Rethinking gender-based violence through structural and transformative lenses

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Beyond Victimization: Intersecting Oppressions, Masculinities, and the Struggle Against Gender-Based Violence

Gender-based violence (GBV) remains one of the most pervasive and persistent forms of inequality globally, rooted in patriarchal power structures and in a deeply entrenched culture of gender norms and hierarchies. Far from being the result of individual pathology or moral failing, GBV is increasingly understood - as highlighted by both the Istanbul Convention (2011) and decades of feminist scholarship - as a systemic and cultural phenomenon (Manuh & Biney, 2021; Magaraggia &

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Cherubini, 2013; Wirtz et al., 2020). This special issue builds on this foundational premise, aiming to advance a critical and transformative engagement with GBV as a social and political problem.

The call for this special issue was inspired by the Italian Project of Relevant National Interest (PRIN) funded by the Italian Ministry of University and Research "Genoma. Gender Norms, Masculinities, and violence against women" (Call 104/2022), which seeks to reconceptualise GBV through the lens of masculinities, institutional communication, media representations, political discourse, and cultural production. Central to this project is the understanding that violence is not an anomaly but an instrument for reinforcing and reproducing gender orders (Oddone, 2020; Ciccone, 2013). Feminist theorists such as Judith Butler (1990), Raewyn Connell (1995, 2005), and bell hooks (2004) have demonstrated that gender is not a fixed attribute but a performative and relational construct, continually produced and reproduced through repeated acts, discursive practices, and institutional legitimation. Each reveals the power structures that sustain GBV and the necessity of addressing intersecting forms of oppression. In this context, violence operates as a disciplining force that reifies hegemonic masculinity (Connell, 1995) — a set of practices that establishes the dominance of certain men while subordinating others, including women, queer individuals, racialised individuals, gender-diverse individuals, and those who embody or are designated as embodying non-dominant masculinities. As demonstrated by Robinson (2000) and Ciccone (2019), the discursive construction of 'masculinity in crisis' serves as both an alibi and a defensive response to social change, thereby reinforcing revanchist and anti-feminist politics. Therefore, gender-based violence (GBV) should be analysed not only through the lens of individual victimisation, but also as a disciplinary mechanism that regulates gender and sexual norms. Drawing on Judith Butler's (1990, 2004) theories of gender performativity and the heteronormative matrix, GBV can be understood as a social sanction that punishes gender non-conformity and enforces the boundaries of intelligible subjectivity. As feminist scholars such as Angela Davis (1981) and Catharine MacKinnon (1989) have shown, violence is not just an individual act; it is a technique of power that reinforces structural inequalities. Furthermore, Sara Ahmed (2006) has argued that institutional responses to violence often serve to protect the very norms and structures that create vulnerability in the first place. From this perspective, GBV is a regulatory practice that sustains heteropatriarchal control over bodies, subjectivities, spatial arrangements, and social relations. It operates not only as a form of interpersonal harm, but also as a broader apparatus of governance over gender and sexuality. GBV is perpetrated not only by individuals, but also produced and legitimised structurally through institutional discourses, public policies, medical knowledge and practice, digital cultures and media representations. Rather than being an exceptional or deviant phenomenon, GBV is embedded in normative systems of meaning and power that shape gender relations and hierarchies, and functions as a social sanction aimed at restoring normative gender orders when they are perceived to be disrupted. It operates across multiple axes - physical,

symbolic, institutional - to enforce conformity, punish deviation, and maintain the dominance of cisheteronormative masculinity.

In recent years, there has been a significant cultural backlash against women's and LGBTQ+ rights, as the gains of feminist and queer movements face increasing opposition from a resurgence of traditionalist, masculinist, and authoritarian discourses. (Verloo & Paternotte, 2018; Dietze & Roth, 2021). This reactionary wave manifests in various forms, including the growing influence of far-right populist parties (Dietze & Roth, 2021; Donà, 2020), the rise of online "manosphere" communities (Vingelli, 2019; Ging & Siapera, 2018; Cannito et al., 2021), and the exploitation of gender issues for anti-democratic political projects (Norocel & Giorgi, 2022; Korolczuk & Graff, 2018). Feminist advancements are portrayed as a destabilising force that undermines traditional social cohesion. In this narrative, men are portrayed as victims of an excessive 'politically correct' agenda, while men's violence is often minimised or justified as a result of frustration, disempowerment or a perceived loss of masculine identity (Ciccone, 2019). Public policies and institutional discourse play a central role in shaping the social and political frameworks through which gender violence is addressed or ignored. Across Europe, we are witnessing a rise in state-sponsored anti-feminism, whereby governments actively dismantle gender equality infrastructures, defund women's shelters and anti-violence programs, and suppress gender studies or sexual education in schools (Köttig et al., 2017). These dynamics are evident in Hungary (Grzebalska & Pető, 2018), in Poland (Ramme, 2022) and in other parts of Central and Eastern Europe (Roggeband & Krizsán, 2018). These efforts are often justified under the banner of protecting the "traditional family," national identity, or "children's innocence," and are accompanied by discursive strategies that frame feminism and LGBTQ+ rights as threats to societal cohesion and sovereignty. Medical institutions, for instance, have historically contributed to the pathologization of female bodies and experiences, often interpreting women's suffering through androcentric diagnostic models or minimizing their accounts of pain and abuse. These gendered biases reinforce a culture of disbelief and dismissal, particularly toward survivors of violence, whose credibility is frequently undermined by both medical and legal systems. At the same time, digital communication environments, ranging from mainstream media to social media platforms and algorithmic content distribution, act as key sites of gender socialization and ideological reproduction. These spaces often amplify misogynistic and violent narratives, either explicitly (e.g., through hate speech or online harassment) or implicitly, through the normalization of sexist tropes and the commodification of women's bodies. Popular culture, including music, cinema, and digital entertainment, operates as a particularly powerful arena where gendered norms are rehearsed and reconfigured. Violence and sexism are deeply interwoven within the structure of patriarchal societies, and are frequently repackaged as humor, irony, or transgression, obscuring their material effects and reinforcing their social acceptability (Giomi & Magaraggia, 2022; Bal, 2020). In this regard, young men's subjectivities are

formed within a contradictory cultural field in which they are interpellated simultaneously as agents of patriarchal authority and as victims of its perceived decline.

In order to address these complexities, this edited volume calls for intervention strategies to be rethought. Carceral and punitive responses, which have long been criticised by abolitionist feminists for perpetuating racial and gender injustice, are insufficient and may even reinforce the very power dynamics they aim to dismantle (Richie, 2012; St. John & Walmsley, 2021). Retributive punishments do not address the broader dimensions of GBV because their universalist premises often obscure structural inequalities and can perpetuate gender and racial injustices when applied without attention to context, power relations and the lived realities of marginalised groups (Comack, 1999). Retributivist punishment and securitarian approaches, which prioritize punitive responses and the intensification of surveillance and criminal sanctions, have proven insufficient in addressing the structural and systemic nature of GBV. Reliance on punitive-only solutions obscures the need for transformative justice models that center survivor agency, gender equality, and the redistribution of care, power, and resources. What is required instead are interventions that understand violence as relational and structural, that problematise dominant masculinities, and that promote cultural and symbolic change through education, critical media literacy, and intersectional analysis.

Furthermore, this special issue underscores the importance of understanding GBV as deeply entangled with other intersecting systems of oppression - such as colonialism, racism, ableism, and class domination - that co-produce both vulnerability and power. GBV does not operate in isolation; rather, it is embedded within broader matrices of structural inequality that shape the lived experiences of individuals and communities in profoundly differentiated ways. For instance, racialized and migrant women often face heightened exposure to violence not only due to gendered dynamics, but also because of systemic racism, xenophobic policies, and precarious legal or economic conditions that limit access to protection and justice. Women and gender-diverse people with disabilities encounter forms of violence that are routinely overlooked or dismissed by institutions, reflecting ableist assumptions that render certain bodies and voices less credible or valuable. Feminist intersectionality, as developed by Kimberlé Crenshaw (1991), is not only an analytical tool but also a methodological imperative, particularly when analysing under-explored contexts such as GBV in conflict zones (Ward & Brewer, 2004), among transgender populations (Wirtz et al., 2020), and across global South regions where colonial legacies continue to shape gendered violence (Muluneh et al., 2020; Manuh & Biney, 2021).

This issue aims therefore to expand the theoretical and empirical understanding of GBV as a structural, symbolic, and intersectional phenomenon. By interrogating masculinity, visibility, institutional complicity, and cultural production, this collection contributes to a broader project of feminist knowledge and transformative practices production capable of challenging the status

quo. It affirms that understanding and combating GBV requires not only visibility and denunciation, but also deep structural analysis and cultural reimagination. Only by engaging men, dismantling hegemonic masculinity, and transforming the symbolic and material foundations of the gender order - entangled with colonialism, racism, ableism, and class oppression - can we move toward a world free of gendered violence.

Anti-gender Politics, Far Right Nationalism and Securitarian Approach to GBV

The last decade has witnessed the rapid consolidation of what has come to be known as anti-gender politics. Anti-gender politics refers to a distinct constellation of initiatives aimed at opposing gender and sexual equality, particularly targeting advancements in LGBTQ+ rights, reproductive rights, and gender mainstreaming (Kuhar & Paternotte, 2017). Far from being reducible to isolated expressions of antifeminism or homophobia, anti-gender politics constitutes a coordinated and ideologically coherent attack (Verloo & Paternotte, 2018), mobilized through the strategic deployment of the term "gender ideology." Coined initially within conservative Catholic circles and later adopted by a range of religious, anti-abortion, and far right nationalist actors (Graff & Korolczuk, 2022), "gender ideology" serves as a symbolic glue (Kováts & Põim, 2015) unifying different actors and agendas in opposing sexual and gender equality. The concept of "gender ideology" is a rhetorical device often used pejoratively - to discredit feminist, queer, and LGBTQ+ movements, as well as critical scholarship that challenges essentialist and biologically determinist understandings of sex, gender, and sexuality.

A recurring strategy in anti-gender discourse is the idealization of traditional gender roles, epitomized by the heterosexual, nuclear family portrayed as the cornerstone of both moral order and national identity. Within this framework, the defense of the family becomes inseparable from the defense of the nation - an ideological nexus deeply rooted in nativist and ethnonationalist logics propagated by populist far-right parties across Europe (Dietze & Roth, 2021). In this context, women's social value is increasingly tethered to their reproductive function, with pro-natalist and family-centered rhetoric serving as a disciplinary mechanism aimed at reinforcing normative femininity and heterosexual domesticity. However, this maternalism is profoundly exclusionary. As Sara Farris (2017) argues in her theorization of femonationalism, such gendered discourses often instrumentalize women's rights to advance nationalist, anti-immigration agendas. Native-born, white, middle-class women are valorized as reproducers of the nation, while migrant and racialized women are simultaneously cast as excessively fertile, culturally incompatible, and threats to national cohesion. Thus, the rhetoric of family and fertility functions not only to reassert

patriarchal gender norms but also to racialize reproductive citizenship and legitimize exclusionary state practices.

The Italian case is emblematic of this convergence between anti-gender politics and far right nationalism (Garbagnoli, 2017). Since, 2013, two populist far-right parties - Lega and Fratelli d'Italia - have not only embraced the language of "gender ideology" but have actively constructed political alliances with transnational and domestic anti-gender networks, including Catholic associations, pro-life movements, and "natural family" advocacy groups (Bellé & Donà, 2022; Lavizzari, 2025). After the 2022 general election and the formation of the radical right Meloni's government, this alliance between far right parties and anti-gender actors has culminated in the institutionalization of anti-gender discourse at the highest levels of government (Donà, 2023). With Fratelli d'Italia leading the current coalition government, anti-gender agendas have acquired unprecedented political legitimacy, influencing educational policy, reproductive health debates, and public discourse on civil rights. In this context, the anti-gender movement functions not only as a cultural backlash but as a governing rationality, one that merges gender conservatism with anti-migrant and ethnonationalist sentiment. As such, Italy exemplifies how anti-gender politics can be mobilized as a tool of hegemonic governance, wherein the control of gender and sexuality becomes a proxy for broader efforts to reassert racialized, authoritarian and patriarchal state power. A telling example of this tendency is the government-sponsored bill on femicide, introduced in March 2025, which proposes the establishment of a new criminal category within the Italian Penal Code. While framed as a response to the alarming persistence of gender-based killings, the bill reflects a securitarian logic that privileges punitive intervention over structural transformation.

Indeed, Italian legislation on gender-based violence has historically embraced a securitarian and punitive paradigm, closely aligned with the carceral frameworks that characterize other right-wing policy domains. For instance laws such as the Red Code (Scudieri, 2022) have been celebrated as decisive measures against domestic violence but have also been critiqued for individualizing violence and failing to engage with its systemic, cultural, and intersectional dimensions. In this context, the article by Peroni, Scarcella and Demurtas "Evaluating the success of programmes for perpetrators of violence as an accountability practice" offers a critical and timely examination of how recent legislative reforms are reshaping treatment programmes within Italy's anti-violence field. Drawing on a mixed-methods approach, the authors explore the evolving methodologies and contested definitions of effectiveness in interventions targeting perpetrators of gender-based violence. The article highlights the risks associated with securitising and pathologizing tendencies, which may individualise violence and obscure its structural and cultural roots. By interrogating prevailing notions of 'success' in treatment, the article brings to light the tensions between promoting individual accountability, challenging gendered power structures, and ensuring the safety of (former) partners. It makes a compelling case for rethinking the role of treatment

programmes as central actors in integrated territorial responses to violence, grounded in gender-informed epistemologies and rigorous, transparent methodologies.

The securitarian orientation that characterizes Italian responses to gender-based violence is not confined to the realm of criminal law. Rather, it reflects a broader governing rationality that prioritizes control, surveillance, and punishment over structural change and social justice. For instance, this punitive logic also permeates Italian migration policy, where gender is frequently rendered invisible or irrelevant as an analytical and policy category. Despite the well-documented gendered dimensions of migration - including the heightened risks of violence, exploitation, and reproductive injustice faced by migrant women and LGBTQ+ individuals - Italian migration legislation continues to operate through gender-neutral frameworks that obscure differentiated vulnerabilities. This issue is highlighted in Magarelli's article "Re-shaping Discourses on Migration and Gender-Based Violence through Language Mediation: A Feminist Critical Discourse Analysis of Legal Language in the Italian Context." Based on Feminist Critical Discourse Analysis and interviews with professional language mediators, Magarelli analyzes how language choices in Italian migration policies shape and constrain migrant women's experiences, often reinforcing gendered and racialized stereotypes. The research demonstrates how the prevailing focus on state control, efficiency, and security - often framed as neutral - perpetuates patriarchal biases, reinforces systemic inequalities, and undermines migrant women's agency.

In our view, the Italian case offers a powerful lens through which to understand the entanglements of anti-gender politics, far-right nationalism, and securitarian governance. While these dynamics reflect global patterns of democratic backsliding, conservative moralism, and the erosion of social and gender justice, the forms they assume are shaped by specific national histories, institutional frameworks, and cultural configurations.

The Capitalist Economic System and Gendered Violence: A Structural Nexus

Two articles converge on the critical theme of how the capitalist economic system fundamentally underpins and reproduces gender inequalities through its organization of work and social relations. At the core, capitalist economies rely on a gender binary framework that delineates and hierarchizes labor, roles, and social expectations, systematically embedding patriarchal and heteronormative norms within economic structures.

In their "Violent Orders: Feminist Materialist Perspectives on Sexualized Violence in Patriarchal Heteronormative Capitalism", Ludwig and Volgger examine sexualized violence as an integral element sustaining patriarchal-heteronormative capitalism. It situates sexualized violence not as

an aberration but as a structural mechanism that stabilizes the system by regulating bodies and social relations across public/private divides, hierarchical social orders, and labor divisions. This analysis reveals how capitalist accumulation depends on enforcing gender norms and silencing violence to maintain economic and social order.

Complementing this, Cherubini and Voli in their article "L'ultimo grande segreto ancora aperto': la violenza di genere al lavoro in Italia" focus on gender-based violence within workplace contexts, a crucial yet under-explored site where capitalist labor organization intersects with cultural and structural dynamics. Workplaces, structured around gender binary and hierarchical roles, emerge as spaces of insecurity and vulnerability, especially for women and gender non-conforming individuals. This reflects how economic structures do not merely coexist with gender inequalities but actively reproduce and reinforce them. Based on ongoing exploratory qualitative research, their analysis sheds light on relevant, albeit slow and unstructured, changes emerging in the field.

Together, these studies highlight the inseparability of capitalist economic arrangements and gendered violence. They call for an understanding of gender-based violence as embedded within - and instrumental to - the reproduction of gendered economic inequalities shaped by capitalist imperatives.

Digital Culture, Online Misogynist Discourses: The Online Resonance of the Manosphere

The rise of online misogyny has underscored the role of digital platforms as powerful sites for the reproduction of patriarchal power and gender-based violence, as highlighted by the About Gender special issue titled "Doing Masculinities Online: Defining and Studying the Manosphere" (Cannito et al., 2021). The issue frames the manosphere - a loose, transnational constellation of male-dominated communities - as a multifaceted and transnational phenomenon, arguing that digital platforms serve as arenas for the (re)production of hegemonic and oppositional masculinities, often reinforcing gender-based violence, misogyny, and normative gender hierarchies. Within this context, the manosphere functions as both a symptom and a driver of broader anti-feminist backlash. As Dordoni and Magaraggia (2021) argue, Italian Red Pill and Incel spaces reframe masculinity through narratives of victimhood, hostility towards women, and the normalization of violence, producing new affective and ideological models of male identity. Vingelli (2019), in turn, emphasizes the importance of understanding these dynamics as culturally situated, highlighting how Italian manosphere discourses draw on local repertoires to construct a reactionary masculinity shaped by national imaginaries.

Three contributions collected in this section are deeply embedded in this analytical framework. Each article investigates how contemporary digital practices contribute to the reproduction and reframing of gender-based violence through platform logics, affective economies, and the discursive grammar of "neutrality." Respectively, Botto and Falzea explore, in the article "Non siamo misogini, siamo nostalgici": Gamergate, gatekeeping e violenza misogina" the evolution of misogynistic discourses in gaming communities through a thematic analysis of contemporary Reddit posts tied to the Gamergate movement, ten years after its emergence. Their study reveals a shift from overt misogynistic attacks on individual women to more subtle, systemic forms of gender-based violence. These discourses now cloak themselves in a rhetoric of neutrality, often targeting feminist politics and gender inclusivity under the guise of defending "freedom" and "authenticity" in gaming. Their work highlights how gaming spaces have become sites of hegemonic masculinity where exclusionary practices persist, albeit in more coded and socially acceptable forms. Belotti, Sciannamblo, Panarese, Parisi and Comunello also analyse the new misogynistic socio-cultural repertoires in their article, "Online gender-based violence as a socio-technical issue: the aware gaze of activists and practitioners", in which they examine the interaction between these repertoires and the political economy of digital platforms. Focusing on Italian activists and practitioners working to counter gender-based violence, the authors address the operational mechanisms that perpetuate such violence online. As misogynistic culture increasingly infiltrates online life, particularly at the level of platform design and logic, activists and practitioners advocate a socio-cultural solution to GBV. This solution requires a stronger leading role for the human component in socio-technical assemblages. In their article "r/NoFap mudding the anti-feminist waters: the (diluted) manosphere strikes back", Perin and Ferrero Camoletto also suggest that the manosphere can be conceptualised as a spectrum of ideologies and practices. When discussing the NoFap community (an online movement consisting mainly of heterosexual men who abstain from pornography and masturbation as part of a broader self-improvement ethos), the authors argue that this community functions as a 'hybrid manosphere', distancing itself discursively from overtly misogynistic communities while selectively incorporating manosphere ideologies.

How Medical Knowledge and Practices Intersect with Gender-based Violence

Although medical knowledge and practices are often perceived as objective and neutral, feminist scholarship has long highlighted their embeddedness in systems of power that reproduce gendered and epistemic violence. In this context, the contributions by Palmieri and Guglielmelli critically

interrogate the intersection of biomedical paradigms and cultural constructions of health, embodiment, and care with GBV, in both the reproductive and mental health contexts.

Palmieri's work, "La violenza ostetrica come violenza epistemica. Stereotipi legati all'atto generativo, tra tabù, abusi e grida di protesta", reveals how the medicalisation of childbirth serves as a structural mechanism for controlling female reproductive bodies. By framing obstetric violence as a form of epistemic violence, the article exposes the devaluation of women's embodied knowledge and the way dominant narratives pathologize birth as an area requiring institutional control. Drawing on feminist and pedagogical theories, the article demonstrates how obstetric practices constitute structural mechanisms of control over the female reproductive body. A similar mechanism is enacted by the notion of maternal instinct as biologically innate: in this way it obscures the social construction and diversity of maternal experiences. Palmieri also emphasises the political significance of women's activism in challenging obstetric violence and reclaiming autonomy and respect in childbirth. She frames these practices as part of a wider feminist resistance against systemic gender oppression.

In parallel, Guglielmelli's work "'Interrupted Mycelia'. An Analysis of Masculinities, Mental Health, Emotions, and the Potential of Transformative Justice" deconstructs how cis-hetero-patriarchal norms regulate emotional expression and vulnerability. Mental health distress in men is often framed through neoliberal and individualizing discourses that obscure its structural and relational roots. The medical field, shaped by capitalist and patriarchal logics, frequently pathologizes male suffering while reinforcing hegemonic masculinity and emotional repression. Guglielmelli proposes transformative justice as a radical framework that confronts the systemic production of violence within male socialization, shifting the focus from correction to collective healing and structural change.

Together, these contributions illuminate how gender-based violence is deeply entangled with medical epistemologies that define what counts as legitimate suffering, whose knowledge is validated, and whose bodies are governed. Both articles call for a politicization of care and embodiment that resists medical authority where it perpetuates gendered oppression, and that reclaims health, reproduction, and emotion as sites of feminist and queer struggle.

This special issue concludes with a reflection on how we define and measure complex social phenomena - specifically, femicide. In their article "Measuring Femicide Empirically. Theoretical Challenges and Methodological Dilemma", Sciarrino and Todesco note that the term "femicide" has become widespread in both media and public discourse, yet its operational definition presents both technical and epistemological challenges. Operational definitions vary significantly across contexts, often shaped by the availability of data and institutional priorities rather than feminist frameworks. This raises important questions: What gets counted as femicide, and what is left out? Which acts of violence are recognized as gender-based, and which are depoliticized through legal

or statistical classification? The article's analysis of available datasets - particularly new, previously unused data from Italy - demonstrates the limits of current measurement tools in capturing the full scope and specificity of femicide. It underscores the tension between the need for empirical quantification (to inform policy, raise awareness, and allocate resources) and the risk of reducing a politically charged concept to a narrow legal or statistical category that erases its structural roots.

Future Avenues of Interdisciplinary Research on GBV

As this special issue demonstrates, GBV must be analyzed not merely as an individual or episodic occurrence, but as a structurally embedded and culturally reproduced phenomenon. The contributions collected here foreground how GBV intersects with masculinity, digital ecologies, economic systems, and medical practices. Yet, as global crises proliferate - from armed conflict to algorithmic governance - new terrains of inquiry are emerging that demand urgent and interdisciplinary attention. We identify below several future directions for future interdisciplinary research.

There is a growing need to explore the experiences of non-binary, genderqueer, and transgender individuals with regard to GBV, both within and beyond the intimate/domestic sphere. Existing research predominantly focuses on cisgender women as victims and cisgender men as perpetrators, often excluding gender-diverse subjectivities from both empirical and policy frameworks. In our view, future studies should integrate trans-informed, post-structural, and decolonial frameworks that question the foundational logics of the sex/gender binary. With the expansion of artificial intelligence and algorithmic decision-making in everyday life, new forms of gendered harm are emerging. From automated content moderation that fails to protect marginalized users, to AI-generated deep fake pornography and gender-biased facial recognition systems, technological infrastructures increasingly mediate - and often amplify - GBV. Interdisciplinary research at the intersection of critical data studies, feminist STS (Science and Technology studies), and media regulation is crucial to map how socio-technical assemblages shape the production, circulation, and normalization of GBV online.

The medicalization of reproductive bodies continues to function as a key site of gendered control. From obstetric violence to coerced sterilizations, biomedical discourses often silence women's and LGBTQ+ people's embodied knowledge, especially those racialized, disabled, or economically marginalized. Further research is needed into how medical practices intersect with

state power, eugenic legacies, and biopolitical regulation - while also amplifying feminist, patient-led, and community-based forms of resistance.

Environmental crisis and climate change disproportionately affect women, Indigenous peoples, and LGBTQ+ individuals, especially in contexts of resource scarcity and forced migration. Feminist environmental research can offer valuable insights into how extractivist capitalism, an economic model based on the intensive appropriation of natural resources and labor for profit, reproduces GBV through land dispossession, displacement, and border controls. Future studies should draw from ecofeminism, Indigenous knowledge systems, and climate justice movements to examine the entanglements of environmental and gendered violence. Finally, the resurgence of war and militarization (from Ukraine to Gaza and Sudan) demands renewed attention to the gendered dimensions of violence in conflict zones. Armed conflict has long served as a crucible for intensified GBV, underscoring the need to understand GBV not merely as a weapon of war, but as one expression of the deeply entrenched gendered logics that underpin warfare and militarization.

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