ դնողը,  
Սեր բերելով անգամ դրանք վճիռն են մեր  
մահապատժի,  
Եվ կառչողը հենց իրենց իսկ մահաբեր ահի ու  
սարսափի:  
Բայց ա՛խ...  
Վերջ տանք այն ամենին ինչ կլինի,  
Անմահ սիրով քեզ պահողը հավերժ էությունս  
կլինի:

<p><b>Women at Munition Making</b></p> <p>Their hands should minister unto the flame of life,</p> <p>    Their fingers guide</p> <p>    The rosy teat, swelling with milk,</p> <p>    To the eager mouth of the suckling babe</p> <p>    Or smooth with tenderness,</p> <p>    Softly and soothingly,</p> <p>    The heated brow of the ailing child.</p> <p>    Or stray among the curls</p> <p>    Of the boy or girl, thrilling to mother love.</p> <p>    But now,</p> <p>    Their hands, their fingers</p> <p>    Are coarsened in munition factories.</p> <p>    Their thoughts, which should fly</p> <p>    Like bees among the sweetest mind flowers</p> <p>    Gaining nourishment for the thoughts to be,</p> <p>    Are bruised against the law,</p> <p>    ‘Kill, kill’.</p> <p>    They must take part in defacing and</p> <p>    destroying the natural body</p> <p>    Which, certainly during this dispensation</p> <p>    Is the shrine of the spirit.</p> <p>    O God!</p>	<p><b>(Կանայք ռազմամթերքի արտադրությունում)</b></p> <p>Նրանց ձեռքերը պիտի ծառայեին կյանքի հրին,</p> <p>Նրանց մատները օգնեին կերակրել մայրական կաթով մանկիկին,</p> <p>Եվ կամ քնքշությամբ շոյել ճակատը հիվանդ երեխայի:</p> <p>Կամ էլ մոլորվել որդու կամ դստեր գանգուրների մեջ՝ լցված սիրով մայրական:</p> <p>Բայց հիմա</p> <p>Նրանց ձեռքերն ու մատները</p> <p>Կոշտանում են ռազմամթերքի գործարաններում:</p> <p>Նրանց մտքերը, որ ասես մեղուներ, պիտի թռչեին և սնուցվեին ամենաանուշ ծաղիկներից,</p> <p>Որ շարունակեին իրենց գոյությունը,</p> <p>Դեմ էին գնում օրենքին՝</p> <p>«Սպանիր, սպանիր»:</p> <p>Նրանք պիտի մասնակցեին շնչավոր մարմինների ջնջմանն ու ոչնչացմանը,</p> <p>Ինչն էլ հենց հոգու սրբությունն է այս ամբողջ բաժանման մեջ:</p> <p>Օ Աստված,</p>
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<p>Throughout the ages we have seen, Again and again Men by Thee created Cancelling each other. And we have marvelled at the seeming annihilation Of Thy work. But this goes further, Taints the fountain head, Mounts like a poison to the Creator's very heart. O God! Must It anew be sacrificed on earth?</p>	<p>Դարերի ընթացքում, նորից ու նորից, մենք տեսանք Քո մահկանացուները Ոչնչացնում են միմյանց: Իսկ մենք հիացանք թվացյալ բնաջնջմամբ Քո աշխատանքի, Բայց ամենն ավելի խորն է գնում, Արատավորում ակունքները, Արարչի հենց սրտում թույն տեղակայելով: Օ, Աստված, Հարկավոր է նորի՞ց զոհաբերվել երկրի վրա:</p>
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