World
WOMEN's
Studies Conference

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12th – 14th May 2022 | A Virtual Conference

TIIKM
THE INTERNATIONAL INSTITUTE OF KNOWLEDGE MANAGEMENT

"Feminist futures in precarious times: decoloniality, borderlands, and transformative visions"

BOOK OF ABSTRACTS

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8th World Conference on Women's Studies 2022 (WCWS 2022)

12th – 14th May 2022

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MESSAGE FROM CONFERENCE CHAIR – WCWS 2022

FEMINIST FUTURES IN PRECARIOUS TIMES: DECOLONIALITY, BORDERLANDS, AND TRANSFORMATIVE VISION

Greetings to all conference participants: organizers, plenary speakers, presenters. This is my 7th year as conference chair, and each year, in spite of the workload, I renew my commitment to this platform. The WCWS is a special event. Over the years I have learned that the people participating are passionate, caring, and dedicated to world transformations—from the local to global processes with regard to inequities and discrimination in all the many forms they take. Women's Studies as a discipline is itself facing precarious times through budget cuts and the endless victim-blaming and scapegoating of women. Organizing from the far right is either leading to or entrenching the consolidation of authoritarian, fascistic, and nationalist governments and groups in many places around the world. The cooptation of rights speech and free speech by the right to limit both is a severe threat to democracies. However, as legal scholars Amna Akbar, Sameer Ashar and Jocelyn Simomson have stated (see https://portside.org/2022-05-01/what-movements-do-law), "The greatest hope of achieving the large-scale legal change needed to build a robust democracy lies in today's left social movements—their imaginations, tactics, and strategies for political, economic, and social change…it is only through organizing from below that we might transform the antidemocratic structures that constrain emancipatory change".

How can feminisms and Women's Studies help scholars, policymakers, students, and practitioners navigate the complex precarity of the world today? Climate emergencies are producing climate refugees. Billionaires, horde the world's resources while others starve from inequitable policies exacerbated by human exponential population explosion, loss of biodiversity in a 6th mass extinction, and a global pandemic. These are precarious times indeed, especially for the most vulnerable among us, women, both cisgendered and trans, children, particularly those of marginalized, minoritized social statuses through caste, race, ethnicity, religion, sexuality, disability and the like. Even among those of us who are more privileged along some axes of identity, mental health crises are rising as all of us teaching students the world over are aware. The daily stresses of inflation, poor air and water quality, difficulties accessing health care and other services, supply chain disruptions, long working hours, battling stereotypes and micro-aggressions, combined with the existential awareness of overarching planetary problems are all contributors.

Importantly, many of the ideas for how to transform current realities exist. The problem is in the intractability of human sociocultural, political, and economic systems, slow to move, stifled by those in power. I recently attended the United Nations Permanent Forum on Indigenous Issues as in NYC as an academic advisor to an international group of Maroon Indigenous Peoples—peoples whose ancestors were self-liberated enslaved Africans in the Caribbean and Americas, who fought colonial powers and established free communities where they sought to sustain African lifeways, intermarried with First Peoples. The most decolonized space in the UN, the Indigenous Peoples' Forum, launched in 2000, by the activism of Indigenous Peoples itself

remains in many ways a colonized space in which obscure rules and Westminster procedures that deny Indigenous decision-making practices remain in place. Still, as feminists, womanists, gender scholars, scholar-activists, we harness the pathways available while pushing back against their limitations, while paving new ones. Feminists have galvanized change in societies worldwide for over a century and a half and must continue to do so, in spite of pushback. In fact, pushback is the inevitable response when the status quo is threatened by those who think they have the most to lose and who measure their loss in material wealth and the capacity to make decisions over others.

Humanity is always in need of transformative visions—visions for how to enact change, visions about the nature of change. Feminist decolonial curricula and scholarship, meaningful across borders, are increasingly shedding light on global histories of multiple colonizations, power abuses, and imperialisms. Their truths and pathways for decolonizing minds and bodies can uplift our spirits in hope of a different imaginary. Coalitions built across borderlands, buoyed by optics that are egalitarian, equitable, humane, ecological, queer/non-binary, Indigenous, must be taught in new pedagogies, to inspire the young, create new social structures in the home, among peers and colleagues, in the workplace and in governing bodies.

The 8WCWS offers us an opportunity to learn about global struggles around women, gender, and sexuality in many contexts and settings; reigniting our well-placed fury, galvanizing our energies and celebrating achievements. Use this forum to reach out, ask for emails and WhatsApp numbers to lay the foundations for building partnerships and friendships across but not in denial of our differences. We come together seeking new knowledge, strategies, support, mentorship, relationship-building, creative artistries, to energize us, to offer healing, so that we may return to our localities to do the work that must be done.

When the conferences were held in person prior to the onslaught of the Covid-19 pandemic, we held a closing discussion in which I pulled together themes that had been raised throughout the conference. Due to the time differences between my own location in Eastern Standard Time and the conference in Indian Standard Time, I will be asleep when many of the presentations unfold. I have, however, read and edited all the abstracts, put them into panels—doing my best to create categories that fit clusters of papers, and reflecting on the various themes. I also consulted some of the notes I took from one of these discussions 5 years ago that I will share momentarily, since, while we all wish progress unfolded at a faster rate in terms of dismantling patriarchy, generating gender equitable climate crisis interventions, achieving the articles in the Convention on the Elimination of All forms of Discrimination against women, we know that change is painfully slow, push back is inevitable, and backtracking unfolds as we speak. This does not undermine our achievements, but it heightens the need for lenses such as decoloniality, equitable transnational collaboration and transformative visions—the touchstones of our conference theme.

Among those themes that emerged five years ago that are present in our 8th WCWS are the following:

1)   The need for funding support for our scholarship including travel, addressing delayed funding through bureaucratic reimbursement;

2)   Remaining mindful of our own need for self-reflexivity as researchers and power dynamics between ourselves and the communities we work with, which require strategies of partnership and collaboration;

3)   The risks and violence that we as faculty, scholars, and scholar-activists take;

4)   The challenges of crossing boundaries into new communities, the need for respect and to avoid top-down imposition of research ideas and instead to engage in decolonial feminist praxis of mutuality and accountability; listening carefully to our potential partners to build trust while remaining cognizant of power dynamics;

5)   The importance of our own self-care including expressing joy, harnessing humor, embracing artistic expressions, as tactics of resistance against patriarchal backlash and as forms of communication;

6)   Addressing tensions among feminists; avoiding negative competition among women; remaining compassionate toward one another.

These are some of the insights generated at the 3rdWCWS, which indicate that indeed past is prologue: these issues remain as we seek to understand and ultimately transform systemic inequities, structural physical and psychological violence as we attempt to live our transformative visions. Those visions are critical; they engender theoretical probing that is present in many of your papers—excavating women's power and influence in precolonial Nigeria repressed through colonial and missionary patriarchies; attentiveness to voices in literature and representations in film that challenge the male gaze and elevate women's resistance and empowered roles, even while other roles recycle old tropes of women's bodies as consumable and discardable. The optics we adopt and expand—queer, decolonial, ecofeminist, feminist linguistic, feminist legal scholarship and spirituality, critiques of crippling migration systems--and so many more demonstrate the vitality of Women's Studies, even as budgets are slashed. The inventiveness, creativity, capacity for enormity of emotion and intelligence combined are all visible in this conference as we tackle world issues and lend our life energy to those who suffer from oppressive ideologies made manifest. I urge you to use this time to reflect and expand, and I'll look forward to seeing some of you at the publication workshop near the end of the conference.

Have an inspirational conference!

Diana J. Fox, 8WCWS Conference Co-Chair.

ORAL PRESENTATIONS

GENDER EQUITY, THE GLASS CEILING AND WORK-LIFE BALANCE (A)

WHOSE STORY? WOMEN IN HIS STORY OR HER STORY (B)

GENDER IDENTITIES AND SEXUALITIES (C)

PRECARITIES AND VULNERABILITIES (F)

VISUAL CULTURE AND FEMINISM (G)

MASCULINITY IN ITS MULTIPLE FORMS (H)

WOMEN'S EMPOWERMENT AND SOCIAL CHANGE (K)

WOMEN, REPRESENTATION AND LITERATURE (L)

WOMEN'S RIGHTS AND FEMINIST ACTIVISM (M)

TRAFFICKING, VIOLENCE'S AND THE BODY (N)

SELF, KNOWLEDGE, AND SUBJECTIVITIES (O)

WOMEN'S EMPOWERMENT IN EDUCATIONAL INSTITUTIONS (P)

TRANSFORMATIONAL PRAXIS AND WISDOM (Q)

POSTER PRESENTATION (P)

ORAL PRESENTATIONS

A1 [01]

STRIVING FOR BALANCE: WOMEN ENTREPRENEURS IN INDIA, AND THEIR MULTIPLE GENDERED ROLES DURING COVID-19

Dhote S*

Department of Management Technology, Shri Ramdeobaba College of Engineering and Management, Nagpur, Maharashtra, India

*dhotesn@rknec.edu

ABSTRACT

Women are drawn to entrepreneurship because it helps them build self-esteem and social recognition. Many people had no idea what to expect when the COVID-19 outbreak struck. It has had a profound effect on the structure of daily life and the economy. This is particularly challenging for small businesses. They used this principle of experiential education to see what lessons women entrepreneurs took away from the COVID-19 outbreak. An initial set of interviews was conducted with urban women who own firms, to understand better how the gender gap affects the business community, using statistical analysis (SA) of the economic growth framework for businesses development (SAEGF-BD) in India. This presentation examines the entrepreneurial knowledge gained by women during the COVID-19 epidemic, the difficulties they have faced and the transformational techniques they adopted. Qualitative interviews with Indian women entrepreneurs explored how COVID-19 impacts their businesses and entrepreneurship education. The study also introduces a comparative lens with other countries, demonstrating how women's COVID-19-related entrepreneurial experiences in India can benefit women entrepreneurs in other developing countries.

Keywords: women entrepreneurs, COVID-19, India, business

A2   **[02]**

IMPACT OF RURAL FINANCE INSTITUTION BUILDING PROGRAMME (RUFIN) ON THE PRODUCTIVITY OF WOMEN OWNED FARM AND NON-FARM ENTERPRISES IN NORTHERN NIGERIA

Olaleye AA*, Jirgi AJ, Baba KM and Mohammed US

Federal University of Technology, Minna, Niger State, Nigeria

*ayoabiodunolaleye@gmail.com

ABSTRACT

The study was undertaken to determine the impact of a Rural Financial Institution Building Programme (RUFIN) on the productivity of women-owned farm and non-farm enterprises in Northern Nigeria. The study utilized primary data collected by a questionnaire administered to 390 beneficiaries and an equal number of non-beneficiaries selected through multi-stage sampling procedure. The productivity of women-owned enterprises was determined using Total Factor Productivity (TFP), which was measured as a ratio of total annual output of the enterprise to the product of capital input, labour input and total material input. Propensity score matching approach was used to analyze data because of its aptness for overcoming selection bias in an intervention project like RUFIN. Four matching algorithms were tested, which include Nearest Neighbour Matching, Radius Matching, Epanechnikov Kernel Matching and Stratification methods. Result showed the treatment (RUFIN) had a significant effect on the productivity of women owned enterprises at a 1% probability level irrespective of the matching method. For the selected stratification matching method, the Average Treatment Effect on the Treated (ATT) was 1.673 indicating participation in RUFIN increases the enterprise productivity of a given beneficiary by 1.673. The study concludes that RUFIN had positive impact on the productivity of beneficiaries. The authors recommend that institutionalized development programmes that mirror the design and implementation approach of the Rural Financial Institution Building Programme (RUFIN) should be promoted across National and Sub-National Governments of Nigeria as a means of scaling the productivity of rural entrepreneurs and harnessing other benefits that accompany rural financing.

Keywords: productivity, rural finance, women entrepreneurs, non-farm enterprise

A3 [03]

MOTHERHOOD AND WORKLIFE BALANCE IN MEDICINE: EXPERIENCES OF FEMALE DOCTORS' IN UGANDA PUBLIC MEDICAL SERVICES

Franklin H[1]*, Consolata K[1] and Elizabeth BK[2]

[1]*Makerere University, Uganda*

[2]*Busitema University, Uganda*

*hfrankline@gmail.com

ABSTRACT

The paper looks at the challenges of work-life balance of female doctors in Uganda Public medical services. This paper's objective is to synthesise what is known about women combining motherhood and a career in medicine by examining published and field work research into their experiences and perspectives. This was a qualitative study using a case study design; purposive sampling was done on samples drawn from 164 (One hundred sixty-four) female doctors both in Mulago National Referral and Fort Portal Regional Referral Hospitals. Three core themes were identified: Motherhood: Raising children as a female doctor; Work-life: the impact of being a mother with a medical career; and Strategies and Policies: how to combine motherhood and a career in Medicine. Several structural and attitudinal barriers stand in the way of female doctors pursing their careers and motherhood. The research found out that women prioritize career advancement, delaying the start a family, since women doctors believed that their career progression would be slowed by motherhood. The policies that public health facilities use passed on from the Ministry of Health are not implemented to support pregnant women doctors. There are no relevant studies conducted with a focus on motherhood and work-life balance of female doctors in Uganda Public Medical services who are looking at career progression. There is need for more research using a mixed methods approach and also involvement of male doctors in the study to get their perspectives.

Keywords: motherhood, work-life balance, career progression, female doctors, Uganda public medical services, policy

A4   **[04]**

EXPLORING THE NEED FOR SOCIAL SUPPORT FOR SINGLE MOTHERS IN BRUNEI

Ahmad N* and Affandy AH

Institute of Policy Studies, Universiti Brunei Darussalam

**norainie.ahmad@ubd.edu.bn*

ABSTRACT

Data shows at least 101.3 million women worldwide are single mothers living alone with their children. Single mothers experience vulnerabilities and challenges such as financial hardships, care poverty, and stigma, thus requiring special attention to meet their specific needs. Yet, these needs remain unmet and invisible to policymakers. In and strongly familial Brunei, a rise in divorce rates – from 469 cases in 2013 to 617 cases in 2020, correlates with increases in single motherhood. However, studies on single motherhood in Brunei are not well-documented, and the consequences of its increasing figures deserve much attention. In particular, we raise questions about the adequacy of current formal support targeted at this invisible group, and reflect on women's lived experiences undergoing single parenthood in Brunei. This study explores the notion that there is an unmet need for official support for childcare and associated family challenges within the framework of a public policy logic model to identify the possibility of introducing interventions as policy instruments tackling these unmet needs. Methodically, rich textual narratives derived from semi-structured interviews of seven single working mothers with children were used to produce narrative responses, which explored their lived realities and life experiences, empirically supporting our policy recommendations. While informal social and familial support remains robust in this context, exclusive reliance on them is problematic, given the prevailing attitudes revealed in this study. A desire among the women to be perceived as independent and not to inconvenience family indicates both strength and shame interplaying within the dynamics of informal support. As such, more formal support through gender-intentional public policies may be able to ease the burdens of single mothers with dependents.

Keywords: singlehood motherhood, childcare, public policy, family, work

A5   **[05]**

WOMEN, WORK, AND WELFARE: A CASE STUDY OF THE UK, GERMANY, AND SWEDEN

Legg M*

University of Central Florida, United States of America

*Mlegg1@valenciacollege.edu

ABSTRACT

This research examines how different welfare state regimes affect gender relations by examining variations in welfare regimes and outcomes for women between Western European countries. Using a comparative, qualitative approach, I compare three Western European welfare states (Germany, the United Kingdom, and Sweden) to evaluate gender-relevant welfare policy with female employment rates, unemployment rates, and wage differentials. Welfare states and labor market policies affect outcomes for women because these policies influence and structure women's ability to enter paid labor and at the same time perform the majority of household labor and care work. To study the effect of welfare state variations upon women, I argue that a gender-focused model of welfare states is necessary. I borrow from Diane Sainsbury's (1996) framework establishing two contrasting ideal-types and combine this with Pascal and Lewis' (2004) gender equality model. Using this framework, I will assess whether my case studies vary around specific gender dimensions of variation including bases of entitlement, maternal and parental leave, pension, and the organization of care work. Preliminary findings align Germany and the United Kingdom with a male breadwinner gender model and Sweden with a dual-earner dual-career model. My research question hopes to determine how welfare regimes and specific gender-relevant policies support or ignore women's labor force participation by reconciling work and home for women. Systematically looking at the structure of welfare state provision and outcomes through a gender-relevant framework enhances our knowledge of the ways in which the varieties of gender regimes accommodate or perpetuate women's inequality in democracies.

Keywords: welfare state analysis, gender studies, gender policy, comparative politics, welfare state, gender research

A6 **[06]**

A SHIFT IN EARNING TRENDS: 21ST CENTURY EARNING TRENDS OF WOMEN FROM AGRICULTURAL FAMILIES

Maitreyee BR*

Department of Women's Studies, Diamond Harbour Women University, India

Calcutta Heart Clinic and Hospital Society, India

*maitreyee25@rediffmail.com /maitreyeebardhan25@gmail.com

ABSTRACT

The paper focuses on a group of rural women involved in innovative and skilled earning due to the pandemic COVID 19 during 2020-2021. The field survey took place in the villages of North Bengal where the women are dominantly involved in skilled agricultural production as the motto was to run the families by indicating the changes brought into their lives as a result of the pandemic. During the post COVID period the women in the community became absorbed as members of the skilled workforce together with male professionals. Typically, these women have been absorbed as non-professional, second category workers. They are mainly involved in field preparation and other ancillary work. The outbreak of COVID 19 came as a blow to women farmers; however, subsequently they were able to hone their agricultural skills to assist in managing their families' livelihoods, alongside other self-help programs to make them *Atmanirbhar* (self-reliant) through their self-help skills. These skills and their enormous urge to survive have helped them to become self-confident. This paper showcases these women's achievements and how they can be useful to other women in similar circumstances.

Keywords: agricultural technology *Atmanirbhar Bharat,* COVID 19 effect, self relient, women in agriculture

A7 [07]

THE INVISIBLE WOMEN OF SRI LANKA'S ECONOMY

Ratwatte LW*

Independent Researcher, Sri Lanka
*Lihini.ratwatte@gmail.com

ABSTRACT

As of 2021, Sri Lanka is ranked 116 out of 156 countries in the World Economic Forum's Gender Gap Index. The lack of women's economic participation coupled with women's limited political empowerment are two leading causes for the country to be lagging in global gender equality indicators. Sri Lanka faces a paradoxical situation, whereby the percentage of women enrolled in tertiary educational institutions exceeds that of men at over 60 per cent. However, these numbers do not materialise to the country's formal economy, as women's labour force participation in Sri Lanka has never exceeded 36 per cent in over two decades. This paper will dissect the socio-economic and socio-political factors that lead to the invisibility of women in Sri Lanka's economy, while understanding how such underlying root causes might have been further aggravated by the COVID-19 global pandemic. With reference to key principles of feminist economics, including the theoretical premises presented by Claire Goldin, Nancy Folbre and Diane Elson, among others; the paper will make a case for inclusivity and intersectionality in policy recommendations aimed at encouraging women's retention in Sri Lanka's economy. The paper reaches a conclusion that when women lead, participate and benefit equally in all aspects of life, societies and economies will thrive; thereby contributing to sustainable development and inclusive economic growth.

Keywords: gender, equality, feminist, economics, sustainability, growth

A8 [08]

GENDER INEQUALITY IN THE WORKPLACE: A STUDY OF LEGAL AND JURIDICAL APPROACHES IN INDIA

Singh VP*

Indian Institute of Management Lucknow, India

*vpsingh@iiml.ac.in/vijaypalsingh3@gmail.com

ABSTRACT

After Indian independence and the adoption of the Constitution, gender discrimination was considered a thing of the past. Nevertheless, the woman is still vulnerable to prejudice, not only within the four walls of her home but also at work, after seven decades of independence. Despite her hard work and capacity to perform well and have an influence at work, she is underpaid and denied access to the job to which she is entitled. At every step of her life and career, she must prove herself and her abilities. But, even if she passes all the tests, she is assigned a lower-ranking and lower-paid post or the same role with lower compensation than the male employees. And she's the last person to be hired and the first to be fired.

Such discrimination affects women worldwide, which prevents them from obtaining and holding the most powerful and renowned roles in the workforce. Furthermore, it prevents her from equal success with males. There is no question that women can achieve equality with men. However, social mores and chauvinist attitudes continue to obstruct women's growth, resulting in the infringement of their constitutional rights. This study addresses the reasons for women's discrimination, particularly at work, and legislative and judicial solutions. In this paper, I employ the doctrinal methodological approach. The study assumes that proactive and deliberate judicial intervention and proper implementation of legislation could reduce gender imbalance. The paper substantiates this argument.

Keywords: gender discrimination, glass ceiling, unequal pay, law, public opinion

B1   **[09]**

WOMEN'S INVISIBILITY IN HISTORY AND POWER RELATIONS AGAINST WOMEN

Ariyarathne NS*

University of Ruhuna, Sri Lanka

nisanariyarathne@yahoo.com

ABSTRACT

Written history vastly discussed men's roles rather than women's roles. It is very clear, historical written records deliberated men's heroisms, braveness, capabilities, wisdom, creativity, and intelligence. Some feminist scholars have argued that historical writings purposely wipe out women's roles and their contribution to building up civilizations. Male historians have approached the incidents through their male eye and masculinity mentality. The principal objective of this study is to examine why women were invisible in ancient historical records and why their considerable valuable involvement in past civilizations has been overlooked. This study depends mainly on a survey of library materials. Exploring a wide range of the scholarly literature, my research confirms that masculine and patriarchal norms governed the interpretation of women's roles in their spheres. In the ancient classical world, education and literacy levels were poor for both genders. It is important to note that all historical records are not well-reported and recorded history is mainly dependent on writers' desires. As feminist scholars have argued, although men historians ignored women's contribution to history, their contributions were immense. However, Ancient Greek political philosophers like Aristotle in his influential book "Politics" did not consider women as citizens in his ideal state. Thus, ancient Athens kept women away from centers of political power. Moreover, women played both traditional and prominent roles in ancient civilizations. It is very clear they had specific knowledge about agriculture, innovations of home equipment, indigenous knowledge for the child delivering process, and cloth making. Not only that, women's paintings and writings were also popular in ancient civilizations and written history, didn't put considerable weight on revealing women's enormous perseverance to generate the world.

Keywords: women, history, invisibility, power relations, women's history

B2 [10]

THE MYTH OF THE WARRIOR PRINCESS, CHITRAGANDHA: MYRIADS OF THE ARCHETYPAL FEMININE

Sharma P*

Department of Psychology, Faculty of Arts University of Delhi New Delhi, India

pkspkssds@gmail.com

ABSTRACT

Chitrangada, the 'Manly" warrior princess was the sole heir of King Chitravahana of Manipur. Her birth was surprising, as the kingdom had a boon of sons as heirs after an ancestral curse of childlessness. So, to make her the next successor, she was raised as a son, a warrior by her father. After embracing a strong masculine conscious, she got in touch with her inner feminine due to her encounter with the heroic Pandava, Arjuna for whom she wanted to change her warrior-like appearance to a dainty beauty. This denotes her symbolic feminine development that integrates the man and the woman within, in the female psyche. This mythic exemplar of feminine realization is taken up for Jungian interpretation in this paper from the selected sections of the Mahabharata, using the tool of Archetypal Amplification. It is a Jungian method of comparative morphological psychology, which interprets analogous material from varied spheres of religious history, archaeology, prehistoric studies, ethnology, and so on—can we reach an understanding of the archetypes and the individual symbols, which extend to our contemporary lives. This paper explains the relevance of the archetypal unfolding of Chitragandha as a matriarch, a warrior, a lover and a mother that speaks to and of every woman's phases as a passage into her entirety. Her mythic journey signifies the social underpinnings and the conscious attitude of girls raised as boys and of father's daughters raised to be in power. Therefore, myriads of womanhood are personified through the archetypal feminine, Chitrangadha such as role fluidity, liberation, woman-man dynamics, need to nurture the masculine and feminine consciousness, for today's women.

Keywords: Chitragandha, masculine conscious, female psyche, Archetypal amplification

B3   **[11]**

ISLAMIC MOVEMENTS IN KERALA AND THE CORPOREAL NOTIONS OF MAPPILA WOMEN: NEGOTIATING WITH THE EDGES OF THE IDEAL MUSLIMAH

Shabeera K*

Research Scholar, Department of Humanities and Social Sciences, Indian Institute of Technology, Chennai, India

*shabeerakolakkaden@gmail.com

ABSTRACT

Occupied with the discourse of legal reformation of the Muslim community since the Shah Bano controversy in 1978, statist narratives of liberating Muslim women from Muslim patriarchy are conspicuous in India vis-à-vis, for instance, the ban of triple talaq (2019) and the ongoing demand for a uniform civil code. However, Islamic reform movements, that expect women to be good mothers as agents of the Islamic socialization, are of the opinion that reform should be initiated within the community and modern education should be imparted for women by setting up educational institutions. Drawing on this conundrum, this paper analyses the role of Islamic organisations in Kerala in shaping the notions of marriage, sexuality, motherhood, and femininity. In doing so, the study also analyses whether the young Mappila women belonging to the reformist factions attain more mobility than their traditionalist counterparts. The findings of this study are framed through a critical conversation with the broader theorisations of Islamic feminism within the peculiar context of Kerala. Methodologically, this is a qualitative study based on a grounded approach. In-depth interviews with a sample of thirty young Mappila women suggest an active association between organizational articulations of good Muslimah and good mother. The abiding responsibility of women to guide their family to heaven is a recurrent theme of Islamic sermons. The criterion of seeking marital partners from the same organizational affiliation serves the respondent's goal of eschewing conflicts in affective marital relationships. The denunciation of the misogynistic nature of Islamic sermonizing, specifically the act of enshrouding the duties of a good Muslim husband, is palpable in their newer understandings of the religion to encounter and engage with modernity in their sexual and reproductive decision-making. Thus, they transcend the subjectivity of victimhood by waning the proposed feminine ideals. To a great extent, the respondents' narratives incorporated their engagements with 'rights' discourse in forming their self as Muslim women in apprising the hegemonic and counterhegemonic notions of femininity and gender in their journey to (and of) womanhood.

Keywords: Islamic movements, Mappila women, Muslimah, Muslim women, affective marital relationship

B4   **[12]**

ROLE OF COLONIALISM AND WHITE MISSIONARIES IN SHAPING GENDER IDENTITIES' IN NAGA SOCIETY, NORTHEAST INDIA

Yanthan EC*

Centre for Women Studies, School of Social Science, Jawaharlal Nehru University Delhi,

India

*chumthungloyanthan2@gmail.com

ABSTRACT

The colonial experience has witnessed drastic transformation in the socio- economic, political and religious landscape of the Nagas. One crucial aspect of colonialism resulted from this transformation is the shaping of new gender identities developed during this process. Colonialism involved reorganisation and modification of indigenous gender system by introducing the colonial gender system in the Native area of the Nagas during colonial occupation in the late 1880s. As a result, gender hierarchies were created via colonial governance. The colonial ruler did not only impose hierarchy of races by othering the native as "primitive or less civilised" but introduced hierarchy of gender to the colonized subject. Consequently, women's roles were de-recognised and colonial rule eventually weakened the role of women in socio-economic and political spheres of the Nagas. Moreover, the gender hierarchy introduced by the colonialists is further complicated by the activities of white missionaries, which reinforced western gender identities through their evangelising mission. In light of these truths, the present paper attempts to examine the role of colonialism and white missionaries in shaping gender identities in Naga society from post- colonial perspective. The research critically examined colonial literatures and the activities of both the colonialist and the white missionaries in their state-society shaping mission which left a lasting impact in the post-colonial period. The paper revealed that one of the major consequences of colonialism and white missionaries was the deterioration of the Naga indigenous educational system by introducing a western educational system where a new kind of gender system began to take shape via this institution. This was followed by the creation of British style male native leadership in the colonial governance to enforce the efficacy of the hierarchal imperial power, whereby male leadership was promoted to the exclusion of women. Thus, a gendered hierarchal structure was created in the modern state apparatus. One of the most lasting legacies the colonialists exported was the exclusion of women in the newly created state machinery. Over the years, the traditional administration, religious bodies and the state machinery emerged as male privileging institutions. Today, women continue to suffer exclusion from leadership roles in these arenas; one such example is the absence of women's leadership in legislatives bodies. Through this analysis, the paper hopes to deconstruct the colonial framework of exclusion and recognise women's leadership role in different avenues and arenas.

Keywords: Colonialism, White missionaries, gender and Naga society

C1   **[13]**

THE IDEOLOGY OF WOMEN'S EMANCIPATION AS AN ONTOGENESIS OF SUBJECT FORMATION IN 19TH CENTUARY CONSTANTINOPLE

Hambardzumyan N*

Institute of Literature after Manuk Abeghyan, Academy of Sciences of Republic of Armenia,

Armenia

**نairahambardzumyan@yahoo.com*

ABSTRACT

The Tanzimat reforms that took place between 1839 and 1876 in the Ottoman Empire were intended not only to preserve the weakening Empire but also provide socio-public, literary-cultural, and political equality for Muslims and non-Muslims. During this period, the Christian minorities (Greeks, Serbs, Armenians) began demanding autonomy and/or constitutional reforms. To deal with the Armenian national awakening, the government of the Ottoman Empire carried out frequent massacres of Armenians at the end of 19th century, which eventually resulted to the Armenian Genocide in 1915.

National minorities (here: Armenians) were more conservative and traditional as they had to preserve their national identity, to avoid assimilation, and hence existence as a nation.

In this paper, I viewed women's writing as an object and drive for broadcasting legal-political, social-public, and literary-cultural dialogues, at the same time, revealing the problems of gender inequality. In this context, I regarded the process of female subject formation as ontogenesis through deconstructing the stereotypes of patriarchal-closed-traditional society of the second half of the 19th century, recording the internal political realities of that period in the Ottoman Empire and their relation to geopolitical processes.

I used phenomenological (semantic-typological procedure, significance, influence spheres) and historical-comparative (trajectory of traditional values and literary developments) methods.

In both pre- and post genocide Turkey, conservatism of national minorities has been a way of preserving national identity, an attempt to resist inevitable large-scale influences. Armenians, as an ethnic-Christian minority, relied on traditions often accompanied by women's rights exclusion (in particular making their voices heard and decision-making).

Keywords: woman's writing, 19th century, Ottoman Empire

C2   **[14]**

AN ANALYSIS OF GENDER IDENTITY

Bonafonte M*, Nevado S, García-Sánchez R and Martínez JM

Department of Social Psychology and Methodology, Faculty of Psychology, Universidad Autónoma de Madrid, Spain

*mariabonafonte@gmail.com

ABSTRACT

This research seeks to define the features associated with gender identity, as well as to determine the meanings that, separately, women and men give to these identities. Gender identity research is very common nowadays, but it requires approaches that do not limit the responses of participants. Therefore, researchers employed an online questionnaire with an open-ended question. The participants were asked to describe their femininity or masculinity, according to their gender. The sample consisted of 412 women and 219 men whose average age was 32.5 years old. In the qualitative analysis, 15 categories were found in the responses of women, and 12 categories in those of men. Both classification systems share 10 categories, although with particularities in their definitions for each group. Gender identity appears to be shaped by a great variety of aspects, such as stereotypes, feminist ideology, discriminations already suffered, empowerment, sexual orientation, the sexed body, etc. This research points to the need to implement coeducational models to ease these expressions while offering plural identity development less conditioned by stereotypes. The research also highlights the social legitimation of a wider variety of gender identities.

Keywords: gender identity, feminism, femininity, masculinity, qualitative research

C3   **[15]**

PERSONAL MEANING AND REALITY OF SOCIALIZATION IN PAKISTAN: AN ANALYSIS OF YOUTH PERSPECTIVES

Khalid A*

Allama Iqbal Open University, Islamabad, Pakistan

**Asma.khalid@aiou.edu.pk*

ABSTRACT

Socialization of youth (boys in this research) can make a difference to bring social change in conservative and patriarchal societies such as Pakistan. Studying, researching, and taking actions on socialization of youth (boys) is one of the most important aspects for sociologists in modern times to make them equal partners for a just and equitable society. The researcher applied Nancy Chodorow's (1978/1999) feminist psychoanalytical analysis to analyze the learning of gender stereotypical roles for boys, which is mainly dominant at the household level and thus contributes to dominance in social institutions. Key-informants consisted of 30 boys aged 18-30, from the societal mainstream. The researcher carried out semi-structured interviews in Rawalpindi and Islamabad. The key research objective was to explore boys' ideas about socialization in Pakistani culture and to identify gender stereotypical roles. The researcher also investigated how they learn the gender specific roles (implicit and explicit forms of socialization) and their coping strategies to pressures if they deviate. I argue that a cohesive and integrated approach is needed through community, parents, and schools-based programmes where boys can be socialized to contribute positively to a violence-free and risk-free, equitable society. Chodorow's claim that it is "more respectful of the ways in which individuals do in fact create their emotional reality and sense of personal meaning and less absolute about how they ought to create it" that will guide us for innovative thinking to socialize boys in Pakistani culture.

Keywords: boys' socialization, semi-structured interviews, Pakistani culture, gender-based roles, deviate

C4   **[16]**

WOMANHOOD IN ROKEYA S. HOSSAIN'S VIEW

Suvradeep B*

Ashoka University, India

*shubro2810@gmail.com

ABSTRACT

During the 1920s, the Muslim community of Bengal was presented with a tussle of choices to avail politico-economic conditions. However, there was a consensus about the position of the figure of the woman. She had to encounter the competition created for her against her Brahmo counterpart by the 'Westernized' man. On the other hand, she was responsible to uphold the Islamic ideals by being within the purdah. Standing in-between these opposing forces, Rokeya Sakhawat Hossain envisioned womanhood through the lens of her cultural repository. A close reading of the collection of her works (Motichur) presented different tropes derived from Islamic tradition as a counter to what she called "man sanctioned Islam". The research has marked the pattern of representation by which she diverged from the 'utopic perception' of India of the Bengali gentleman – by putting forth 'her' reality as broken due to the internal communal and gender divide. Her literature brings forth her belief in religion as a potential space to counter patriarchal norms. She did not polarize religion and selfhood but drew them as parallel aspects for a woman's mobility. Thus, through literature, alongside on-ground activism to spread education, she opened Islam to its heterogenous possibilities.

Keywords: Rokeya, religion, Muslim, woman, 1920s

C5   **[17]**

MARGINALIZATION, GENDER-AFFIRMATION, AND PHYSIOLOGY: DEMYSTIFICATION OF THE *HIJRA* COMMUNITY IN CONTEMPORARY INDIA

Braggins AE*

Pace University, United States

*abbybraggins@gmail.com

ABSTRACT

Prowling the streets seeking possible customers, dressed in bright saris, painted on lipstick, and laden with the traditional womanly gestures, passers-by are taken aback by their effeminate behavior, which is perceived as a bizarre depiction of exaggerated womanhood. They are employed as performers and worshipped as divine beings, demonstrating their spiritual worth. Despite their cultural significance, they are mocked, harassed, and systematically oppressed. On their terms, the third gender persons are the pinnacle of divinity and originality, while the rest of society scorns, mocks, and fears them because of their dramatic portrayal of femininity. Third Gender people are India's forgotten children, underrepresented in the legislature, clinical settings, and society at large. This paper aims to gain a thorough understanding of the third gender lifestyle, social structure, cultural significance, and clinical evaluation to attain a comprehensive assessment of how the third gender people in contemporary India assert themselves and their gender in an unaccepting culture. The researcher conducted both individual and group interviews in the Ahmednagar District of Maharastra state, a semi-urban setting, and determined that their unique lived experiences, physiology, and spirituality determine the role of third gender people in society and public perception, current legislature, and clinical maltreatment contribute to further marginalization of this community. Their independently functioning social structure provides a crucial support system for the socio-economic and emotional needs of third gender people as outcasts from society. As proposed interventions, gender sensitization in education, legislature, and healthcare is an essential demand for the Indian government to prevent discrimination, and advocacy is an inherent part of their existence.

Keywords: third gender, *Hijra,* transgender, gender-affirmation, Nirvan, psychosocial problems

C6   **[18]**

BOLLYWOOD AS A SITE OF RESISTANCE: IS INDIAN IPOP CULTURE REDEFINING GENDER NORMS?

Yadav S* and Jha S

Indian Institute of Technology, Roorkee, India.

*Syadav@hs.iitr.ac.in

ABSTRACT

Women, gender, and politics have been central to global consciousness over the last three decades, and central to this dimension has been research on countries in the global south, which have already been traditionally marginalized and silenced in the international political, social, and economic system. As a result, their contributions and relevance to global innovations, movements, and advances is frequently overlooked or underrated. This paper evaluates the role of popular culture in re-defining gender norms and practices, with a focus on India. Within the Indian diaspora, the delineation of sexuality and gender identity has long been the subject of hierarchical orientation and patriarchal domination by superior masculinity and submissive feminine counterparts. This study will uncover how Indian popular culture redefines women's status and promotes gender-neutral entertainment by emphasizing personal experiences and harnessing the powerful energies of current movements like #MeToo. In doing so, it will focus on key insights from popular Bollywood actresses' critical feminist roles on power, agency, and female equality and an analysis of the actors churning out male role models by the virtue of their work, films and actions that stimulate the current representation of gender equity through a global viewpoint.

Keywords: gender norms, womanhood, patriarchy, pop culture, Indian cinema, global perspectives

D1   **[19]**

WOMEN AND CONFLICT RESOLUTION IN INTER AND INTRA STATE DISPUTES: A STUDY OF SELECTED COMMUNITIES IN SOUTHWEST NIGERIA

Aliu FO*

Lagos State University, Ojo Lagos, Nigeria

*ogechialiu@gmail.com

ABSTRACT

What can be done to recognise and support the role of women vis-a-vis prevention and mitigation of inter and intra state disputes or their universal role in conflict resolutions so that they do not remain an afterthought? Against the backdrop of transnational feminism, the issues affecting the rights and interests of women including general exclusion, political oppression, persistent violence, undermined recognition of women's role in conflict resolutions, among others, are issues that deserved to be addressed. The paper examined the role of women in conflict resolution in inter and intra state disputes in Southwest Nigeria, though the lens of feminist theory. The researcher adopted a survey design was and findings indicate the following: there is a significant relationship between women's role in the resolution of state disputes and peaceful outcomes and that women's participation in the resolution of inter and intra state disputes has a significant effect on peace and security in Southwest Nigeria. The paper concludes that women are important in state conflict resolution and peace-building processes. Women peace-building initiatives have been taken for granted by communities and policymakers, yet women have not relented in promoting non-violent forums on conflict resolution and reduction. Women should play a key role in the design and implementation of conflict resolutions.

Keywords: conflict resolution, inter, intra, state disputes and women

D2   **[20]**

THE SYNDROMES OF PATRIARCHY

Malkar U*

Communication Design, Atlas Skilltech University, India

utkarshaofficial@gmail.com

ABSTRACT

Violence against women in the guise of self-proclaimed norms by religious fanatics has been a staple strategy applied by all religions and states for aeons. The gross violation of human rights in Afghanistan and Ukraine is watched by an audience worldwide as media brings us probably the most visually well-documented series of crimes against women in broad daylight. This research aims to highlight the continuous crippling and weakening of a section of society across the globe and deny them basic human rights by stifling their voices with force and power in times of war and in times of peace! A legacy that is handed down through centuries and shamefully continues even as we enter the 21st century and the hijab row takes centre stage in the Indian subcontinent as yet another grim reminder of the fact that women have no rights over their attire or attitudes and will always be the target of the patriarchal system. Conscientization for the people is at the heart of my profession for the promotion of development free of all forms of oppression based on sex, class, race, or nationality. As I navigate my role in the design education sector. What I share in a safe space with students is often this disparity hoping that the next generation bears the flag of equality with more success and less helplessness and also the fact that women need to empower their gender through conscious dialogue and decisive actions.

Keywords: gender disparity, violence, religion, patriarchy, women

D3   **[21]**

WOMEN AND THE PRECARITY OF WAR: READING WOMEN MILITANTS AND ACTIVISTS IN SHARMILA SAYYED'S *UMMATH*

Aparna N*

Department of Humanities and Social Sciences, Indian Institute of Technology Ropar, India

**aparna1087@gmail.com*

ABSTRACT

Ummath written by Sharmila Sayyed navigates the sensitive topic of the precarious lives of women in the midst of a chaotic war. The story follows the trajectory of three separate women's lives in a war-torn Sri Lanka. Yoga and Theivanai's stories demonstrate the challenges women face in and out of militancy. Their struggles lead them to Thawakkul, who is a Muslim social worker devoted to the cause of rehabilitating disabled and widowed women who once served the LTTE. *Ummath* provides a powerful social critique of traversing the conditions that aggravated the separatist conflict, the stigmatization of women who become part of the LTTE, the inexorable violence perpetrated by all sides in a chaotic and prolonged internal conflict and the failure of rehabilitating the militants into the community. The present article investigates the precarity faced by women in the anarchic context of an internal conflict. The study employs Judith Butler's theory on precarity to investigate the social life of women militants and activists in the separatist war. Butler's precarity argues that the vulnerable condition of people is politically induced and hence different sections of people are exposed differently to violence and death. This article analyses the problems that women militants and social workers face, the social ostracization that they encounter in their day today lives through the focal points of Yoga, Theivanai and Thawakkul's lives as narrated in *Ummath*. The exploration of the microcosmic experiences of the three women's lives highlights the need to study women's issues in the unstable context of a social uprising and the vulnerabilities that they are exposed to in the context of human rights.

Keywords: war, women, Sharmila Sayyed, *Ummath*, violence, vulnerabilities

E1   **[22]**

BEING A DEAF WOMAN IN BEDOUIN SOCIETY

Alhuzail NA*

School of Social Work, Sapir Academic College, Israel

*Nuzha6@gmail.com

ABSTRACT

Israel's Bedouin population, an ethnic minority, has a higher incidence of deafness than that reported in the literature but is not studied sufficiently. It is a patriarchal and collective society that in recent years has undergone an accelerated process of change spurred by Israel's urbanization policy. This policy has created many challenges for the society in general and for the women in particular. Deaf women are an inseparable part of the fabric of Bedouin society, but they are transparent, and their needs are not met. In a qualitative study of 23 deaf Bedouin women who participate in the only social club in the Bedouin population in southern Israel, they were found to exist between their dreams and frustration; hope and despair; strength and loneliness and weakness; and between transparency and visibility. In this presentation, I will describe the experiences of being a deaf woman in Bedouin society, with a focus on these aspects.

Keywords: Bedouin society, Israel's, urbanization policy, deaf women, loneliness

E2   **[23]**

PRECARITY AND AGENCY OF THE BLACK WOMAN'S BODY IN THE CANADIAN WORKPLACE

Renier T*

Saint Mary's University, Racialized Students' Academic Network (RSAN), Canada

*reniertina9518@gmail.com

ABSTRACT

Globally, Canada has been heralded for its commitment to promote equity, diversity and inclusion in the workplace. The federal Employment Equity Act was created in 1986 to ensure equal representation among disadvantaged groups. Existing studies have shown that despite numerous efforts to mitigate systemic barriers in the workplace, Black women often face discrimination and are concentrated in precarious employment in Canada. However, these studies are blind to interlocking systems of oppression that affect poor, Afro-Caribbean immigrant women in a time of the COVID-19 pandemic. This gap is addressed in this paper by using an autoethnography to examine how the researcher's personal experiences are embedded in a broader socio-economic context of precarity, as she migrates from rural Jamaica to Canada in pursuit of higher education and better work opportunities. Layered accounts are employed by cross-examining findings from books, research papers, journal articles, institutional reports, official government statistics and newspaper articles to establish methodological rigour. An autoethnography is also aligned with the Caribbean feminist tradition which rewrites women's voices into research as knowledge sources and unites theory with praxis. This paper critically unpacks the manifestations of precarity in the Canadian workplace through long working hours with low income, limited job security, microaggressions and stereotypes associated with skills and experiences. The possibilities for creating a transformative vision of work are demonstrated where agency is exercised, and transnational kinships are cultivated to provide mentorship and community support. Future research should explore best practices from program interventions that can be implemented to promote improvements in workplace equity.

Keywords: Caribbean feminist, precarity, microaggressions, agency and transnational kinships

E3 **[24]**

I AM A LESBIAN, PROUD THAT I AM DISABLED AND PROUD TO BE LIKE MY BODY: A CRITICAL PERSPECTIVE ON CONNIE PANZARINO'S THE ME IN THE MIRROR

Singisala R*

Department of H&S, GNITC, Ibrahimpatnam, India

*rameshgnitc87@gmail.com

ABSTRACT

The present paper deals with the memoir of Connie Panzarino. She is a writer, activist, and artist. She was born in 1947 with the rare disease Spinal Muscular Atrophy Type III, formerly called Amytonia Congenita. Her childhood was filled with both pain and joy. The present article highlights of her memoir 'The me in the mirror' is deeply moving and persuasive and designates her decades of struggle and triumph, her relationships with family members, and long-time lover Ron Kovic. Her ensuing turn to lesbianism, and her years of pioneering work in the disability rights movement. Her childhood is replete with both pain and joy. Being a lower-middle-class woman, and she bears the pain of disability, she faces the predicament of her disability in different spheres of life. She juxtaposes, how she faces the tyranny of private and public life. The present paper is divided into two sections, the first section deals with Connie's life struggles, and the second section deals with her lesbian experience.

Keywords: Connie, childhood, lack of muscle tone, disability, private and public life, life experience, predicament, pioneering work, lower-middle-class

E4   **[25]**

RUSSIAN COLONIALITY AND CZECH WOMEN: HOW MULTIDIMENSIONAL PATTERNS OF RUSSIAN IMPERIAL POWER AFFECT CZECH WOMEN'S RELATIONSHIP BETWEEN GENDER AND NATION

Vavřina Z*

University of Colorado Denver, United States

**zoe.vavrina@ucdenver.edu*

ABSTRACT

The Czech lands', today the Czech Republic, offer a unique situation between the West and the East as an important case study to examine decolonial Feminist Theory. Like decolonial feminists, Czech feminists emphasize that intersectional analysis is vital. However, the Czech lands are racially homogeneous and considered classless under Communism. The limited nature of racial and class oppression in the Czech Republic leaves nation and empire as the major categories of intersectional feminist analysis. Historically, Czech women's emancipation has been integrated into national emancipation. As for empire, Czech lands were second-tier Soviet colonies, as the Soviets exerted control through military, diplomatic, and economic ties. How does Russian coloniality affect Czech women's relationship between gender and nation? I assume Russian coloniality changed Czech women's relationship between gender and nation through forced equality during the Soviet Era and the rejection of Anglo-American Feminism. This study used mixed methods, focusing on historical analysis of primary sources and descriptive statistical analysis. As such, I regard the Velvet Revolution in 1989 as a critical juncture that ended Russian coloniality. This topic is important because it has not been studied before.

Keywords: Czech feminism, decolonial feminism, Russian coloniality, intersectional analysis

E5   **[26]**

COMMUNITY GOOD PRACTICE IN BALANCING CHILDREN WITH SPECIAL NEEDS' PARENTING AND MANAGING THE MOTHER'S OWN LIFE FOR WORKING MOTHERS FROM UNDERPRIVILEGED FAMILIES

Rohadatul A* and Hadiati SR

The Foundation of Peduli Kasih Anak Berkebutuhan Khusus, Indonesia

*Rohadatul.aisyird@gmail.com

ABSTRACT

There is no doubt that mothering Children with Special Needs (CSN) is a struggle. This is especially true under a number of conditions including: when women work outside the home, are widowed, have been abandoned by their husbands, have husband who are laid off, don't work, or work, but use their earnings for affairs and drinking. This research aims to 1. describe how a community program has strengthened parents of CSN, 2. How caregivers can formulate the good practice. The study is based on qualitative research methods with 6 active pairs (CSN with their parents) from 12 respondents. The research uncovered 8 ways that the program supported women of CSN, namely: 1. efforts made through informal discussions and providing snacks or basic foods; 2. contract agreements between the community and parents at the beginning of the program about their respective rights and obligations; 3. periodic outing programs and sometimes visits to community team members' houses; 4. demonstrations by a disabled team member whose approach to work is offered as a role model; 5. experiences of similar programs in other locations; 6. development of friendships between the program leaders and members of the program; 7. increased engagement especially in children. Even participating occasionally contributed to the care of CSN, and offered opportunities for worship, family and self-time. Parents felt increased comfort, especially single working parents; 8. The vast community network established since 2012 creates extensive cooperation and efficient caregiving.

Keywords: children with special needs, parenting, inclusion, working mom, work life balance

E6   **[27]**

STIGMATIZATION PROCESS AND HINDERING FACTORS OF SOCIAL REINTEGRATION: A CASE STUDY ON GIRLS WHO COMMITTED INFANTICIDE

Hatmawan ID* and Puteri NMM

Department of Criminology Universitas Indonesia, Indonesia

*ilhamdwihatmawan@gmail.com

ABSTRACT

Society often responds to infanticide without addressing the experiences and feelings of girls and women to protect the future of their beloved children. Girls who have committed infanticide become the victims of structural pressure and stigmatization from their environment. This study involved KH, RH, and AL, pseudonyms for three adult women who committed infanticide and who have completed their prison sentences. I carried out the data collection through a series of telephone questionnaire with the main subjects and their support persons. From the social-ecological model (SEM) framework, this study found that multiple stresses from individuals, peers and family, community, and the state have placed girls at risk for infanticide. The involvement of KH, RH, and AL in the legal process also strengthened the label and stigma given to them as evil and immoral figures without considering the context of their different meanings. Finally, the results of this study are expected to be a counter-narrative to view girls who commit infanticide not as perpetrators, but as victims of structural pressures that require special collective protection from their environment.

Keywords: infanticide, stigmatization, social-ecological model, labeling theory, social reintegration

E7 **[28]**

GENDER DISCRIMINATION AND RACIAL PREJUDICE AGAINST NORTHEAST INDIANS AMIDST COVID-19: A PROPOSED HIERARCHY OF ATTAINING SOLIDARITY

Lalrinawmi D* and Shuchi

Department of Basic Sciences & Humanities Social Sciences, National Institute of Technology Mizoram, India

*debbierinawmi91@gmail.com

ABSTRACT

The outbreak of the COVID-19 pandemic has been largely racialized. With its origin rooted in China, Asians across the globe experienced discrimination. Asian looking individuals suffered discrimination, and contempt worldwide. In India, the pandemic restored, and re-established the social problem, which is racism against the Northeast Indians which had been tackled over the years. While most of the Indians have non-Asian looks, the Northeast Indians are mainly of the contrary. The fight of the Northeast Indians has been double. They too have to fight against the virus, and of the negative mindset of their fellow Indians against them. The Indian government, as such, promptly established a committee to look into the matter. But there is no law against racism, which makes it hard to act accordingly. Besides racial prejudice, there exists gender discrimination created a double oppression against Northeast Indians. However, this paper proposes a social hierarchy to meet solidarity. In it, humanitarianism stands at the top followed by emancipation, civility, inner well-being and emotional fulfillment. However, a tug of war for power between the genders has been unending and incessant as long as we put gender priority first as we did today. Although there are theories of gender neutralities and individualisms which stressed upon individual rights and dignities, the problem lies within the priorities in the social structure and hierarchy.

Keywords: racism, gender discrimination, COVID-19, Northeast Indian, hierarchy of attaining solidarity.

E8   **[29]**

DISABILITY IS THE UNEXPLORED TOPIC: A CRITICAL PERSPECTIVE ON DISABLED WOMEN IN INDIA

Singisala R[1]* and Aravapalli R[2]

[1]GNITC, Ibrahimpatnam, Sagar Road, Hyderabad, India

[2]MJPTBCW, Mancherial, Adilabad, India

*rameshgnitc87@gmail.com

ABSTRACT

The present paper deals with disabled women in India. The meaning of disability is constantly changing, and it shifts incredibly from nation to nation as well within every nation. In India, disabled women are at especially high risk due to class, and caste. Disabled women have extremely low literacy rates leading to an awareness deficit. Due to a lack of knowledge, awareness, education, income, and limited contact, women with the disease are exacerbated in rural areas, resulting in great isolation and invisibility. In India, disabled women confront barriers to getting and a shortage of bathrooms with disabled-friendly features. Women have fewer bathrooms than men in public locations, educational institutions, and workplaces, raising health and safety concerns. Many women and girls who are compelled to have disabilities face challenges. They usually face challenges and are more vulnerable to harassment, assault, and sexual abuse. However, efforts can be made to alleviate the burden faced by disabled people by providing facilities aimed at decreasing the impact of impairment and sensitizing society. Poverty also exacerbates disabled women's marginalization. The present paper is divided into three sections: 1) the status of women in India; 2) 'disability' and its meaning, and 3) issues and challenges of women with disabilities in India.

Keywords: challenges, issues, marginalization, persons with disabilities, gendered creature, women with disabilities, inequality

F1 **[30]**

SOCIO-CULTURAL NORMS AND OTHER FACTORS PERPETRATING LIBERIAN WOMEN VULNERABILITY TO SEXUAL VIOLENCE

Brooks E*

Augustana College, United States

*ettabrooks18@augustana.edu

ABSTRACT

Sexual violence affects every country and community. Understanding the cause of sexual violence plays a significant role in addressing women's vulnerability. Studies have shown that socio-cultural norms are a primary instrument perpetrating sexual violence vulnerability. While sexual violence is a global issue, variation in the prevalence rate of sexual violence across countries suggests that practices that tolerate sexual violence may thrive or vary in different countries or communities. The purpose of this study is to determine those socio-cultural norms and other factors that promote Liberian women's vulnerability to sexual violence. Thematic content analysis was performed on 31 sexual violence survival narratives about their victimization experience. Using an inductive approach, the study found that Liberian women are vulnerable to sexual violence due to lack of family support, beliefs about appropriate behaviors, perpetrators manipulative tactics, and perpetrator deliberate ignorance to appropriate sexual behavior. This finding suggest that Liberian women are vulnerable to sexual victimization because practices that underpin sexual violence are often overlooked and normalized. This study also suggests that educational resources that challenge attitudes toward sexual violence should be available. Additionally, priority should be place on building a strong legal system that encourage sexual violence reporting and discourages motivation to commit sexual violence.

Keywords: sexual violence, vulnerability, victimization, social norms

F2   **[31]**

FAMILY TRANSFORMATION FROM THE GRASSROOTS: NEW MOTHERHOOD AMONG INDONESIAN TRANSNATIONAL FEMALE DOMESTIC WORKERS

Irawaty D*

State University of New York (SUNY) Binghamton, New York, USA

*dirawat1@binghamton.edu

ABSTRACT

Studies on the construction of family in Indonesia mostly analyze the dominant roles of the state. Observing the Marriage Laws, these studies come to conclusion on the central position of the state's politics of family and gender in dominating the social construction of the family and motherhood. Other studies examine the central position of the global political-economic regime of globalization over the transnational mobility of people, like women for being migrant domestic workers, that leads to new forms of family forms and relationships. These studies do not pay adequate attention to the roles of women from the grassroots levels. Unlike those studies, this ethnographic investigation of Indonesian female migrant domestic workers examines the shifts and changes in family practices and norms as a result of the workers' transnational mobility and their experiences in managing the opportunities, obstacles, and contradictions of their labor in a dynamic context of changing state policy, the global labor market, and gender politics. This study observes the key role of Indonesian mothers from rural areas who work as transnational domestic workers in transforming family practices and redefining motherhood. I focus on understanding the ways these female migrant domestic workers negotiate and contest the practices and norms of the families in Indonesian society, including the economic and emotional, exchange, moral and care support, emotional ties, kinship obligations, and family relationships. This study explores how Indonesian female migrant domestic workers create mechanisms to deal with any obstacles coming from the unequal global market and the contradictory state policies. This paper is based on an 8-month fieldwork in Indonesia. The data were gathered through field observation and interviews of 100 Indonesian mothers working as migrant domestic workers in some Asian countries. Based on the data collected from the fieldwork, this research discusses the development of the agentive capacity, political consciousness, and subjectivities among the grassroots female transnational domestic workers in negotiating the dominant norms and practices of family. This study provides a theoretical contribution to understanding the central role of grassroots women in the transformation of the family, gender roles and norms, and motherhood. In terms of policy advocacy, this study contributes to providing data on the current situation of women's migrants working as domestic workers both in their home country and in the workplace abroad that will encourage a policy change at least in two areas: women's migrant workers and family laws.

Keywords: new family, new motherhood, transnational migration, female migrant domestic workers

F3   **[32]**

STATE AND VIOLENCE: IDENTIFYING THE MOST VULNERABLE GROUPS IN NIGERIA

Aro GC*, Nwankwo FM, Ofonime DVU, Ngene IA and Azu SA

Alex Ekwueme Federal University Ndufu Alike Ikwo, Ebonyi State Nigeria

gilbert.aro@funai.edu.ng

ABSTRACT

The geophysical entity known as the Nigerian State came to be as a result of British colonialism, which began in 1851when Lagos was annexed and the entire scenario culminated in the amalgamation of 1914. Given anthropological and sociological narratives, Nigeria's cultural and ethnic diversities of over 450 languages has disposed the country to social and political dissonance and incoherence since her political independence in 1960. Analysis of the extant literatures showed that the Nigeria has experienced significant violence and conflicts threatening the very foundation of her social and political existence as a state. The core objective of this study was to appraise the incidences of domestic violence on women and children in Nigeria and to investigate how the Nigerian state has responded and tackled the incidences of domestic violence on women and children in the country. Sadly, these violence activities ranged from electoral violence of 1964/65, and Nigeria/Biafra War, 1967-1970, and the country is battling to curtail the menace of terrorism, kidnapping, banditry, herdsmen attacks, militancy and the rising violent agitations for separation from the eastern part of Nigeria. Researchers adopted the social vulnerability theory and employed documentary methods of data collection. The study identified women and children as the most vulnerable groups amidst the contemporary violence in Nigeria. In conclusion, the study established that there are rising incidences of domestic violence and child trafficking on women and children as a result of low enrollment of girls in school and insecurity problem of Nigeria. The study recommends good governance approach as a pragmatic measure to reduce domestic and structural violence against women and children in Nigeria.

Keywords: vulnerable, violence, terrorism, militancy, political dissonance

F4   **[33]**

PERFORMANCE ANXIETY AND SELF EFFICACY AMONG HOCKEY PLAYERS

Anupama N* and Gayatridevi S

Department of Psychology, Avinashilingam Institute for Home Science and Higher Education for Women, Tamil Nadu, India

*anu.anup1986@gmail.com

ABSTRACT

Performance anxiety not only controls one's ability but inhibits one's best performance. It makes athletes feel mentally weak and decrease the levels of Self-Efficacy. Albert Bandura (1977), argues that a person with high Self-Efficacy regards challenges as opportunities to master, rather than threats to avoid. The study examines the relationship of Performance Anxiety and Self-Efficacy among Hockey Players. To assess and identify the gender differences in Performance Anxiety and Self-Efficacy among players, the research sampled 30 hockey players selected from the Shanthi Nagar Hockey Stadium, Bangalore. The sample included 15 male and 15 female hockey players between the ages of 15-25. They were administered with Performance Anxiety and Self-Efficacy scales. The findings revealed that there were significant differences between male and female hockey players in the Performance Anxiety Dimensions such as Somatic, Worry and Concentration Disruption and in the level of Self-Efficacy. Male hockey players expressed more worries, problems with concentration and the capacity to be easily disturbed by external obstacles when compared to female hockey players. Female hockey players had better Self-Efficacy. Overall, results show that hockey players need psychotherapy to manage their performance anxiety, and cognitive behavior therapy to enhance self-efficacy. The study provides a focus point for improving their achievement and excellence.

Keywords: performance anxiety, self-efficacy, hockey players, somatic, worry and concentration disruption

F5   **[34]**

WHERE HAS IT GONE WRONG?" THE VULNERABILITY OF ZULU MAIDENS IN CONTEMPORARY SOUTH AFRICA

Ntuli GT*

University of kwaZulu-Natal, Pietermaritzburg Campus, South Africa

*thandicot@hotmail.com

ABSTRACT

Zulu maidens known as izintombi (virgins) have been a pride of the Zulu nation in South Africa (SA) since pre-colonial times. Colonial rule and imperialism eroded such practices to almost a dormant state. However, in the 1980s as a desperate measure to curb the spread of HIV and AIDS in the battle against the pandemic ubuntombi (virginity) was revitalized. UMkhosi woMhlanga (Reed Dance) was re-introduced at the Zulu Royal residence where these young women annually celebrated their virginity. Research indicates that Zulu maidens increasingly attended this event though to some researchers it attracted severe critique for virginity testing that it encouraged. In the qualitative empirical study conducted in some parts of KwaZulu- Natal, one-on-one interviews and focus group discussions (FGDs) were used as methods for data collection on indigenous understanding of this practice. A postcolonial African feminist theoretical lens was applied, since the group under study were women within the often-patriarchal Zulu cultural context. Results indicated that despite being a pride of the nation, Zulu maidens frequently faced precarity and vulnerability due to the rape threats that are rife in the country. Seeking to find a solution to such threats, the article examines and discusses plausible causal effects of rape threat realities as a response to the question: where has it gone wrong and how can this be addressed? The article concludes that there is a need for a mindset shift in the way in which women are viewed and treated in terms of gender equality countrywide. Once SA women including Zulu maidens are respected for their humanity, their vulnerability and life denying occurrences such as rape will be mitigated.

Keywords: precarity, pride, vulnerability, rape, South Africa, Zulu maidens

G1   **[35]**

MISS USA MEETS FEMINISM: A QUALITATIVE STUDY EXPLORING CONTESTANTS' THOUGHTS ON FEMINISM

Van Steenberghe J*

The University of Maine, United States of America

*julia.van@maine.edu

ABSTRACT

The purpose of this qualitative study was to explore pageant contestants' thoughts on feminism. The overarching research question was, How do women who compete in beauty pageants view feminism in light of their participation? Since there is no known previous research on pageantry and feminism from the point of view of the participants, this study provides new information on a topic that has been overlooked despite the hundreds of commentaries and criticisms by those outside the pageant world. A total of 12 of the 51 state titleholders who had competed in the 2020 Miss USA Competition were interviewed. The focus of the in-depth semi-structured interviews centered on their motivation for participating, pageantry support for feminist ideals, self-identification as a feminist, and experience with anti-feminist critique. The interviews were transcribed and coding categories were developed. Sixteen coding categories emerged from the initial analysis of the interview transcripts and were organized under the topics of focus for the study. Three overarching themes emerged from the secondary analysis of the 16 coding categories and included Pageants are Empowering, Swimsuit is Complicated, and Pageantry Has Evolved. This study revealed that these women had many reasons for entering pageants, the least of which was related to beauty. Most women felt pageantry supported feminist ideals, and personally identified themselves as a feminist, yet had experience being told by outsiders that their participation was anti-feminist and they were not feminists. Implications for the study findings will be discussed, including ways in which pageants might better support feminist ideals.

Keywords: feminism, beauty pageant, qualitative research, Miss USA

G2 [36]

MAINTAINING COLONIAL POWER STRUCTURES THROUGH SOCIAL AUGMENTED REALITY AND BEAUTY FILTERS

De Sutter Summerville E* and de Assis Nunes AC

Oregon State University, United States

*desuttee@oregonstate.edu

ABSTRACT

As social augmented reality (AR) increasingly becomes a way of life and necessary aspect of digital self-expression, discussions emerge over the impact of filters and possible adverse downstream effects on the mental health and emotional well-being of social media users (Lavrence & Cambre, 2020). However, many scholars have neglected to examine how these issues are connected in their service to the ongoing expansion of white supremacy and colonialism. This paper bridges that gap by way of a critical literature review examining how the gendered, racialized, and labor exploitative filters found on social media enact colonial violence that contributes to the maintenance of colonial power structures in the emerging digital landscape.

Teddy Goetz (2021) interviews twenty-eight gender diverse individuals to examine which facial features social media apps and camera technology utilize to classify faces as either "masculine" or "feminine" while forcing all faces and therefore users, into a rigid gender binary. Azeta Hatef (2018) explains that cosmetic surgery is not simply an individual choice, but rather a larger societal response to systems of power that promote and perpetuate eurocentric beauty ideals. The context and design of most beauty filters seem to have been created exclusively for white faces. Subsequently, when those beauty filters are used by people of color, the algorithmic codes produce traditionally European physical characteristics, such as blue eyes or straight hair.

In the pursuit of user monetization, social media companies prioritize engagement, seemingly apathetic to whether or not this engagement produces nefarious consequences. Making the connections between colonial rule and the binary gendering, eurocentric biased, and white supremacy proliferating filters promoted on social media platforms is vital to the future research of the field.

Keywords: social media, decolonial praxis, techno feminism, beauty filters

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G3   **[37]**

NUTRIMOVERE – A CONTRIBUTION OF AN ECOFEMINIST PERSPECTIVE ON DIGITAL ECO-ART IN AN INFORMAL URBAN AGRICULTURE CONTEXT

Carvalho IC [1]* and Sousa RL [2]

[1] *Aberta University, Research Centre in Arts and Communication (CIAC-UAb), Portugal*

[2] *ISCTE - University Institute of Lisbon, DINÂMIA'CET-IUL - Centre for Socioeconomic and Territorial Studies, Portugal*

*isabel.carvalho@uab.pt

ABSTRACT

The global pandemic context of the last two years has conditioned mobility and imposed long isolation and social withdrawal periods. It has increased vulnerability, inequality, and insecurity, particularly for women. This distance has also brought into question culturally and socially established practices directly related to well-being (physical, mental, and social). For example, the urban design of public spaces, the relationship between built and green urban spaces, the need for contact with nature, the importance of food and its environmental impact, as well as the role of the arts, particularly those that can be disseminated and accessed through different media. This proposal presents the Nutrimovere project, an original approach to digital eco-art in the context of urban agriculture. It establishes the correlation between ecofeminism and digital art to formulate digital eco-art within the framework of the principles of deep ecology with a feminist point of view. We argue that such relations strengthen and unify more meaningful symbiotic nature-humanity relations, in which digital eco-art acts as a tool as well as a medium for this purpose by emphasizing what we call nature-based living environments. We address artistic interventions of eco-art and digital art in the context of informal urban agriculture. The case studies presented contribute to a reflection on the role of creativity in an eco-feminine perspective empowered by digital media as strategies to adapt and combat predefined social norms. Through the discussion of the Nutrimovere project, related concepts, and theories, we propose new ways that may contribute to the creation and definition of new approaches, means, and forms of artistic intervention and feminist artivism.

Keywords: artivism, digital eco-art, ecofeminism, deep ecology, informal urban agriculture, nature/digital relation

G4   **[38]**

"BEAUTIFUL, SEXY, CELEBRITY AND HAPPY": PERFECT MOTHER OR INSTAMOM?

Güzel E*

Faculty of Communication, Fenerbahçe University, Turkey

*ebru.guzel@fbu.edu.tr

ABSTRACT

Perfect motherhood entails that mothers, who are responsible for looking after the children and the home, also be successful in their professional and personal lives and look beautiful and fit. Another quality added to being a perfect mother in the last few years is the celebrification[1] of motherhood, which can clearly be seen on Instagram. In this study, which analyzes the perfect motherhood myth through "Instamoms", an attempt has been made to show how Instamoms are perceived by mothers and mothers-to-be. By adopting the digital ethnography method, 30 Instamom accounts in Turkey with between 135 thousand and 3.5 million followers were observed for a year via passive participant observation. Simultaneously, semi-structured interviews with 6 Instamoms, who accepted to interview, and 12 mothers and mothers-to-be were conducted. At the conclusion of the study, it was discovered that Instamoms were perceived in two different ways: "knowledge" and "beauty". Furthermore, it was revealed that both groups were part of the celebrification, and branding process and that those that shared knowledge based on experience were considered sincere and had a bigger impression on followers. However, it was also discovered that when sharing, they also made sure they looked their best. Moreover, the fact that in all Instamom accounts children are used prominently in order to increase interaction, points to the issue of the "commercialization of childhood".

Keywords: Instamom, perfect momism, beauty, celebrification, children

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[1] Celebrification, "comprises the process by which ordinary people or public figures are transformed into celebrities—e.g., film stars, academostars, celebrity politicians or so-called socialites like Paris Hilton". Driessens, O. (2013). The Celebritization of Society and Culture: Understanding the Structural Dynamics of Celebrity Culture. *International Journal of Cultural Studies,* 16 (6), pp. 641-657. https://doi.org/10.1177/1367877912459140.

G5   **[39]**

ON THE FEMALE NUDE, SEXUAL BODILY SERVICES, AND WOMEN'S OBJECTIFICATION: A CASE STUDY ON ARAKI'S SEXUALLY EXPLICIT PHOTOGRAPHS

Labong JAM*

University of the Philippines, Diliman, Philippines

*jlabong@up.edu.ph

ABSTRACT

The thin line between art and politics concerning women's objectification is one of the most apparent problems in the representation of the female body in sex markets and creative spaces. This paper aims to explore and provide a philosophical analysis on women's objectification and the male construction of female sexuality and femininity apparent in Nobuyoshi Araki's controversial and sexually explicit photographs. To attain this, I derive from the ethical theory of Kant and his views on the "beautiful" embodied by women, and the moral problem presented by Nussbaum on the legalization of bodily services. I employ the carceral-neoliberalism approach through the method of philosophical analysis to problematize the treatment of women's bodies under the sheets of high-value art, policy-making, and commodification. The curatorial and commentary of Araki's photographs as case studies aim to juxtapose the ethical theories and the underlying problems on female sexuality. Therefore, the peculiarities in Araki's works—presented as the female nude—are addressed and problematized. The discussions are divided in the following: (1) Kantian notions on the female, (2) Nussbaum's theory on bodily services, (3) Carceral-neoliberalism approach to feminism, and (4) the case study on Araki's sexually explicit photographs. The results of the discussion show that the portrayal of women in Araki's photographs establishes the link between the female's body and her sexuality. Assertions of objectification and personification are byproducts of the male gaze as well as a patriarchal indoctrination and colonization of women and their bodies. Repercussions of neoliberalism are also reflected in the marketization of women. I finally conclude that the necessity of continuously framing the problems in women's sexuality should be recognized so stigmatization against women may be eradicated.

Keywords: Kant, objectification, bodily services, Araki, explicit photograph, female nude

G6   **[40]**

NEGOTIATING THE COST OF SHAME: A FEMINIST STUDY OF RIJULA DAS' *"A DEATH IN SHONAGACHHI"*

Bhatnagar S*

IIS University, Jaipur, India

shubhangibhatnagar2209@gmail.com

ABSTRACT

A well-calibrated debut by Rijula Das, *"A Death in Shonagachhi",* is a painstakingly researched account of one the largest red-light districts in South-Asia, Shonagachhi. The author traces the grim and atrocious reality of dark alleys of Kolkata's most notorious district. Subverting the genres of murder-mystery and romance, the novel explores lives of Lalee, a prostitute, and Tilu Shau, an author of erotic novellas, who has madly fallen in love with a fallen woman. The novel begins with the discovery of a gruesome murder of a prostitute, Mohamaya. As the plot thickens, the novel immerses itself in the precarity of already precarious lives, rather than the circumstances of the murder. It divulges the under belly of a rotten justice system, and a patriarchy that preys on the weakest of women. The narrative does not employ the usual romantic trope of a saviour. It rather portrays the sex-workers as saviours, who absolve a society embroiled in evil of its shame. The novel questions the systemic structures of power that brutally exploit, yet punishes sex-workers. It reveals the hypocrisy of a patriarchal society that is only emboldened by the horrific indifference of law. A feminist study of the novel will help us understand how the true cost of shame is gendered.

Keywords: prostitution, red-light area, shame, feminist perspective, patriarchy

H1   **[41]**

ROLES OF FATHERS, AN INTROSPECTION TOWARDS INVOLVED AND INCLUSIVE PREGNANCY, PARENTING AND BEYOND

Moumita BR*

Dept. of Nursing, AliahUniversity, Kolkata, India

Moumita_bishnu@yahoo.co.in

ABSTRACT

Reproduction is a fundamental characteristic of living beings and thus justifies why motherhood is so central and vital for women, from a societal perspective. For many women, to be able to conceive and give birth plays an important role in self-identity, unavailable to most men. This paper addresses issues of pregnancy care including good nutrition, rest and access to health care facilities as well as partner attachment. Concerns such as domestic violence, antenatal anxiety, postnatal depression, and the role of fathers are crucial to address for prenatal attachment and overall satisfaction of the pregnancy experience. In spite of the importance of involving fathers in nurturing, caring and care giving, many men feel marginalized and excluded in maternal and child health services. Studies on men's experiences of their partner's pregnancy revealed feelings of insufficiency, inadequacy, anxiety and insecurity especially among first time fathers. The paper argues that to achieve a gender equal world we must promote the role of men in caregiving during pregnancy and to connect to the unborn baby, early new born care, and subsequent child rearing.

Keywords: fatherhood, involved pregnancy care, maternal care, gender roles, involved parenting

H2   **[42]**

MARTIAL ART FEMALE ACTION CHARACTERS IN CONTEMPORARY VIETNAMESE CINEMA: MASCULINE TRANSFORMATION AND GENDER RENOVATION

Bui QL*

RMIT University, Vietnam

*liem.buiquoc@rmit.edu.vn

ABSTRACT

This research discusses masculine transformation and gender renovation in contemporary Vietnamese cinema with the vivid depictions of female characters playing martial arts along the men and even transforming their masculinity. However, there is limited research about examining female characters in Vietnamese action films to find how genders are renovated and transformed.

Using gender stereotype study, female masculinity and content analysis, this qualitative research analyzed four films: *The Rebel* (Charlie Nguyen, 2007), *Clash* (Le Thanh Son, 2009), *Rise* (Ngo Quoc Cuong, 2014), and *Furie* (Le Van Kiet, 2019), to identify (1) how women re-represent their image in films, (2) how female action characters are portrayed in Vietnamese cinema, and (3) with this re-representation, how they transform the masculinity with their active woman stereotype. The researcher has screened the movie from the beginning to end and transcribed every scene with the image of all female characters in terms of dialogues, costumes, interaction with other characters and their influences on male characters.

Findings show that audiences get used to watching female characters in passive images and expect them to change to more masculine roles. First, women are depicted in a more consistent pattern of female characters at the age of twenties and thirties and do the occupations dominated by men. Second, they are viewed as a hero, a warrior, a fighter or a leader who manages others including men to save the country, win a business, or overcome dangerous obstacles. Third, they deal with issues and gain power to control over men, which has never happened before in Vietnam's cinema.

The pursuit of representing martial arts action women in films have been increasing in recent years. Both masculine and feminine traits are portrayed for the female action characters but femininity reduces while masculinity increases in physical appearance and martial arts. Limited in four films, the research is expected to analyze more martial arts action films in the future to have clearer pictures of women image in the new era and action genre in Vietnamese film industry.

Keywords: female action characters, masculinity transformation, women representation, martial arts action genre

H3   **[44]**

THE SILENCING, VILIFICATION AND DISCREDITING OF GIRLS WHO CHALLENGE THE ANDROCENTRIC SOCIAL AND ECONOMIC ORDER

Cameron L*

La Trobe University, Australia

*Lindy.Cameron@latrobe.edu.au

ABSTRACT

Young female activists Gretta Thunberg, Emma Gonzalez and Malala Yousafzai, are at the forefront of global fights for climate change, gun control and girls' educational rights. While each has received accolades and commendation, they also contend with pervasive backlash and insidious attacks questioning their legitimacy. This paper draws from my PhD research, using feminist discourse analysis to thematically code Facebook comments on news content relating to these activists. A key objective of this project is to identify and account for acts of semiotic violence used to undermine the transformative visions of young female changemakers. Prevalent themes performing such ideological work include describing each of these girls as drama queens, attention seekers, puppets without agency, mouthy brats who need to be put in their place and discrediting their contributions as nothing but talk. Another key finding indicates that sanctions are more vicious when girls challenge the androcentric social and economic order. Yousufzai was shot for challenging male rulership in Pakistan, and criticism of her is frequent among commentators from this region. Conversely, it is more common for Western sources to conceptualise her as a hero. Thunberg wants to dismantle industrial systems, which are entwined with masculine identity. And Gonzalez takes on American gun culture, an issue pervasively bound up with hegemonic masculinity and nationalism. By highlighting the resistance to girls' socio-political contributions and the context in which this takes place, this paper will discuss how girls who challenge the status quo are silenced, vilified, and discredited and the ways in which they fight back.

Keywords: activism, girls, backlash, silencing, male dominance

H4   **[43]**

DIGITAL COERCIVE CONTROL: A MALE PERSPECTIVE

Kennedy MC*

Nottingham Trent University, UK

*Morag.Kennedy@ntu.ac.uk

ABSTRACT

Digital coercive control is a relatively new phenomenon with much of the research being carried out with female victims. As such, the voices of male victims are completely neglected from this field of enquiry. The evolution of coercive control in this amorphous digital era highlights the importance of my research. This presentation will illuminate the experiences of male victims by considering the abuse of power and control through digital means at a micro level. By considering a case of female-perpetrated intimate partner homicide, this presentation (based on a book chapter) will discuss the notion that in-person abuse has now become spaceless with the introduction of new and emerging technologies. It will draw on a feminist methodological approach raising questions concerning how digital coercive control is perpetrated against male victims and the impact on those victims from the perspective of the victims' family.

Keywords: intimate partner homicide, co-victims, male victims

J1   **[45]**

CAREGIVERS OF PALLIATIVE CARE PATIENTS UNDER THE AROGYAKERALAM PROJECT IN WAYANAD DISTRICT, KERALA

Jose F*

Rekhi Centre of Excellence for the Science of Happiness, Indian Institute of Technology Kharagpur, India

*florencejose95@gmail.com

ABSTRACT

Palliative care is primarily holistic care given to patients and their families. The caregiver plays a significant role in the patient's health and wellbeing. The objectives of this research are to study the perception of the caregivers on the functioning of the Arogykeralam palliative care project and to understand the challenges faced by caregivers of palliative care patients. This study is descriptive and analytical. The researcher used the multi-stage random sampling methodology to conduct the study. A structured interview schedule was used to obtain data from 54 primary caregivers of palliative care patients who were randomly and proportionately selected from the selected two Gram panchayats in the Wayanad district of Kerala. Exploratory data analytical techniques like tables, figures and descriptive statistical methods were used. The findings of the study revealed that a significant portion of the respondents is very satisfied with the home care services. They receive education and training on various aspects of caregiving. Structural problems such as unavailability of medicines and deficiency in the supply of equipment to the patients who require these are present. It is also identified that the respondents require counselling services and vocational training. The study revealed that caregivers undergo various physical, psychological and social problems. The majority of caregivers are females (91 per cent). The most common health concerns among caregivers are fatigue and sleep-related problems. About 70 per cent of the respondents suffer from some illness which includes body pain, back pain, chest pain, hypertension, diabetes, migraine, and hearing impairment. Conflict about care in the family, lack of support for the caregiver, balancing needs of healthy and sick family members, behavioural issues among the family members/care receiver, interpersonal conflicts, financial difficulty are some of the challenges faced by the caregivers. The caregivers experience many difficulties which are linked to lack of support, financial problems, personal health concerns, emotional challenges, patient care issues and social instability. There are several societal and cultural demands on women to adopt the role of a family caregiver. A few recommendations for the Government, the staff of the Arogyakeralam project and the caregivers are put forth by the researcher which pertains to enhancing the overall wellbeing of the caregivers through better functioning of the project.

Keywords: caregiver, palliative care, public health model, gender, caregiving

J2   **[46]**

IS ANOREXIA NERVOSA INCREASING IN SRI LANKA?

Solomons TH*

Department of Clinical Sciences, Faculty of Medicine, General Sir John Kotelawala Defence University (KDU), Sri Lanka

*thsolomons@gmail.com/ thsolomons@kdu.ac.lk

ABSTRACT

Anorexia nervosa is characterized by abnormally low body weight, which is 15% or more below the expected according to the Body Mass Index (BMI). Among Other symptoms are disturbed body image, fear of gaining weight, amenorrhea in women and loss of sexual interest. Anorexia is often comorbid with other mental illnesses. Adolescents who are at a developmental age sensitive to their body shape and appearance are at increased risk of developing the disorder. Among the Psychological risk factors to developing anorexia are perfectionistic personality traits or perfectionism in the caregivers, existing body shape standards in the society, low self-esteem, authoritarian and permissive parenting styles, high achievement in school and achievement striving are often discussed. While there were no standard epidemiological studies, until recent times the presentation of Anorexia was low in clinical settings. The author has observed a recent increase of presentation of the disorder in private healthcare sector. The author kept a special record of presentations for learning and clinical purposes. As psychotherapy is provided via weekly sessions, the author recorded the number of cases of anorexia nervosa each week. In 2013, there were zero cases. During 2013 – 2014 there was one case per week, while 2015-2017 there were approximately 2 cases per week and from 2017 to the present period there are approximately 3 cases per week. All the presentations during this period were adolescent, female patients. The majority of these presentations were from high socioeconomic backgrounds, probably due to this social stratum being over-represented in the private healthcare sector. The majority of these individuals had high academic achievement and had been exposed to more Western body standard concepts. While there were cases from both local and international schools, the main characteristic observed in students from local schools was that they were striving hard for academic achievement, whereas the main characteristic observed in the students from international schools were that they were striving towards maintaining perfect body standards provided by the Western world. It is proposed that the epidemiologists in Sri Lanka conduct systematic research in this to arrive any conclusive evidence.

Keywords: Anorexia- Nervosa, body- shape, females

J3   **[47]**

IN SEARCH OF AN INSTITUTIONAL HOME: EXPERIENCES OF COMMUNITY HEALTH WORKERS DURING COVID 19 IN SOUTH AFRICA

Wonci S*

Department of Sociology and Anthropology, Nelson Mandela University, Summerstrand,

Gqeberha, South Africa

*Sivuyisiwe.Wonci@mandela.ac.za

ABSTRACT

When COVID 19 hit South Africa in March 2020, it is estimated that 28,000 Community Health Workers were deployed across South Africa. The role of CHWs was to implement a nation-wide community-based screening and testing to curb the spread of COVID 19. CHWs conducted door-to-door screening people for possible COVID 19 symptoms. Once a family or an individual was suspected to have or reported signs COVID 19, CHWs referred them health facilities. Community members reached out to CHWs in situations where a person suffered from severe COVID 19 complications in the middle of the night. However, +-50 CHWs in South Africa contracted COVID 19 in the line of duty and shortly succumbed to it severe complications. Tasked with the responsibility of screening and testing COVID 19 in communities, CHWs did not have adequate Personal Protective Equipment (PPE) such as masks, sanitizers and Bp machines CHWs were contracted on a month-to-month basis with a stipend of R3500. At times, this low stipend was not paid on time, and this led to some of the CHWs resigning from work, losing work morale and being frustrated. The objective of this paper is to reflect on the long journey of CHWs searching for an institutional home in South Africa. The paper locates the exploitation and precarity of the humanity of CHWs, who are predominantly Black women, within unpaid community health care which is reflective of the brutal colonialism and apartheid past and the current unequal failing health care system in South Africa. It provides policy recommendations on what a safe, restorative and protective 'institutional home' should look like for CHWs as they embark on the delivery of Primary Health Care in our communities.

Keywords: community health workers, COVID 19, primary health care, South Africa

J4 **[48]**

SHOBHAA DE'S *LOCKDOWN LIAISONS*—AN APPRAISAL OF FRACTURED RELATIONSHIPS DURING THE PANDEMIC

Tamali N*

Gushkara College(affiliated to the University of Burdwan), India

*tamalineogi13@gmail.com

ABSTRACT

What happened during previous outbreaks, resurfaced in the case of COVID 19 pandemic -- surge in violence against women and intimate partners. Lockdown forced people into claustrophobic arrangements and triggered off "conditions for abuse," thus causing a "pandemic within a pandemic." Lockdown, unemployment, uncertainties, withdrawal of all stress relieving mechanisms in society, economic stressors and psychological stressors (sense of entrapment, ennui, boredom, monotony giving way to conflicts of opinions and arguments), developed into causes of gender based violence, the most neglected health crisis of COVID 19 pandemic. The present paper has twofold objectives. First, to train lenses on strained man-woman relations as reflected in Shobhaa De's *Lockdown Liaisons* (2020), and then to analyse how lockdown and its psychological consequences have played the role of catalyst for stress, leading to strained man-woman relationship in India. The author intends to capture the changing social scenario as "woman articulates the man-woman decisions in which so far she had little courage or chance to do so"(De, Shobhaa. (2020, June, 24). *Lockdown Liaisons:* Shobhaa De in Conversation with Anindita De. Retrieved from https://youtu.be/4CmAotoxBWw).

Keywords: lockdown, health crisis, women, relationship, change

J5   **[49]**

HEALTH RELATED QUALITY OF LIFE AND PERCIEVED SOCIAL SUPPORT AMONG WOMEN LIVING WITH HIV/AIDS: A STUDY AMONG MIZO

Lalnunpuii C* and Zoengpari

Mizoram University, Mizoram,India

*c.lalnunpuii14@gmail.com

ABSTRACT

Identifying the level of health-related quality of life (HRQoL) and its influencing factors in women living with HIV/AIDS (PLWHA) is extremely important as this disease has been ravaging many nations and many women have been becoming the victim of this disease. The place which is being used to conduct this study is one of the north-eastern states of India. According to Unique Identification Aadhar India, Mizoram's population in 2021 is estimated to be 1.27 million (12.7 Lakhs) and it is the second smallest state in India. But Mizoram stands highest in adult HIV/AIDS prevalent rate at sub-national level. The study therefore may help infected women to identify themselves and persons working in this field may be able to gain knowledge from this study about the level of contributing factors this social support can have on these infected persons' quality of life. This study is an attempt to obtain the level of HRQoL and its correlation with perceived social support among women living with HIV/AIDS. Purposive random sampling procedure is being used for the present study and 100 Women Living with HIV/AIDS and 100 Women non- Infected Individuals who are young adults between the ages of 20 to 40 from Aizawl district (capital of Mizoram) are selected to serve as subjects for the study. The result shows significant difference between People Living with HIV/AIDS (PLWHA) and non-PLWHA on Health-Related Quality of Life (p<.01) and positive correlation between Health-Related Quality of Life and Perceived Social Support (p<.01) is obtained.

Keywords: health-related quality of life, perceived social support, people living with HIV/AIDS

J6   **[50]**

PERIODS DURING THE PANDEMIC; UNDERSTANDING EXISTING MITIGATION MEASURES IN THE FIGHT AGAINST MENSTRUAL POVERTY IN ZAMBIA

Ngongola-Reinke CJ* and Sindila, N

Mulungushi University / Institute, Zambia

*christabel.ngongola@gmail.com

ABSTRACT

Menstrual poverty or period poverty refers to the lack of access to the much needed hygiene products during monthly periods as well as being able to access adequate places to use them which includes basic sanitation services and receiving information about menstruation (Rossouw and Ross 2021). Menstrual poverty has become an increased poverty in the developing world with the onset of the covid-19 pandemic. It has become more and more apparent that the pandemic has widened the income inequality. This paper wishes to address this widening inequality gap, by way of looking at the current mitigation measures in terms of effectiveness, sustainability and socio-economic impact during this time. In 2017 the World Bank estimated that 64% of Zambia's population lives on less than USD 1.90 per day, indicating an inability for most of the population to access basic necessities. The Living Conditions Monitoring Survey Report (2015) further revealed a reduction in gross class attendance of grades 10-12 from 74.1% in 2010 to 51.2% in 2015, owing partly to female learners not being able to access water and sanitation facilities to enable them stay clean whilst in school during their menses. Subsequently, the Zambian government recently announced their commitment to provide free sanitary towels for school going girls. Commendable as this may be, the question still remains as to whether this only positively responds to the urban population and not the rural and worst affected of the lot. A survey design will include a comparison of sample collected between the urban and rural school-going and adolescent age population of Central Province, Zambia to assess the impact of the government move to provide free sanitary towels. It will be of interest to assess other measures the Civil Society Organisations(CSOs) and Not-for-profit Organisations (NPOs) are engaging in and their role in this vicious fight against menstrual poverty.

Keywords: menstrual poverty, school-going girls, Covid-19 pandemic

K1 [51]

CALL OF NURTURE: A 3- CHANNEL PUBLIC VIDEO INSTALLATION ON PUBLIC BREASTFEEDING AS A GENDERED TRANSGRESSIVE ACT AND MATERNAL PRACTICE

Maestro MRA*

University of the Philippines Diliman, Philippines

*melaguilarmaestro@gmail.com

ABSTRACT

"Call of Nurture" is a public video installation that contextualizes public breastfeeding as a gendered transgressive act and maternal practice. It locates gender (maternal) performativity in public female toilets, as a site of repression, oppression, and 'cultural repository' (Gershenson & Penner, Ladies, and Gents: Public Toilets and Gender 2009). Narrative research is performed to address the collective experiences of breastfeeding mothers in the Philippines via grassroots breastfeeding organizations and interviews of mothers coming from different social classes and sectors in Philippine society. An in-depth document review of recent studies on women and representation (in art and media), and gender performativity serve as theoretical grounding. The pressures of the status quo on women to keep public breastfeeding "discreet" translate to anxiety and panic due to the recognition of the Male Gaze and a "panoptic entity" that could take in contemporary forms such as social media. A deconstructed 3- channel video triptych shown in LED monitors is installed within the exhibit space and played in a loop. The loop is divided into three (3) kinds of Gaze: 1) The Female Gaze; 2) The Panoptic Gaze; 3) The Male Gaze. Surveillance cameras are installed within the vicinity to include spectators as participants. Private spaces in public spheres, even those that are assigned as 'female spheres' are hinged on the male-oriented public gaze. It translates public breastfeeding as a gendered act that represses and oppresses the maternal while eliciting the viewers' voyeuristic fantasies. As a groundbreaking form of protest media art provides an accessible avenue for the general public to discuss, interact, participate, immerse and discourse on the often-neglected narratives of women struggling with public prejudice and harassment vis-a-vis maternal identity.

Keywords: public breastfeeding, male gaze, maternal performativity, panopticon, scopophilia

K2   **[52]**

EMPOWERING SAUDI WOMEN THROUGH OPEN LEARNING

Ara R*

Centre for Women Studies and Research, University of Kashmir, Srinagar, J&K, India

*roshanara66@gmail.com

ABSTRACT

Studies have revealed that education is the most potent instrument for the empowerment of women, and the Open and Distance Learning (ODL) system, in particular, has emerged as a tool with immense potential for creating widespread access to knowledge for women. The ICT enabled ODL system allows women to overcome the barriers of time, space and socio-economic constraints and bring a variety of learning resources to meet their educational needs.

Saudi Arabia ranks 4th lowest in terms of political and economic empowerment of women and 5th lowest in terms of women's labour force participation. Saudi women are still the most under-utilized resource for the Saudi economy. Women constitute a vast reservoir of human resources for Saudi Arabia, which can be turned into a valuable asset, through effective open learning interventions. A comprehensive, modern and open educational system is fundamental to the empowerment and prosperity of Saudi women who have limited access to formal education and training because of their obedience to Islamic practices. They can still have access to quality education through the ODL system which has the potential to educate and train them while preserving the Islamic identity.

The present paper is based on an exploratory study conducted at Arab Open University (AOU) in Saudi Arabia on a representative sample of Saudi ODL students. The study examines the place of ODL system in Saudi Arabia, its role as a tool for women's empowerment, and various forms of ODL media to suit the conditions of women in Saudi Arabia. Results of the study can provide Saudi planners, practitioners, policymakers and academicians with useful insights into integrating women into the economy in order to reap the benefits of investment in educating and empowering them; upholding deeply rooted social, cultural and ethical values of the Arab-Islamic heritage.

Saudi Women can pursue their education and developmental aspirations through ODL system while maintaining obedience and adherence to Islamic practices and religious belief system existing in Saudi Arabia comprising, among others, of Islamic traditions, *Pardha* system, marriage system, social mobility, gender segregation and distance from male teachers.

Keywords: Women Empowerment, Gender Equality, Islamic Traditions, ODL, Saudi Arabia,

K3   **[53]**

RESEARCHING AN ICT FEASIBILITY STUDY TO EMPOWER ETHNIC MINORITY CRAFTSWOMEN TO TRANSIT HERITAGE UNDER DIGITAL TECHNOLOGY DISRUPTION AND SUSTAINABLE DEVELOPMENT GOALS (SDGS): "LEAVE NO ONE BEHIND"

Intaratat K*

Sukhothai Thammathirat Open University, School of Communication Arts, Thailand

*kamolratchim@gmail.com

ABSTRACT

This research of an "ICT Feasibility Study to Empower Ethnic Minority Craftswomen to Transit Heritage Under Digital Technology Disruption and SDG's : "Leave No One Behind" is a qualitative research project employing e-interviews, Focus Group Discussion, and observation among 15 key informants of crafts women from 3 ethnic tribes: Karen, Akha, and Hmong; and stakeholders. Objectives are to study 1) context of the ethnic crafts-women; 2) challenges and needs in terms of crafts, ICT and entrepreneurship skills; and 3) ICT and entrepreneurship skills among stakeholders to support the ethnic crafts-women's income generation and entrepreneurship base about their real needs and voices.

Findings found 1) demographic context of the 3 ethnic crafts women have similar problems in using ICT as follow; 1) their misperceptions about ICT's difficulty and can use only among the skilled people especially in e-commerce. They don't have any knowledge and skills to manage their own e-shops especially their confidence in e-financial management, e- orders, etc.; 2) how to use ICT for PR, and no confidence to do any PR by themselves; 3) challenges and needs found that the young generation do not see the importance of their heritage because of very small income compared to other works. Three main consensus issues how ICT can help sustaining their crafts as well as uplifting their income generation and quality of life are : (1) documenting all crafts heritage; (2) heritage's transmission with ICT in the hands of all new generations whom mostly have ICT especially smart phones, and (3) more e-marketing for more heritage accessibility.

Keywords: ICT, ethnic group, crafts women, digital technology disruption, SDG

K4   **[54]**

WHOSE 'BODY' IS IT ANYWAY: WOMEN, CINEMA AND NATIONALISM DISCOURSE IN INDIA

Ray N*

Department of Political Science, Kamala Nehru College, University of Delhi, India

*hope.nupur@gmil.com/nray@knc.du.ac.in

ABSTRACT

The academic scholarship on nationalism is informed by Benedict Anderson's foundational work on nations as 'imagined communities'. However, as argued by Anne McClintock, nationalism as a neutral or a progressive force based on reason not just conforms to the hierarchies between imperial and post-colonial nations but also established implicit gendered hierarchies embedded in most nationalisms. There is a huge canvas that ranges from the world of literature and historical studies to visual spectacle and popular culture that have constructed, carried, reconfigured, determined and reinforced gendered hierarchies. Indian Cinema for long, has been an integral part of the socio-cultural lives of people in India with its reach extending to other parts of the world. Ashis Nandy has argued that popular films form an important site wherein the ideas of the nation, global and local are culturally renegotiated and Indian movies provide a rich terrain for these renegotiations at multiple levels. In the background of the above observations, the paper argues that an 'imagined' idea of womanhood and masculinity based on control/disciplining of women's bodies, in popular mainstream Hindi movies has contributed to construction of a hegemonic masculinist idea of nationhood. This vision, the paper argues, is narrow, reductionist and exclusive in nature. Further these projections perpetuated a mythical homogeneous category of women which continue to exclude and marginalise women who stand outside this ideal image. Drawing upon the works of Laura Mulvey's critical lens of the 'male gaze', the methodology is a discourse analysis of some recent select Hindi films. The paper also includes insights that view the female 'body' as a site of resistance, agency and expression that continues to push the boundaries of this hegemonic masculinist construction of nationalism, towards an inclusive, feminist and compassionate nationalist visions.

Keywords: nationalism, cinema, women, body, sexuality, India

K5   **[55]**

TOWARDS GENDER EQUALITY IN HIGHER EDUCATION INSTITUTES IN HUNGARY

Abusalha SB*

Budapest University of Technology & Economics, Hungary

*Sirin.abusalha@edu.bme.hu

ABSTRACT

Women's participation in higher positions in education, particularly in higher education, is a critical issue. Governments all across the world are working toward improving gender equality in education, as well as other aspects of the issue such as economics, social issues, and work. In this research I examine how developments in higher education (HE) and women's lives in Hungary have aided equitable representation of men and women in higher education during the last 20 years. The study relied on qualitative methods, such as interviews and field notes to the major four universities in Hungary. The researcher also had access to the universities' annual reports to generate statistics that justify the change. The study explored the universities' backgrounds and experiences toward achieving gender equality, challenges encountered, and lessons learnt. The interviews revealed some of the challenges that the participants have faced in relation to equal pay, promotion and research opportunities. Participants were provided an avenue to voice their concerns about gender inequality and provide tactics and strategies that may be beneficial in resolving gender inequality in the workplace as a result of this study.

Keywords: gender equality, gender balance in management, family-friendly working, practices, job security, workplace

K6   **[56]**

THE FEMININE MELANCHOLY IN 'MY NAME IS ASHER LEV'

Aiswaria PR* and Spoorthi B

National Institute of Technology, India

aiswariapr@student.nitw.ac.in

ABSTRACT

'My name is Asher Lev' by Chaim Potok; a Jewish-American writer, is the focus of this study of the politics of representation of a woman belonging to a marginal population. Potok offers a detailed cultural and daily life experience of the characters including issues of identity crisis, transnational community, refugee politics, and representation of the marginalized. The paper analyzes these themes and the possibility of reading this Künstlerroman (in German: "artist's novel"—addressing youth and development of an individual who becomes—or is on the threshold of becoming—a painter, musician, or poet) as a critique of melancholy. The psyche of the protagonist's mother's eternal mourning is not much explored in academic research. This paper examines the eternal mourning of the mother using the theoretical frameworks informed by Julia Kristeva, Sigmund Freud, Judith Butler, and Adorno's aesthetic theory. It also looks at the contradictory conceptions of melancholy and depression studies by Jenifer Radden. The study gives scope to understanding the trauma and melancholy that women face, predominant even today. The social circumstances and the individual subject formation studied from the psycho-social concept of melancholia describes the society through a literary study adding to knowledge of the psychoanalytical interpretation of the representation of the female psyche.

Keywords: Melancholy, psychoanalysis, women studies, cultural studies

K7   **[57]**

HER BODY = HIS FOOD: STUDYING THE FOOD METAPHORS FOR WOMEN IN TAMIL CINE CULTURE

Vaishali VS*

Department of English, School of Social Sciences and Languages, VIT, Vellore, India

*venkatshrivaishali@gmail.com

ABSTRACT

Tamil cinema, for decades, has consciously prescribed qualities for who a woman is, how a woman should be and what makes her good or evil in society. Apart from the positionality of the camera, characterization and dialogue, a space in cinema that plays a predominant role in the identity of women is its musical album. In the Indian cinematic context, women lead roles are centered around romance; thus, the analyzing role of the songs they sing and their lyrics in portraying women is crucial. One popular and common metaphor found in the Tamil cinema lyrics is comparing women to food. Here, these metaphors support the narrative of women as physical bodies/objects which are meant to be consumed by men for sexual gratification. The present study problematizes the metaphor of food to describe women used in Tamil cinematic songs through critical metaphor analysis. The study further breaks down the problematic metaphorical contexts of 'women as food' in Tamil cinematic lyrics into *women as vegetables*, *women as meat*, *women as snacks*, and *women as feasts* to analyze the meaning-making process of these metaphors in association with the positionality of the songs and their lyrical contexts.

Keywords: film music, metaphor, Kollywood, women as food

K8   **[58]**

CHARACTERIZATION OF WOMEN AND THEMES IN THE SELECT WORKS OF SUDHA MURTY: A BRIEF STUDY

Prathibha K* and Sridhar M

Department of English, Anurag University, Ghatkesar, Hyderabad, Telangana, India

*pratibhakamtam@gmail.com

ABSTRACT

Sudha Murty's writings demonstrate a noticeable change from the other feminine writings. She is one of the pioneer Indian women writers. The author stands as a role model and inspires young women in the society. As this is a literature study, descriptive and analytical method has been employed to understand the works of the author. This paper elucidates the themes and characters with special reference to women. This paper also aims at how the ethical and moral values are inculcated through some of her works. The budding women try to create their own identity in this male dominated society. Being the Chairperson of an Organization, she manifests women are strong and can make the impossible possible. Her passion to empower girls and women can be witnessed through female characters in her writings. The author elicits the skills and leadership qualities of women even though most of them are illiterate and homemakers in the rural areas, managing their home. Besides fulfilling the needs of the family members, they propose solutions for the unembellished problems in existing circumstances. "Today's children are tomorrow's citizens." Children enact elders and unknowingly get along with others and enjoy the life. So, if they are guided in a proper manner, they may develop good habits and moral values like loyalty, humanity, generosity and empathy. The paper enables one to differentiate the difference between human being and being human. One can learn life skills which are essential and also to be practiced a lot in order to build our personality.

Keywords: Sudha Murty, themes, women, education, identity, morals

L1   **[59]**

NAVIGATING SOCIETY THROUGH THE BODY OF THE FALLEN WOMEN IN SELECT STORIES OF SAADAT HASSAN MANTO

Basu R*

Dr. H.S Gour Vishwavidyalaya (Central University of Sagar) Sagar, Madhya Pradesh, India

*riabasu.bhu@gmail.com

ABSTRACT

Saadat Hassan Manto's treatment of society and its inhabitants have created a distinct space for him in the socio-literary environment of Indian literature. Materializing his enterprise, Manto's female characters stand out and speak vociferously about the sadomasochist society. The prostitution industry-through the eyes of Manto displays the dark underbelly of the developing city thus painting the manifestation of a commodified human existence. This paper discusses the stories '*Boo', 'Haatak', 'Kaali Salwar'and 'Dus Rupaiyaa'* to examine the ever-growing malaise of sexual slavery and the passive society amidst which it is harbored. Poverty and destitution in Manto's world draw a parallel to contemporary India thus making it all the more important for us to internalize him and his iconoclastic ideas. The tattered society in his writing symbolizes the diseased social order that creates prostitution. The women who are subjected to this inhuman torture are reduced to live on the remains of the society. The stories of Manto remind us that they are not regionalist cases of sexual slaves but instead point to the incessant sexual oppression that Indian women face everywhere in India. This paper draws extensively from the above-mentioned works to paint a picture of the degenerate world that is symptomatic of contemporary India.

Keywords: Sadomasochism, underbelly, animosity, sexual oppression

L2   **[60]**

AMOROUS ANGER: FEMALE 'FRENEMIES' IN POSTCOLONIAL BENGALI FICTION

Dasgupta S*

University of Chicago, United States

supurnadg@gmail.com/sdasgupta@uchicago.edu

ABSTRACT

This paper investigates the representation of female friendship in postcolonial Bengali fiction. Friendship, in modern South Asian fiction, is often used as a site to complicate and examine creases in the contemporary social fabric. Any friendship between more than two people is often represented as a microcosm for their context, wherein the complex group dynamic plays out the complexity of their society. In modern Bengali fiction, this friend-group is frequently quite masculinist, perhaps reflecting the ease with which men from different sections of the society could befriend each other. By contrast, one can infer how restrictive the lives of women were, and most female friendships (mostly between two women) were shown to overlap with familial networks. In this paper, I examine a novel that stands out in its representation of a friend's group which is entirely female, and through which the author poses questions about society, desire, and anger.

Using feminist psychoanalytic theory about same-sex friendships and Lauren Berlant's radical understanding of deferred desires, I read Kabita Sinha's 1960s novel Four Angry Young Women as a story about female friends-enemies ('frenemies), whose individual narratives of desire and psycho-social aspirations are repeatedly thwarted by their circumstances. We encounter these angry young women whose anger and desire blend into a seething all-encompassing affect. I argue that the female frenemy is a key figure in writing a gendered history of postcolonial South Asia, when women gained greater access to public spaces and aspired for further sexual freedom, much to the chagrin of social conservatives. Through my analysis of the novel, I propose that the 1960s was a cultural watershed moment in South Asian feminist fiction, as it foregrounded intersectionality and queer desires like never before.

Keywords: postcolonial fiction, intersectionality, South Asia, anger, desire, queer

L3   **[61]**

APPROPRIATING FEMINIST VOICE WHILE TRANSLATING: UNPUBLISHED BUT VISIBLE PROJECT

Al-Awawdeh N*

Yarmouk University, Jordan

n.awawdeh@yu.edu.jo

ABSTRACT

Translating a text and making it comprehensive for others is an essential job, but when a woman translator transfers a text and intentionally stresses the female voice, the act becomes gender significant distinction. The feminist translation approaches practiced in Quebec during the 1980s and 1990s worked to shed light on how translation can transfer and foreground the feminist voice and ideology. The study aims to understand the 'feminist' translation strategies used by translators in producing her works. It also aims to study the feminist movement in the Arab world. This paper adopts Skopos's theory to justify using specific strategies in their translation and explain why translators' identities are becoming more visible. The databases from ProQuest, Taylor and Francis, EBSCO, and Google Scholar, were used to explore research articles and books published between 1980 and 2021 for the western feminist studies and between 2000 and 2021 for the easter (Arab) feminist studies. The systematic analysis methods were used, and findings were reported in this study. The results were discussed and presented thematically. Additionally, this paper opens more discussions on the politics of feminist texts in different ways and methods via translation. It shows how the translator's interventions and strategies reshape the Translations so that the force of the feminist message is amplified in some places and mitigated in others. However, further research is needed to investigate more questions, such as the effect of understanding feminism(s) and the translator's ideology on the translation of feminist texts produced. This paper is a crucial contribution to the topic of feminism in the Arab world because very few works are published, and few scholarly discussed this topic.

Keywords: Arab activists, Arabic translation, Arab feminism, feminist translation, strategies

L4 [62]

A STUDY OF ARGUMENTATIVE PERSUASIVE TECHNIQUES IN THE PUBLIC SPEECHES OF QUEEN ELIZABETH II AND QUEEN RANIA

Al-Tallal ZMM* and Alkawwaz SMH

Department of English,Collage of ArtsIraq (Najaf) Kufa University, Iraq

*zahraamohammed169@gmail.com

ABSTRACT

Persuasion is a linguistic, social and cognitive phenomenon that is observed in argumentative discourse. Through persuasive language, the orator attempts to create impact on others to change, reinforce or shape their attitudes, ideologies and values. The present study aims at: 1-identifying the concept of persuasion in modern linguistic studies, 2- investigating the study of persuasion in argumentative discourse, 3- studying the argumentative techniques utilized by Queens for conveying a persuasive message. Accordingly, the present paper attempts to answer the following questions: 1- Is persuasion an essential component of women's public speeches? 2-How do persuasive appeals are constituted through argumentative discourse? 3-Do Queens utilize argumentative techniques to deliver persuasive message? How? This paper adopts a model of analysis proposed by New Rhetoric Theory (1958). Through this model, persuasion is investigated in terms of argumentative techniques to analyze the implicated persuasive appeals derived from the structure of reality and the ones that established the structure of reality. Through these argumentative techniques, the orator justifies his or her suggested premises and lead, in turn, to the conclusion which he/she intends to establish. Such argumentation is classified as rhetorical argumentative discourse, since the speaker has beliefs about an issue and confer reasons which persuade others to adopt the same point of view. The study specifies four samples of public speeches for two queens: Queen Elizabeth II Alexandra Mary (Queen of the United Kingdom), Queen Rania Al-Abdullah (Queen of Jordon). The results that are concluded from this study indicate that argumentative discourse plays a crucial role in conveying persuasive aspects through skillful and artful embodiment of the orator's knowledgeable ground, opinions and expertise. Argumentative techniques prove to provide logistical tools for framing persuasive pleas. That is, Queen Elizabeth II and Queen Rania depend on premises based on inferential claims derived from realities and others establishing the reality to influence people's cognitive thinking and motivate them to act in a way that is best for them. The two queens manage to construct powerful persuasive discourse through discursive argumentative techniques.

Keywords: persuasion, argumentation, argumentative techniques, new rhetoric theory, public speech, persuasive discursive studies

M1   **[63]**

FEMINIST ACTIVISM IN BANGLADESH: CONFRONTING SEXUAL HARASSMENT AND PRESERVING HUMAN RIGHTS

Iftakhar S*

Southern Connecticut State University, USA

*iftakhars1@southernct.edu

ABSTRACT

This paper intends to focus on feminist activism in Bangladesh to represent how feminist activism is combating sexual assault to ensure human rights. This paper sheds light on two recent happenings of sexual harassment and briefly introduces women's organizations in Bangladesh. Last year, a bus conductor threatened a college student with rape when she refused to pay the extra fare, and a government minister of Bangladesh forced a film actress to spend intimate time with him. Based on these incidents, this paper aims to scrutinize sexual harassment in the context of Bangladesh, a country led by women's leadership since 1991. Nonetheless, the government has failed to dismantle the socio-cultural norms that dehumanize women and girls, using sexual assault to subordinate them. Taking a hegemonic masculinity perspective, and drawing on a feminist epistemologies research methodology, this paper shows how feminist activism challenges male domination and helps to reconstruct identities. The research questions are a) How does feminist activism challenge socio-cultural norms? B) What are the challenges for feminist activism in Bangladesh? The results demonstrate that though violating human rights through sexual harassment and assault is not uncommon, women from all walks of life resist violence and are vocal about their rights, marking a social change.

Keywords: feminist activism, sexual harassment, patriarchal societal norms, human rights violations

M2   **[64]**

DO JUDICIAL BENCH GUIDES HELP OR HINDER THE EVOLUTION OF THE HAGUE CONVENTION TO ADDRESS DOMESTIC VIOLENCE?

Ramskyte- Juszczak K*

Florida Atlantic University, USA

*kramskyte2021@fau.edu

ABSTRACT

Judicial bench guides, extensive case-specific documents that outline how judges should accept, interpret and make decisions are a hidden, but critical part, of a justice system. Bench guides don't just inform judges about the particulars of a given type of law or process. By their very nature, they are also a type of power – they influence and guide judges to act and judge a certain way. As such, they have a large, but hidden, influence in the way that cases are actually decided. The role that bench guides play in the Hague Convention on International Child Abduction has become increasingly critical over the past two decades as two different forces have emerged: a clear awareness by the global community that the Hague Convention can be an instrument that perpetuates international domestic violence, and a resistance, by an almost entirely male dominated ruling class (the vast majority of politicians and elected and non-elected leaders of countries that are party to the Hague Convention are male), to change the Hague Convention. This leaves Bench Guides, at least in the United States, as one of few potential tools of power to alter the Hague Convention in practice. It is critical for scholars to understand whether or not Judicial Bench Guides actually do that – do they, in fact, help or hinder the way in which the Hague Convention addresses domestic violence?

Keywords: Hague Convention, Article 13(b), Grave Risk of Harm, habitual residence, gender and domestic violence

M3   **[65]**

WOMEN AS SUBALTERN COUNTERPUBLICS: A FEMINIST CRITICAL DISCOURSE ANALYSIS OF THE FARMERS' PROTEST

Geetha KA[1]* and Govindarajan G[2]

[1]*Department of Humanities and Social Science, BITS Pilani K.K. Birla Goa Campus, India*

[2]*MICA, Ahmedabad, India*

* *geetha@goa.bits-pilani.ac.in*

ABSTRACT

This study focusses on the farmers' protest held in India in 2021. The Indian Government introduced three farming reform bills in June 2020. These bills, known jointly as the farm laws, were passed by the Indian Parliament in September 2020. Dissatisfied with the farm laws, several farmers' unions including women farmers, activists, civil society groups (Fadaee, 2022), across the nation went on a yearlong protest and adopted strategies like fasting, tractor rally, road and rail blockage etc., in the midst of the pandemic, until the farm laws were repealed. The coverage of the farmers' protest by the mainstream media was primarily based on the dominant socio- political ideologies and commercial interests. News pertaining to the farmer's protests generally foregrounded the voices of the male leaders of the farmer's unions. Although women activists played a very active role in the farmer's protests, it was observed that their perspectives and participation were marginalised by the mainstream media. Our study will explore the role of women activists as subaltern counterpublics (Fraser & Nash, 2014) in the farmers' protests. This research will draw upon eco-feminist theory as a conceptual lens to analyse the women farmer's protest. Methodologically this study relies on semi-structured interviews with feminist farm and social activists identified through social media platforms such as Twitter, YouTube and articles appearing in the print media. Feminist critical discourse analysis will be used to analyse the interview transcripts. This research will offer seminal insights of the perspectives and interpretation of the farmers protest by the women farm activists.

Keywords: farmers' protests, women farm activists, protest movements, India, eco-feminism, feminist critical discourse analysis

M4   **[66]**

READING THE POST-2000 FEMINIST MOVEMENT IN TURKEY WITH CARNIVALESQUE THEORY

Bozkurt E*

Department of Public Relations and Publicity, Faculty of Communication, Ankara, Turkey

*elif.ophelia@gmail.com

ABSTRACT

Carnivalesque theory, created by Mihail Bahtin as a literary theory inspired by carnival culture, offers many opportunities to read the texts of historical, political, and social struggles and to understand the resistance strategies and tactics used by the "marginalized". In this research, Bahtin's carnivalesque theory is considered as a lens, and the post-2000 feminist movement in Turkey is examined with this lens. The research examines which categories of carnivalesque theory overlap with the rhetoric of collective action used by the feminist movement, why the feminist movement prefers carnivalesque rhetoric, what kind of policies the feminist movement hopes to change with carnivalesque rhetoric, what carnivalesque rhetoric brings to the feminist movement, the public sphere, and the formation of global feminist identity. The research was carried out through feminist qualitative methodology. Also, the actions, discourses and texts produced by the feminist movement to expand the feminist struggle and create a feminist collective identity are analyzed by the text analysis method. Results show that the post-2000 feminist movement has created a rich carnivalesque rhetoric by producing humorous songs, choreographies, placards, banners, wall writings and social media texts. Using carnivalesque rhetoric, the feminist movement struggles to raise a critical consciousness in public life, to eliminate discrimination experienced by women, to make room for women's identities, to build a nonviolent feminist language, to bring a new form into political communication, to provide a new kind of carnivalesque-citizen participation taking action critically and creatively, to improve the necessary political conditions for a more democratic life, to develop a civil dialogue, and finally, advocating the importance of different truths, to indicate that the truth is not monopolized by patriarchal structures.

Keywords: feminist movement, Carnivalesque Theory, feminist Carnivalesque narrative

M5   **[67]**

THE IMPACT OF CUSTOMARY LAWS ON AO NAGA WOMEN IN NORTHEAST INDIA

Nukshirenla* and Dhanaraju V

Department of History, Assam University (Central University), Diphu Campus, India

*nukshirenla@gmail.com

ABSTRACT

Recently Naga feminist scholars like Temsula Ao (1988), Monalisa Changkija (1993), Nini Lungalung (1994), Ajailiu Niumai (2015), Dolly Kikon (2017), etc, have argued that since gender is socially constructed, it can change over time and differ from one place to another. They tried to locate a space for expression for the 'suppressed voices' which have not been recognized by so-called mainstream feminist historiography. These scholars have defined a new mode of expressivity of Naga women while emphasizing the contribution of the women to the making of Naga women's history which is often considered the 'autonomous history of Naga women'. In this epistemological context, this paper is an attempt to understand the impact of the customary laws of the Ao Naga society by studying various structural institutions such as social, cultural, political, and economic institutions which have been evolved around customary laws. The Ao Naga tribe is one of the sixteen major tribes of Nagaland state in northeast India. The unwritten customary laws and practices are now recognized after the enactment of Article 371 (A) of the Constitution of India. The customary laws clearly distinguish gender roles and responsibilities. This study has taken up the historical method by using both primary and secondary sources. This method is useful for this study to identify different paradigm shifts in gender relations in the history of Ao Nagas. This study finds that the customary laws are unwritten forms and it is conceivable of misinterpreted the original laws which have been developed through 'orality' because the interpreters of customary laws are only 'men' which led to the strengthening of 'traditional patriarchy'. In such a situation, the contribution of Ao women to society was not only disregarded by traditional patriarchy but was abandoned with the help of such customary laws. This study also argued that the autonomy of women often resists the traditional patriarchy of Naga society which is crucial for understanding gender relations. This study stressed the codification of customary laws. It needs to be modified according to the current democratic values of the Indian constitution.

Keywords: autonomy of women, feminism, gender history, repression traditional patriarchy

M6   **[68]**

GENDER ROLES OF OBU MANUVU WOMEN AND LEADERS IN THE CONSERVATION OF THE PHILIPPINE BROWN DEER (RUSA MARIANNA)

Bauyot MFM*, Villegas JP and Asaias VE

Davao Oriental State University, Philippines

*maryfilbauyot@gmail.com

ABSTRACT

The research study analyzed the gender roles of women and men in the conservation of the Philippine brown deer (Rusa marianna) in the Obu Manuvu ancestral domain in Baguio District, Davao City, Philippines. Using the Harvard Analytical Framework, the study explored women's and men's access to and control over resources, their knowledge, beliefs and perception, decision-making power, laws, legal rights, policies, institutions, and priorities and needs/opportunities and constraints. Sixteen participants took part in the key informant interviews represented by chieftains, elders, and women. Results of gender analysis conveyed that men and women are largely involved in deer conservation. Gender gaps have been documented in education, employment, and resource management, showing that men have better access than women. However, both genders are provided access to information and training as part of the capacity-building for conservation works. In terms of employment preference, Obu Manuvu men largely dominated the farming jobs, while women are working home-based. They are also given equal rights in terms of their participation in the decision-making process and property ownership. The livelihood program is considered as one of the needs of the indigenous community. Therefore, the study recommends that gender roles be integrated into formulating a conservation model. Providing education, employment, and livelihood opportunities equal for women and men is vital in the deer's sustainable conservation.

Keywords: gender analysis, harvard analytical framework, gender roles, conservation, Philippine brown deer, Obu Manuvu

M7 [69]

CHANGING IDEOLOGY OF MARRIAGE IN CONTEMPORARY INDIAN WOMEN'S WRITINGS

Sharma B*

Shri Mata Vaishno Devi University, Katra, J&K-India

*bhushan19smvdu@gmail.com

ABSTRACT

Women novelists in contemporary Indian literature have developed their style that expresses feminine sensibility, the subjugated world of limited choices, experiences of suffering, scuffling, and soaring, with a recurrent theme of matrimony. They extend their deep psychological insight and understanding to the emerging man-woman relationship. The paper explores how the ideology of marriage is changing with the change in time, space, education, and economical status of people. The study uses two novels by Indian women writers as research tools to explore the desired change. The two novels are Shashi Deshpande's *A Matter of Time* and Shobhaa De's *Second Thoughts*. Deshpande portrays three generations of common middle-class Indian women, who endure the subservient role in their marital life and struggle to adjust rather than get free from the traditional world. Shobhaa De, the spokesperson of the urban women in her novel, focuses on the most significant social issue, infidelity in the institution of marriage, a tale of love and betrayal that surfaces the "hollowness and hypocrisy" lurking behind Indian traditional marriages. The texts reveal that women are subservient partners in traditional Indian marriages making disadvantaged women alienated from their husbands or revolt against the social system, and even rejecting the institution of marriage.

Keywords: Matrimony, patriarchy, subjugation, feminine sensibility, betrayal, revolt

M8   **[70]**

WOMEN RIGHTS VIOLATIONS UNDER PASHTUNWALI: A CASE STUDY OF GHAG

Hadi F*

Forman Christian College University, Lahore, Pakistan

*Fazlihadi51@gmail.com

ABSTRACT

The thesis of this paper examines the state of women's rights under Pashtunwali with special reference to the custom of Ghag in Pashtun regions. Under the custom, a man can publicly lay claim over a girl for marriage without her and her family's consent. Afterward, no one in the area seeks engagement with the claimed girl until the claimant takes his claim back. If someone sends an engagement proposal to the girl, he will earn the enmity of the person who has made claim. Under such circumstances, the girl either has to marry the claimant or live without being married. Every year, a large number of girls and women become victims of this unlawful practice with adverse effects for them and their families.

This study explores and unveils the factors that motivate and facilitate this socially traumatic custom despite it being an illegal practice both under Islamic and modern laws. This study argues that the practice of Ghag is deeply rooted in the patriarchal structure of Pashtun society that generally protects the ghairat of men at the cost of women's rights. Since most of such cases are settled through traditional jirgas that more often than not favour the perpetrators, the persistent practices of Ghag reveal the limitations of the 'modern' state in eliminating socially entrenched customs. This thesis also gives some recommendations to end this custom.

Keywords: Pashtunwali, women rights, Ghag; Jirga, Patriarchy, custom

M9 [71]

DISTINCTIVENESS OF NON-REFOULEMENT FOR WOMEN

Cernicova-Dragomir TM*

West University of Timişoara

*tatiana.cernicova84@e-uvt.ro

ABSTRACT

The paper addresses the question of how gender impacts the application of the principle of non-refoulement in European countries, in present times. Although not envisaged by the 1951 UN Convention Relating to the Status of Refugees, gender has played an increasingly significant role in establishing criteria to determine who is a refugee, and in developing the principles pertaining to this status. The risk of persecution or of a serious violation of human rights do bear gender specificity. The research proposes to analyze the way gender shapes the notion of not returning women to an unsafe country, both from a normative and from a case-law perspective, analyzing the converging (?) international treaty law in Europe and its application in concrete cases. The methods employed are qualitative in nature, relying on primary sources (international treaties, European legislation, case-law), as well as literature review, pertaining to the topic. The foreseen results pertain to pinpointing the specific conditions that apply to women, in the context of the right to non-refoulement. In conclusion, gender is a significant distinctive factor in assessing vulnerability of migrants, refugees, and asylum-seekers, which must be attached to the question of non-refoulement, since specific conditions apply.

Keywords: human rights, non-refoulement, women, migrants, refugees, asylum-seekers

M10   **[72]**

GLOBALIZATION AND MIGRATION: THE GREAT GENDER EQUALIZER?

Alkaff SNH* and Ahsan Ullah AKM

Faculty of Arts & Social Sciences, Universiti Brunei Darussalam, Brunei

*sharifah.alkaff@ubd.edu.bn

ABSTRACT

The topic of globalization has been extensively debated in a range of contexts, from trade to borders, international relations, and conflict. Many scholars also contend that globalization has helped to promote the feminization of employment as it has created many new opportunities for women, who have often shown great fortitude to overcome traditional gender restrictions. The number of women obtaining professional mobility, for example, is increasing as a result of relocations of manufacturing plants and international trade. This paper offers an overview of current knowledge on the complex relationship between gender inequalities, on the one hand, and the economic liberalization policies that underpin globalization processes, on the other. In investigating these issues, we focus on the situation of female migrant workers from Southeast Asia, a region often described as one of the engines of global development. To provide a thorough analysis of these issues, we investigate how globalization has impacted gender roles as a whole. Based on our analysis, we contend that globalization, as a whole, has impacted women negatively in many aspects, not just in Southeast Asia but globally. Although economic liberalization is intended to enhance competitiveness and increase the quality of life of society overall, the majority of economically disadvantaged women all over the world are less likely to be equipped with the appropriate skills, technology and other resources that would otherwise have enabled them to reap the benefits of trade liberalization.

Keywords: globalization, migration, gender, inequality, Southeast Asia

N1   **[73]**

PICKING ORANGES AND PICKING UP PROSTITUTES: ANALYZING THE CULTURE WAR OVER POMONA, CALIFORNIA'S SEX TRAFFICKING INDUSTRY

Vivienne T*

Claremont Graduate University, USA

*Vivienne.tailor@cgu.edu

ABSTRACT

At the turn-of-the century, Southern California's booming Inland Empire drew migrant labor, wealthy pulmonary patients, elite university students, retirees, and families. However, the migrant laborers not only included fruit pickers, but also sex workers. Pomona's location—east of Los Angeles and northeast of the Mexico border—and the socioeconomic decline of this Holt and Mission Avenue neighborhood precipitated the rise of gang culture with local prostitution operating side-by-side with migratory sex workers. The competing groups intent on controlling Pomona's sex industry divide into gang affiliates, local police, government bodies, Christian anti-sex trafficking abolitionists, and community watch groups. Outside of the gangs, the other four groups view sex work as abusive sex trafficking, with local churches staunchly defining all sex work as sex slavery. In order to understand the dynamics of this niche sex trafficking hub, this researcher applied an ethnographic data-collection lens by: volunteering at the Pomona Church Justice Department (PCJD); attending the A21 Christian abolition conference; researching local demographic and arrest records; researching media representations (including nightcrawler footage) of Pomona's nightlife; and performing photography-based field research. This researcher also conducted interviews with Claremont citizens, local university students, the PCJD director, police officers, former gang members, and sex workers. For analysis, this project applies in/outgroup theories to assess how these groups view each other through Blumer's categories of superiority, different/alien, proprietary claim, and fear/suspicion. Then, the research takes a Foucauldian perspective to consider how these attitudes manifest in power-based language systems defining sex work participants either as criminals or victims. Finally, in contacting Los Angeles and San Francisco sex worker rights groups, this research explores paths for establishing sex worker rights outlets in sunny Pomona, California.

Keywords: sex trafficking, Southern California, Christian anti-sex trafficking abolition, sex worker rights, ingroup and outgroup theory

N2   **[74]**

CHILD SEXUAL ABUSE AND EXPLOITATION THROUGH LIVE STREAMING IN INDONESIA: UNEQUAL POWER RELATIONS AS THE ROOT OF CHILD VICTIMIZATION

Tanaya NLTP* and Puteri NMM

Universitas Indonesia, Indonesia

**tasyatanaya@gmail.com*

ABSTRACT

Child sexual abuse and exploitation through live streaming is a raising phenomenon of online child sexual abuse and exploitation in Indonesia. According to ECPAT Indonesia in 2020, there's a high demand for sexual live streaming content of Indonesian children from viewers around the world, including Indonesia. This phenomenon takes place in both offline and online spaces. Moreover, both creators and viewers of the content can be admitted as perpetrators, due to the active involvement of the viewers. Thus, it's necessary to recognize this phenomenon as a crime to children. This study examined child sexual abuse and exploitation through live streaming in Indonesia as a form of crime, which explored the root of the phenomenon and the impact on the victims. This qualitative study used secondary data analysis, derived from total of 19 Indonesian news articles about five cases of child sexual exploitation and abuse through live streaming. Power relations theory by Foucault was used to explain the power relations and victimization process in this phenomenon. The analysis showed that the unequal power relations between adults and children root in structural power in society was the cause of the phenomenon. The unequal power relations include how the societies perceive children, victim blaming, gender inequality, and the existing situation of the porn industry, which place the children in a vulnerable position to be victims. The children who became victims were found experiencing multiple victimization including sexual abuse, online, and economic victimization. Furthermore, these victimizations processes become long lasting and never ending due to the reality that sexual content were shared rapidly by the perpetrators. The whole phenomenon causing describe as chronic child re-victimization.

Keywords: child sexual abuse, child sexual exploitation, live streaming, power relations, multiple victimization, re-victimization

N3   **[75]**

COMBATING HUMAN TRAFFICKING IN THE BAY OF BENGAL: ANALYZING FROM FEMINIST SECURITY STUDIES APPROACH

Varalini J*

CHRIST (Deemed to be University), India

**varalinij2022@gmail.com*

ABSTRACT

Human trafficking is a global phenomenon, which is impacting almost all the states as noted by the United Nations Office on Drugs and Crime (UNODC) in the 2014 *Global Report on Trafficking in Persons*. Traditional security approaches view human trafficking more from a state-centric approach whereas it needs more of a people-centric approach. The victims of human trafficking are exploited by the traffickers and sometimes the state too. There is a need to emphasize more on combating human trafficking as one of the major security threats as it is a transnational organized crime which impacts political, economic and societal sectors. This paper attempts to understand human trafficking from a feminist security studies approach. It also tries to analyses how various intersectionalities such as religion, race, ethnicity, caste, class, culture has an important role in the identity of the victims of human trafficking. The paper focuses on human trafficking in the Bay of Bengal and how the littorals of the Bay are addressing the security challenge.

Keywords: human trafficking, feminist security studies, intersectionality, Bay of Bengal, UNODC, transnational organized crime

O1   **[76]**

MENSTRUAL SEGREGATION, RELIGIOUS RESTRICTIONS ON WOMEN, AND BELIEFS AROUND THE IMPACT OF COVID 19 & VACCINATION ON THE CYCLE

Chaudhry IK*

Centre for English Studies, School of Language, Literature and Culture Studies,Central University of Gujarat, Gandhinagar, India

*ishmeet@cug.ac.in

ABSTRACT

While mensuration is a biological phenomenon, it has become an integral part of socio-cultural religious practices in different parts of India. Interestingly, majority women of all religions, castes, and class have not been able to remain aloof from various types of restrictions imposed on them while they mensurate.

The present paper is a study of menstrual segregation and the various restrictions imposed on women around following religious rituals while menstruating. At the same time, the various beliefs that circulated around the impact of COVID 19 & vaccination on the cycle have been studied. The methodology has been an ethnographic study involving testimonies of women, gynecologists and psychologist and their experiences with women regarding mensural concerns along with a questionnaire collected from around 300 women. Averages and percentage analysis have been conducted for the purpose of analyzing the quantitative data collected. Interestingly, the findings indicate that around 65.7 percent women do not perform religious ceremonies, 39 percent don't cook, and 4.4 percent believe that women are impure while mensurating. Several women also state the different kinds of restrictions imposed on them like not offering water to others etc. Moreover, COVID 19 situation has added more stress to women that has had an impact on their cycle, 5.2 percent women reported of a disturbed cycle or increased fatigue after being infected with COVID 19 virus, while 7.7 percent women were skeptical about vaccination. Since there is very less data on COVID 19 and its impact on mensural cycle, this study provides a slight lead into it. Along with the socio-cultural religious restrictions COVID 19 situation added to menstrual segregation of women, further complicating their experience of mensuration.

Keywords: mensuration cultures, periodic segregation, socio-cultural religions norms in India, COVID 19 and impact on women body

O2   **[77]**

EFFICACY OF COGNITIVE BEHAVIOUR THERAPY IN MANAGING TEST ANXIETY AND IN ENHANCING ACHIEVEMENT MOTIVATION AMONG NURSING STUDENTS

Lethika K* and Amudha Devi NV

Department of Psychology, Avinashilingam Institute of for Home Science and Higher Education for Women, Coimbatore, India

*klethika@gmail.com

ABSTRACT

In the test conscious culture of today, people's lives are significantly impacted by test performance. Most students will experience some anxiety before, during, or even after an exam, commonly referred to as Test Anxiety. Test Anxiety generally decreases test performance and gradually s academic achievement. The goal of achievement-oriented activities is to achieve success, to perform well in relation to standards of excellence, and in comparison, with others who are competitors {Mc Cleland,1961}. According to The Beck Institute, Cognitive Behaviour therapy is "a time-sensitive, structured, present-oriented psychotherapy directed toward solving current problems and teaching clients' skills to modify dysfunctional thinking and behaviour". The present study examined the "Efficacy of Cognitive Behaviour Therapy in Managing Test Anxiety, and in Enhancing Achievement Motivation among Nursing Students. Twenty Nursing students participated in the study. They were assessed with Test Anxiety developed by Sharma (2000) and Achievement Motivation by Bhargava (2009) tools. Cognitive Behaviour Therapy was given to 20 students per day for about 60 minutes for a week. The results revealed significant differences in all three phases of the therapy. Cognitive Behaviour Therapy was found to be effective in reducing Test Anxiety and enhancing Achievement Motivation among Nursing Students.

Keywords: test anxiety, achievement motivation, cognitive behaviour therapy, nursing students

O3   **[78]**

SAVOURING THE 'SELF' IN MANJU KAPUR AND GLORIA NAYLOR

Bala K* and Racav P

Lingayas' Vidyapeeth Faridabad / Dept. of Applied Sciences and Humanities, India

*Kirannagpal2002@yahoo.com

ABSTRACT

The early twentieth-century literature reflects women's responses to national questions but also expresses their neglected concerns, revealing that women's identities transcended definition by a male-dominated state or by male writers. The educational and social advances that followed the economic reforms of the 1960s liberated women as well as men to imagine and create new possibilities and opportunities, which in turn resulted in a dramatic increase in the number of writers.

Women have been subject of subjugation since ages. She has been traumatized on different aspects. She is considered sublime and ignored for the duties that she renders. She is constantly seen in a flux. In Indian Context, there have been innumerable writers touching upon the same theme. In Afro-American context the women are shown facing triple jeopardy. In Indian context, there have been writers who spoke voluminously about the works and initiatives taken by women to vocal their rights. The writers of different genres dare to write not only for the neglected selves, but also picture their fragmented selves who recover back to make a unified whole. The present paper aims to study the two novels of Manju Kapur and Gloria Naylor Difficult Daughters and A Married Woman and Gloria Naylor's The Women of Brewster Place and Bailey's Café.

Key Words: identities, subjugation, jeopardy, fragmented self, unified whole

O4   **[79]**

ANALYZING THE BODY AS HOME IN SHANI MOOTOO'S STORIES

Bhattacharyya M.

Bridgewater State University, USA

*mbhattacharyya@bridgew.edu

ABSTRACT

Home is a word very dear to us. But this term is more complex and complicated than it appears to be. 'What is home?' becomes a problematic question. It is even problematic to understand our bodies and where one belongs not just geographically but in terms of gender. Shani Mootoo, an Indo-Trinidadian Canadian writer, in her fiction depicts this complicated complexity of: Who one is? What is the gender of a person? How should gender identity be determined? Is home a hyphenated identity? My paper will attempt to answer the above questions using the method of discourse analysis. The stories I will explore in this regard are "A Garden of Her Own", "Sushila's Bhakti", "Out on Main Street", and "The Upside-Downness of the World as it Unfolds". It will be analyzed through the stories that home is always a state of flux: local and global, domestic and transnational, biological and cerebral, and microcosmic and macrocosmic. It will attempt to look into the nature of displacement, migration and gender identity of the protagonists of the stories. So, home is no longer time and space constant, it is time and space continuum.

Keywords: lesbian, home, gender, diaspora, Can Lit

O5   **[80]**

EMOTIONAL INTELLIGENCE: PATHWAY TO IMPROVE LEADERSHIP CAPACITIES AMONG WOMEN

Aravapalli R[1]* and Singisala R[2]

[1]*MJPTBCW, Mancherial, Adilabad, Telangana (state), India*

[2]*GNITC, Ibrahimpatnam, Sagar Road, Hyderabad, Telangana (State), India*

*renukamed@gmail.com

ABSTRACT

The importance of emotional intelligence among women plays a vital role in career development and success in different life aspects, including personal well-being, quality of social relationships and professional effectiveness. Women teachers' EI has been linked to different aspects of school life, such as learning, academic achievements and pro-social behaviours among women teacher. This paper seeks to investigate relevant literature on the subject with reference to women teachers, to ascertain the level of applicability of the concept and make appropriate recommendations that will help leadership growth through the adoption of emotional intelligence principles in leadership training and placement.

Keywords: emotion, emotional intelligence, intelligent quotient, leadership, motivation

O6 **[81]**

CHALLENGING GENDER BIASES AROUND SPIRITUAL GROWTH

Athavale JB* and Clarke S

Maharshi Adhyatma Vishwavidyalay, Goa, India

*conferences@spiritual.university

ABSTRACT

Women tend to be more religious than men across all cultures. In some cultures, women have been also declared Saints. Yet many religious orders only allow men into their clergies. So, are women equal to men in their ability to grow spiritually? With 40 years of spiritual research experience, the research team has studied gender and the ability to grow spiritually using modern aura-and-subtle-energy scanners along with the advanced sixth sense of its team members. When any person practices effective Spirituality on a daily basis, it results in their spiritual growth and advancement in spiritual level. This principle pertains to men and women alike. However, in the Spiritual Research Centre and Ashram, adult women are more likely to reach advanced spiritual levels than men in a ratio of 2:1. As per spiritual science, the spiritual level of a person directly influences one's aura. Measuring the aura of a sample of seekers who have reached higher spiritual levels, it was found that their aura was considerably larger than seekers at a lower spiritual level.

Faith is a key ingredient while excessive use of the intellect is one of the main obstacles in growing spiritually. This is because the spiritual experiences that define spiritual progress are beyond the purview of the 5 senses, mind and intellect. In this regard, women have a clear advantage over men as they are more devotional and use less intellect in matters of faith. When it comes to spiritual progress, both genders can learn from each other by understanding each other's strengths and emulating them.

Keywords: women, men, gender studies, spiritual, aura-and-subtle-energy scanners, sixth sense

P1   **[82]**

SOCIO-CULTURAL BARRIERS TO EMPOWERMENT OF FEMALE UNIVERSITY TEACHERS: AN EXPLORATORY FACTOR ANALYSIS

Shahin F* and Malik R

University of the Punjab, Pakistan

*fouzia_shahin@hotmail.com

ABSTRACT

The study aimed to develop an indigenous scale for measuring Socio-cultural Barriers to Women's Empowerment in the context of public sector universities in Punjab. A 5-point Likert scale questionnaire was prepared, and twenty-one items were retained after pilot testing. Data were collected from 224 female teachers selected through stratified random sampling from universities in Punjab. For developing the Socio-cultural Barriers to Women Empowerment (SBWE) scale, an Exploratory Factor Analysis was performed by using SPSS version 25. EFA grouped 21 items into five factors: toxic workplace culture, workplace harassment, negative public attitude, domestic violence, and violence over strategic life decisions. There was a significant positive correlation between the total SBWE scale and each factor which revealed that all factors contributed towards measuring the construct. However, a relatively weaker inter-factor correlation reflected the mutual independence of each sub-factor. The scale reliability was $\alpha= 0.83$, and the range of Alpha Coefficients for five-factors varied between 0.90-0.81. Factorial validity of the SBWE scale was also confirmed through Confirmatory Factor Analysis.

Keywords: socio-cultural barriers, women empowerment, universities

P2   **[83]**

SURVIVING BRITISH ACADEMIA IN THE TIME OF COVID-19: A CRITICAL AUTOETHNOGRAPHY OF A WOMAN OF COLOR

Elhinnawy H*

Nottingham Trent University, UK

*Hind.elhinnawy@ntu.ac.uk

ABSTRACT

This critical autoethnography is an account of my experiences as a WoC (Woman of Color) academic at a predominantly White institution in the times of COVID-19 and the consequential turn to online teaching and learning. It reflects on how the pandemic has exacerbated my experiences of discrimination, marginalization, isolation, and the struggles to find a balance between my personal and professional identities. Guided by intersectionality, the article explores the ways in which multiple forms of inequality are perpetuated within academia through my own lived experiences. It also explores the ways in which I, as a WoC and an ECA (Early Career Academic), learned to navigate the intersections of gender, race, ethnicity, and motherhood amid the pandemic. In writing this presentation, my hope is to adjoin the voices of WoC in British academia calling for an urgently needed open dialog with those in positions of power.

Keywords: critical autoethnography, intersectionality, gender, race, ethnicity, motherhood, women of color, academia, COVID-19 pandemic

P3   **[84]**

EDUCATIONAL WARRIORS AMID COVID 19 – CASE STUDY OF FEMALE SOCIAL SCIENCES FACULTY OF QUAID-I-AZAM UNIVERSITY, ISLAMABAD

Fayyaz S*

Defence & Strategic Studies Department, Quaid-i-Azam University, Islamabad, Pakistan

*shabanafayyaz@gmail.com

ABSTRACT

COVID 19 has yielded new challenges and opportunities for university faculty across Pakistan. This pandemic has set in motion a trail of redesigning course modules along with the delivery and evaluation mode of our education system. Given disruption of all the on-campus educational institutions (specifically, Public sector) from primary to higher level time to time, the critical need to invest in education sector is felt more than before. E-learning, equipping and training of mentors for imparting academic modules primarily at university level is critically needed.

The paper follows an interpretative and empirical mode of research and analysis. The female faculty (Social Sciences) of Quaid-i-Azam University are taken as a point of reference. It is argued that: female faculty have had a testing phase of being an on-line mentor working from home paralleled with phychological/domestic and family stresses and strain. This is so, given the non-availability or weak online connections, lack of e-learning training and non-seriousness attitude of students/ family as well. The study aims to highlight the female agency (social sciences faculty) walking on the tightrope and being very courageous in standing up to the multiple challenges of adjusting to the "New Normal".

Keywords: COVID-19, university, female faculty, education, on-line education

P4   [85]

TEACHERS' PERCEPTIONS OF A MIXED-GENDER FORMAT IN GAME UNITS IN JAPAN

Suzuki N*

Tokyo Gakugei University, Japan

*nsuzuki@u-gakugei.ac.jp

ABSTRACT

It is clear from the results of physical fitness tests that there are differences in physical abilities between boys and girls. Especially in game units, where games are often played team to team, team format is important to ensure the undetermined nature of victory or defeat. In doing so, many teams have been divided by gender, which has been adopted in many sports events such as the Olympics. In fact, there are many teachers who are struggling to form teams that eliminate gender and skill differences. It has also been reported that even when mixed-gender teams are formed boys often take on leadership roles. Thus, it is difficult to state that game teaching in which both sexes learn together is being practiced. Therefore, to solve this problem, the purpose of this study was to clarify the perceptions of physical education teachers who are in charge of Physical Education on team format in game units in Japan. The study was conducted using an online questionnaire survey, and 213 responses were obtained from teachers of physical education in elementary schools in Japan. The responses were analyzed using a t-test, focusing on gender differences among teachers, to clarify their perceptions of gender differences in a team format. The results showed that there was not much difference in perceptions between male and female teachers, and that they were generally positive about the mixed-gender team format. In other words, there is a difference between the actual situation as revealed in previous studies and the teachers' awareness. This seems to suggest that while they are aware of the situation, it is difficult for them to put it into practice. In the future, I would like to clarify the reasons for this discrepancy.

Keywords: mixed-gendered team format, game units, Japanese physical education, gender-based research, gender equality

P5   [86]

EXAMINING GENDER IN/EQUALITY IN ENGLISH LANGUAGE TEXTBOOKS IN BRUNEI

Alkaff, SNH* and Curaming R

Universiti Brunei Darussalam, Brunei

*sharifah.alkaff@ubd.edu.bn

ABSTRACT

This paper offers a preliminary examination of the representations of gender relations in textbooks used to teach the English language in public secondary schools in Brunei. The country is currently ranked 90th in the World Economic Forum (WEF)'s 2018 Global Gender Gap Index among 149 countries analysed. This fact seems to suggest that there is a significant gender gap existing in the country. As textbooks used in schools are considered among the most potent tools for promoting gender in/equality, they deserve to be examined in detail. Using Content Analysis and Critical Discourse Analysis (CDA) as methods of analysis, this paper seeks to address the following questions: (i) in what ways and to what extent, is gender inequality manifested in textbooks used to teach the English language in Brunei and (ii) what are the implications and pedagogical measures which may be taken to address the persistence of gender inequality? It is hoped that the findings of the study can offer some insights on gender relations in a society in which this subject has received very little scholarly attention yet is of paramount importance due to its link to economic growth and prosperity.

Keywords: gender relations, critical discourse analysis, English language textbooks

Q1   **[87]**

JAHAI VOICES OF MALAYSIA: EXPLORING INDIGENOUS WOMEN EMPOWERMENT AND SUSTAINABLE DEVELOPMENT IN THE ROYAL BELUM STATE PARK

Rafidah AK*, Azurawati Z, Farhani CGN, Syaza K and Akma WMRWF

Universiti Teknologi MARA Perak Branch, Tapah Campus, Malaysia
Universiti Teknologi MARA Perak Branch, Seri Iskandar Campus, Malaysia
*feida16@uitm.edu.my

ABSTRACT

Social development is a key pillar of sustainable development. Sustainability is linked not only to the environment, but also to the social and economic surroundings, forming the three pillars that aim to ensure the integrity of the world and to raise the standard of living. The Jahai tribes are an indigenous people or Orang Asli in Malaysia. It is important to identify the role and contribution of Jahai women in their community. The needs, desires and interests of indigenous men and women differ from one another as they have their own respective roles and responsibilities. The roles and contributions in Jahai women should be able to empower them and give Malaysian a better perspective of Jahai women in Royal Belum State Park, Malaysia. Therefore, this paper explores the Jahai tribe women contributions toward sustainable development in Royal Belum State Park. This study employs a qualitative case study which includes in-depth interview for data collection. The research study was based on Transnational Feminist Theory (TFT) approach that can be used to assess the current environment concerning recognition of gender-based persecution. This study reveals that Jahai women play a significant role in supporting the sustainable development in Royal Belum. This scholarly discovery may benefit us to understand how the indigenous women can contribute towards sustainable development and provide insight into the strategies that the relevant authorities may take the initiatives for helping the country to achieve the sustainable development goals (SDGs).

Keywords: Jahai women, roles, sustainable development, Royal Belum State Park, transnational feminist, Orang Asli

Q2   **[88]**

WHEN ART MEETS ACTIVISM: A STUDY OF DISSENT AND REVOLT IN THE SELECT WRITINGS BY MEENA KANDASAMY

Vidyasree B* and Kesari MR

National Institute of Technology, Warangal, India

*bvidyasree@gmail.com

ABSTRACT

In the writings Meena Kandasamy, according to whom writing is informed by personal and collective resistance, art and activism may not have a strict borderline. This paper draws on Meena Kandasamy's select poetry as well as journalistic articles offering a detailed analysis of her artistic persona which is undoubtedly intertwined with her activist one. I address the three major concerns: first, I analyze the relationship between art and activism drawing on Meena Kandasamy. Secondly, I analyse the major social concerns Kandasamy voices. And thirdly I assess Kandasamy as a committed writer. This paper also attempts to answer the pertinent question of whether commitment political advocacy can shape creative choices. The paper examines the critical discourse initiated since the inception of Dalit Panthers, the role of Arundhati Roy, Indian activist literature, and its associated critical. I also address American poet Amy King's article, "What is Literary Activism" and the renowned The Empire Strikes Back by Bill Ashcroft, Gareth Griffiths and Helen Tiffin as critical and theoretical framework in this paper.

Keywords: activist art, activism, writer activist, committed writing, resistance, feminism, women studies

Q3 [89]

THREE SISTERS WISDOM: EMBODIED KNOWLEDGE AND TRANSFORMATIVE FEMINIST FUTURES

Cato F* and Barnes NF

University of Central Florida, United States

**farrah.cato@ucf.edu*

ABSTRACT

This paper explores the potential of Three Sisters agricultural methods as both a theoretical model and practical approach to creating equitable, just, sustainable futures. Three Sisters is an Indigenous agricultural practice of companion-planting corn, beans, and squash where each vegetable's needs are met in a collaborative braid of mutual support. Corn serves as a trellis for beans to grow, while the beans infuse necessary nitrogen into the soil, and the squash shelters the ground, protecting the roots in a healthy, functioning system of reciprocity. Kimmerer notes that "the lessons of reciprocity are written clearly in a Three Sisters garden. Together their stems inscribe what looks to me like a blueprint for the world, a map of balance and harmony" (Kimmerer 131). Using Kimmerer's argument to scaffold our approach, we employ intersectional and ecofeminist methodologies to shape a unified framework as a new theoretical lens. By embracing the grounded traditions of gardens that shelter, that foster growth, that mutually strengthen areas of need and vulnerability – particularly in these precarious times – we advance a model of sustainable ecofeminism as the path for vibrant co-creation and co-liberation. We propose a transformative vision restoring the knowledge of Three Sisters practice as a way to repair and renew our work as feminist activists, scholars, and artists in our academic pursuits and our daily lives. We extend and connect this three-strand braid to an example of second wave feminist activists, Giovanni-Clark-Lindsey, writing fifty years ago on mutually constitutive freedoms which simultaneously continue to bear fruit, and also have not yet come into the fullness of co-liberation. In our conclusion, we identify the practice of productive reciprocity, evident in the corn, beans, and squash, to reconceptualize embodied knowledge as vital for transformative and healthy futures.

Keywords: three sisters, intersectional feminism, embodied knowledge, precarious environments

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Q4 [90]

MIND SHIFTING WOMEN FROM BIAS AND STEREOTYPES

Fru MIN[1], Ekwaiya AJ[2] and Anwi AHF[3]

[1]Center of Geological and Mining Research Garoua, Cameroon

[2]Faculty of Arts, University of Buea, Cameroon

[3]Faculty of Law and Political Science, University of Douala, Cameroon

*immaculateneh@yahoo.com

ABSTRACT

The alarming quest for voices of women to be heard in gender and STEM discussions of contemporary society is a reality. Most women think of marginalization, bias and stereotypes as the most important problem they face in their professional, social and mental growth. Our mindset has much to do with this and doesn't really depend on the surrounding. Therefore, rather than being a victim blame or regarding the society for approval, it is important to build the strengths and minds of women at every level. In the world of technological advancement, critics, scientist and health ambassadors are concentrating more on discussing and showcasing males and masculinities whereas women and femininities happens to be another serious issue that needs to be discussed at every level. This paper attempts to answer questions such as: what are the various forms of mental slavery that women go through in contemporary society? How do contemporary science and scientists create better futures for femininities especially linked with pandemics like COVID 19? What can be done for higher women representation in the economy? This paper advocates for a paradigm shift of the mindset of femininities in contemporary society with illustrations from some novels. To achieve this mindset shift, an online survey will be conducted by our team, this will entail empowerment, mentorship and education are needed at every level of women's lifecycle for the growth of our societies. The significance of this work is to serve as an eye-opener to the various levels at which femininities operate, create a niche and its positive impact on the society.

Keywords: women, stereotypes, technological advancement, femininities, mind shift

POSTER PRESENTATION

P1 **[91]**

KNOWLEDGE, ATTITUDES, AND PRENATAL CARE PRACTICE AMONG PREGNANT WOMEN IN SELECTED MUNICIPALITIES OF LANAO DEL SUR

Alauya-Dica AA*

College of Health Sciences, Mindanao State University, Marawi City, Philippines

*aznida.dica@msumain.edu.ph

ABSTRACT

Prenatal care is widely accepted as an important component to achieve better maternal and neonatal health outcomes. This study aimed to determine the significant relationship between the compliance level of prenatal care and the level of knowledge, attitudes, and prenatal care practices among pregnant women in Lanao del Sur. A descriptive-correlational study was conducted on a sample of 270 married pregnant women, aged between 18 to 45 years old, stratified randomly in three selected municipalities of Lanao del Sur, using a structured questionnaire. The data gathered were treated with descriptive statistics, using frequencies, percentages, weighted mean, standard deviation, Pearson's r correlation. The study showed that the prevalence of compliance with prenatal care visits among pregnant women was 55.56% (150). On the other hand, barriers to prenatal care cited among 120 (44.44%) respondents who reported to book late, 35 (12.96%) or did not start prenatal care, 85 (31.48%). The findings revealed that the compliance level in prenatal care, regarding the place of prenatal care visits and the content of prenatal care by skilled birth attendants had a significant relationship with the level of knowledge, attitudes, and practices of prenatal care. The study concluded that poor recognition of health risks can be prevented through creating quality health intervention program aiming to improve maternal health practices and eventually enhance the health status of pregnant women in Lanao del Sur.

Keywords: knowledge, attitude, practice, prenatal, pregnant women

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