

# Book of Abstracts

## 3<sup>rd</sup> World Conference on Women's Studies 2017

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Colombo, Sri Lanka

Committee of the WCWS- 2017

The International Institute of Knowledge Management (TIKM)

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Official website of the conference

[www.womenstudies.co](http://www.womenstudies.co)

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## **MESSAGE FROM THE HOSTING PARTNER, WCWS 2017**

Bridgewater State University (BSU) is honored to be a hosting partner of the 2017 Women's Studies Conference. It is appropriate that BSU serve as a hosting partner since our mission and values as a university align with the goals of TIIKM in the advancement and promotion of the democratization of knowledge. Since BSU's founding in 1840, our university has been committed to empower individuals and in still our university community and partners with the desire to advance the public good through a dynamic academic environment. We encourage our faculty and students to become leaders in their fields. As part of this effort, we are deeply committed to the ideals of global citizenship: we encourage our community to make decisions based on a view of the world as an increasingly complex web of interconnections and interdependencies; to see ourselves as part of a world community, taking on active roles to nurture a more inclusive and secure world. These objective cannot occur without women's equality. It is in this spirit that Bridgewater State University is a proud hosting partner of TIIKM's Third Women's Studies World Conference.

## MESSAGE FROM THE CONFERENCE CHAIR, WCWS 2017



College of Humanities and Social Sciences

Anthropology Department

Greetings and welcome to Colombo, Sri Lanka and to the Third World Conference on Women's Studies.

It is with great pleasure that I serve as conference chair for the second time for the Third World Conference on Women's Studies, organized by The International Institute of Knowledge Management (TIKM). Bridgewater State University, my home institution, is honored to be a hosting partner. I attended the second conference in Colombo in 2016 for which I also served as conference chair. The 2017 conference is benefitting from observations and feedback from that 2016 conference, and we are thrilled to offer three new networking and organizing opportunities: 1) A publishing workshop, co-hosted by myself and Professor Patricia Mohammed from the University of the West Indies, St. Augustine campus in Trinidad and Tobago; 2) A graduate student workshop exploring opportunities in the field and offering motivational content to pursue a career that is gender/sexuality focused, which I will also co-host with my colleague from Bridgewater State University, Professor Madhavi Venkatesanas; and 3) A Roundtable discussion that will focus on strategies for change, including levels and forms of change as well as insights about forming partnerships across our differences. Panel presentation times are also lengthened this year, along with somewhat longer opportunities for Q&A. These modifications should increase opportunities for networking and thinking through activism—after all, Women's Studies, like feminism, must be concerned with the relationship between our scholarship and improving the human condition.

As with last year, this year we also look forward to a stimulating and provocative conference, one that challenges our ideas, builds our connections with one another, and invigorates us in our work. The theme, "**Building Resilience: Dialogue, Collaboration and Partnerships across Our Differences**" promises to help us achieve these goals by highlighting the current challenges we face in building local, regional and global women's movements: with all their variety and uniquenesses, there are nonetheless connecting threads. As the late Moroccan sociologist and feminist, Fatima Mernissa most brilliantly asserted in 1988: "we must develop our listening capacity, to be sure that we hear everything, even those things that don't fit into our theories and pretty constructs. And, above all, to avoid positing a 'return to the past' as an alternative for women." By opening ourselves to really listen, particularly through discomfort and disagreement, we lend ourselves to new ideas and approaches, to revisiting those we have discarded too abruptly, and ultimately to achieving some measure of transformation.

I want to thank TIKM on behalf of all conference participants, for organizing the conference, juggling all the logistical details including the hotel, meals, program, and other features of the conference planning. This group of brilliant, energetic, and hopeful conference organizers continue to add to the human story through their innovative conference themes, tackling the most difficult, persistent, and pressing topics of our times, bringing scholars, activists, policymakers, educators, artists and others together from across the region and the planet.

Please take every opportunity during the conference to engage with one another, to discuss your ideas for research, writing and practice. I also hope that you take some time to explore Colombo in all its vibrancy. Welcome to the conference!

Conference Chair

Diana J. Fox

Professor and Chairperson

Anthropology Department

Bridgewater State University



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# ORAL PRESENTATIONS



[01]

**MISSING WOMEN**P Edwin<sup>1</sup> and S.P Srimathi<sup>2</sup><sup>1,2</sup> *NMKRV College For Women, India***ABSTRACT**

In today's world **violence against women** has taken many transgressions. In spite of education, women's economic independence, and legislative measures adopted in favour of women in our country, still countless women continue to be victims of physical and mental violence due to which women are missing. The **Hypothesis** is based on the factors responsible for the Missing of women. **THE RESEARCH AIMS** are in understanding and recognising the above issues with regard to factors like failed love affairs, poverty and dowry cases, and domestic problems, to identify the awareness among general population and to analyse the victim's psychological and emotional confrontations. applying **FEMINIST RESEARCH METHODOLOGY** The sample size is 500. The samples are women literate population from urban areas varying in their educational qualification, designation and marital status. Descriptive statistics will be used to analyse the data and provide a clear insight into missing women. **THE OUTCOME OF THE RESEARCH** would broaden the aspects of identifying the factors involving missing persons. The research would give a better understanding towards women's needs, priorities and her rights. To conclude voices of these women in the study will have a holistic approach in enforcing subjective wellbeing.

**Keywords :** Violence, Missing, Priorities, Rights

[02]

## KNOWLEDGE, ATTITUDES, PRACTISES AND ASSOCIATED FACTORS OF INTIMATE PARTNER VIOLENCE AGAINST WOMEN AMONG MALE TRAINEES OF COLLEGES OF TECHNOLOGY IN SRI LANKA

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### ABSTRACT

#### Introduction

Intimate partner violence is one of the most common forms of violence against women worldwide. It comprises physical, sexual, and emotional abuse and controlling behaviours by an intimate partner. As men are the primary perpetrators, involving them to understand the underlying root causes, has found to be effective in numerous studies worldwide. However, in Sri Lanka this area is yet to be explored widely as there have been only a few studies done to date. In order to fill the dearth of information in this arena, this study was undertaken with the objective of assessing knowledge, attitudes, practises and associated factors of intimate partner violence against women among male trainees of Colleges of Technology in Sri Lanka.

#### Methods

A cross-sectional survey was carried out among a sample of 426 male trainees enrolled for full time courses at the Colleges of Technology in Sri Lanka. Out of the nine Colleges of Technology in the nine provinces of the country, five were randomly selected following which stratified random sampling was done to select each participant. Translated and pretested self-administered questionnaire adopted from the United Nations Multi-Country Study on Men and Violence: Core Men's Questionnaire- version 3 was used as the study instrument. Descriptive analysis was done and univariate analysis was done using chi square test to assess associations.

#### Results

Among 426 respondents 49.1% did not know even one term that is used to describe intimate partner violence, 43.9 % were unaware of the existence of Laws against those who perpetrate violence against women in Sri Lanka. Knowledge among the respondents regarding campaigns/activities instated in the community to prevent intimate partner violence was 58.7% and 72 % had seen an advertisement / public service announcement on television regarding intimate partner violence against women. Moderately equitable attitudes towards gender was found among 69.2%. Life time perpetration of at least one act of controlling behaviour, emotional, physical or sexual violence against an intimate partner was 74.4%.

From socio-demographic factors relationship status ( $\chi^2 = 6.073$ ,  $df = 1$ ,  $p=0.014$ ) and ethnicity ( $\chi^2 = 4.454$ ,  $df = 1$ ,  $p=0.035$ ) were found to be statistically significant at a level of 5% with perpetration of



intimate partner violence. All forms of childhood trauma were significantly associated with perpetration of intimate partner violence, .i.e. Physical abuse ( $\chi^2 = 8.371$ ,  $df = 1$ ,  $p=0.04$ ), emotional abuse ( $\chi^2 = 3.874$ ,  $df = 1$ ,  $p = 0.049$ ) and sexual abuse ( $\chi^2 = 11.96$ ,  $df = 1$ ,  $p = 0.001$ ). Significant association was also found between knowledge of legislation pertinent to and violence perpetration ( $\chi^2 = 7.270$ ,  $df = 1$ ,  $p=0.007$ ) and between those who were least equitable, moderately equitable and highly equitable ( $\chi^2 = 16.456$ ,  $df = 1$ ,  $p = <0.001$ ).

### Conclusions and Recommendations

Though the findings suggest the trainees are aware of intimate partner violence and possess moderately equitable gender attitudes on abstract notions of equality, in practice there's a contradiction. However, the study needs to be conducted beyond this population and extended to the community to understand how to prevent violence against intimate partners by understating perpetrators point of view in the matter.

**Keywords:** Intimate Partner Violence against Women, Knowledge, Attitude, Practises, Associated Factors

[03]

## **NARRATIVES OF SUFFERING AND NOTIONS OF SOLIDARITY AND HOPE AMONGST YOUNG WOMEN IN AFGHANISTAN**

A.N Ahmad and P.C Langer

*International Psychoanalytic University Berlin (IPU) Berlin*

### **ABSTRACT**

Afghanistan and its people have been wracked with more than three decades of war and violent conflict that have led Afghanistan to be amongst the poorest countries in the world. Especially since 2001, the plight of Afghan women has been a salient issue for foreign policy makers, activists and feminist scholars. However, little is still known about how Afghan women themselves perceive their current situation and their future lives. In our presentation, we would like to share some findings of the *Afghan Youth Project* that explore impact of everyday violence on identity formation, conceptions of society, and the development of social agency among youths, aged 14 – 19 year in Afghanistan. To analyze their everyday experience on a micro level and take into account their heterogeneous ethnicities and socioeconomic backgrounds, participatory qualitative methods such as the narrative interview and drawings as well projective essays and drawings are used. By now 40 narrative interviews, more than 170 projective essays and 200 drawings have been collected by the authors together with the local co-researchers. For this presentation, we will elaborate on the narratives of pain and suffering in the interviews and essays and their strong connections to notions of solidarity, resistance and hope amongst young women in Afghanistan. We will argue that these findings are crucial for sustainable policy-making as well as for feminist scholarship.

**Keywords:** Afghanistan, Women, Pain, Suffering, Solidarity, Hope

[04]

## **HARMFUL SOCIAL AND CULTURAL PRACTICES THAT EXIST WITHIN SOUTH ASIAN COMMUNITIES IN THE UK AND THEIR IMPACT ON WOMEN**

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### **ABSTRACT**

Migration increases women's vulnerability to violence, because immigrants encounter barriers (language, cultural, economic, structural) to accessing support services in host communities. In addition, where immigrant families share different cultural values in relation to gender roles, the resultant stress can increase control over spouses, and conflict between spouses (Ahmed et. al. 2004). This has been more than true with a large proportion of the South Asian women<sup>1</sup> in the UK. For example cultural concepts such as '*sharam*' (shame) and '*izzat*' (honour) play an important role in the lives of women and have contributed to violence against women. Despite this research on violence against women in the UK has remained relatively silent about specific forms of violence experienced by women from minority communities (Gangoli et al. 2005; Batsleer et. al. 2002). The reason for this can be largely due to the fact that domestic violence is seen as the dominant form of violence, and the ways that different types of violence based on gender, race and class intersect and impact on each other have often been ignored (Amos and Parmar, 1984; Anthias, 2002). The paper will discuss some harmful social and cultural practices that exist within South Asian communities in the UK and explore how these practices have affected women's successful integration, access to mainstream support services and justice.

**Keywords:** Women, Violence, Immigration, Culture

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<sup>1</sup> Indian, Pakistani, Bangladesh and Sri Lankan

[05]

**VIOLENCE AGAINST WOMEN: AN IMPEDIMENT FOR DEVELOPMENT**

S Poulpunitha

*Centre for Women's Studies, Alagappa University, India***ABSTRACT**

Violence against women is the most pervasive human rights violation in world today. Violence against women is a multifaceted problem that requires proactive mitigation strategies by the society, government, families, and individuals. The significance of the problem emanates from the fact that its escalation and devastating effects not only lower the quality of life but also leads to physical harm, emotional and psychological torture, and even death. Negatively, Violence against women is thus a far-reaching consequence in family and social relationship. Violence against women and girls may serve as a direct break on socio-economic development by affecting a woman's educational and income level. Violence presents a powerful obstacle to achieving other goals high on the development agenda. The aim of this study is to probe the causes of violence against women and its impact on development issues. The study is based on secondary data, viz. National Crime Records Bureau, India, Tamil Nadu State Crime Records Bureau, etc. Moreover, there is a need to study and ponder as how this form of degradation of women had formed and how it can be stopped. It needs support from all quarter's viz. Government, NGOs and women themselves. The Government should strengthen and expand training on sensitization programmes throughout the country. In addition, it is envisaged that the result of this study may help for policy advocacy in order to prevent violence against women. Finally, the findings of the study will provide evidence for further research work.

**Keywords:** Women, Violence, Development, Violation, Obstacle, Human rights

[06]

**REINFORCING SEXISM AND MISOGYNY: SOCIAL MEDIA, SYMBOLIC  
VIOLENCE AND THE CONSTRUCTION OF *FEMININITY-AS-FAIL***

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**ABSTRACT**

Sexism and misogyny have long been a central concern for feminist activists and scholars. It remains a constant reminder of the persistence of gender based violence in the Caribbean, especially in terms of violence against women. With social media operating since the early 2000's as dominant communication and information sharing platforms, new expressions of sexism and misogyny along with homophobia and transphobia are able to travel from the offline to the online swiftly and precisely. This paper examines how the online audience, responding to select Caribbean events which attracted the attention of mainstream news media, reproduce and reinforce, as normative, multiple phobias that threaten gender justice in the region. Through content analysis I demonstrate how gender based violence (GBV) operates as a real threat in the online space, focusing on how GBV manifests as symbolic violence. I use cases emerging out of the context of Trinidad and Tobago but not limited in relevance to that one Caribbean space, to articulate, how, for example, prejudicial chastising of women is used as a discourse to not only shame and blame but construct *femininity-as-fail*, however that femininity is embodied. This symbolic violence I read as a spectre, a force that enforces, both in the offline and online, the reassertion of strict respectability, responsibility and heteronormativity as standard. This is done through victim blaming and policing, especially of women's bodies, voice and agency. This presents as constant backlash to activists and scholars in the Caribbean, a phenomenon that appears to be occurring globally, and threatens gains for gender justice.

**Keywords:** Misogyny, Gender Based Violence, Caribbean, Social Media, Symbolic Violence, Femininity

[07]

## REDUCING GENDER INEQUITIES IN HEALTH AND WELLBEING THROUGH POSITIVE YOUTH DEVELOPMENT

M.G de Matos<sup>1</sup>, T Santos<sup>2</sup>, M Reis<sup>3</sup>, C Branquinho<sup>4</sup> and A Marques<sup>5</sup>

<sup>1,2,3,4,5</sup> FMH Lisbon University, Portugal

### ABSTRACT

**Background:** The present presentation focuses on the assessment of the concept of Positive Youth Development (PYD), as a result of a Portuguese partnership within *The Positive Youth Development cross-national project*, which involves more than twenty countries across Europe, Africa, Asia, the US and Latin America.

Project partners are from various educational and research institutions and have expertise that are diverse and multidisciplinary, comprising health psychology, developmental psychology, social psychology, cross-cultural psychology, gender studies, public health, environmental science, sociology, health promotion and family studies.

**Objectives:** The PYD cross-national project aims to 1) examine the extent to which developmental (internal and external) assets (proposed by Peter Benson and the Search Institute, Minneapolis) are accessible to young people in different national contexts; 2) understand how these assets can be related to positive youth outcomes, such as the “5Cs” of PYD (*i.e.*, Confidence, Competence, Character, Caring and Connection) and thriving indicators (e.g., school success, values diversity, resists danger and exhibit leadership); 3) highlight how positive outcomes are associated to young people's contribution to the development of the self and to the involving society and to their health. 4) Identify gender differences and inequities. The ultimate goal to inspire programs and policies that can promote health, wellbeing, civic participation and gender equity among youths.

**Methods:** Were included 2700 youths (73.3% girls), with a mean age of 21.3 years old (SD=2.79), ranging from 16 to 29 years old.

**Results:** Gender differences were in general not found, with the exception that girls seem more concerned with social issues. These results were unexpected and raised the idea that in general among young people there is less gender differences in the “processes” (the 5C) than in the social and health “products” that is considering their social and health behaviours. This findings highlighted a major concern about gender inequities with more social pressure and lack of opportunities for girls.

[08]

## GENDERED CARE OF THE ELDERLY IN CHINA

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<sup>2</sup>*Institute of Population and Labor Economics, Chinese Academy of Social Sciences, Beijing  
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### ABSTRACT

Based on “The Chinese Longitudinal Healthy Longevity Survey” (CLHLS, 2011) , a longitudinal survey started in 1998, this study examines more closely about elder care needs and care provided within families. Our analyses show that the “market” of family care givers is gendered. While women take more of the work, men (or sons) are still considered as care givers for the elderly today even though the son(s) in reality does not do any caregiving. Among major daily care providers, women are the major force, being wife, daughter, or daughter-in-law. This pattern reflects Chinese traditional values of “raising sons for old-age care 养儿防老” : “men work outside the family and women work within the family” (男主外女主内). Following the tradition, women today provide more hours of care per week and the elderly receiving the care value the care very much. However, if family remains as a major source of the elderly care, as expected and preferred by the elderly themselves, then the family and society should offer support to the primary care givers and a social policy should be developed to assist the care givers

**Keywords:** Aging, Care Giving, China

[09]

## THREE STAGES OF DEMYSTIFICATION AND DISCIPLINE: THE MENSTRUATION IN CONTEMPORARY CHINESE PATRIARCHAL SOCIETY

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### **ABSTRACT**

Based on interviews with people of different ages and gender identities, this article discusses how the seemingly contradictory concepts of demystification and discipline coexist in the menstrual culture of contemporary Chinese patriarchal society, dividing it into three stages.

The first is from overt taboo to concealed shame: notwithstanding the detachment from the sorcery-based interpretive framework, menstruation still remains a constraint which deprives women of their normal lives and freedom, converting from a blatant compulsory to an internalized one.

The second is from tacit absence to legitimate utterance: along with the period-shaming broken by the government and medical science officially and publicly, menstruation as a previously impermissible topic has changed soon, however, into a tool which supervises and controls the body of women in association with fertility.

The third is from collective narrative to daily context: with the acceptance of menstruation as a daily-life topic and the destigmatization of sex, menstruating women are, nevertheless, constructed as vulnerable and vexatious figures, besides the sexuality-related objectification.

The conclusion is from disciplined body to prospective liberation: by realizing that menstruation is one of the representations of the existing gender order, how can we embrace a diversified menstrual culture and a real liberation of women without denying the existence of menstruation or splitting it apart from the patriarchal society.

**Keywords:** Menstrual Culture, Demystification and Discipline, Patriarchal Society, Menstrual Taboo, Period-Shaming, Liberation of Women



[10]

## A STUDY OF AGGRESSIVE (ABNORMAL) BEHAVIOR AMONG FEMALE TEENAGERS

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### **ABSTRACT**

The present article studies cultural and social factors effective on aggressiveness and abnormal behavior among female teenagers. After school, these girls usually get together in parks (case study: Shafagh Park in Yusuf Abad St. in Tehran) and treat different people aggressively. Aggressiveness is a kind of acquired property; that is why the present article studies the effect of some factors such as family, peers, school, and media and so on as acculturation factors. The present article is to study the cultural and social factors effective on development of irritability and aggression as well as abnormal behaviors among teenagers from anthropological perspective and using sociology methods and materials. The research questions have been answered by female teenagers in terms of a questionnaire. In addition to the questionnaire, interview and discussion with them as well as the researcher's observations were used as other tools for collecting the required data. The research has been conducted base on the culture and personality school and integrating research methods in anthropology and sociology. Thus, data collection has been done by documentary studies, questionnaire, interview, and collaborative observation, then the statistical data were analyzed and described. This research helps recognizing social and cultural factors effective on abnormal behaviors and aggressiveness among teenagers and explaining the relationship between them and achieving proper solutions.

**Keywords:** Aggressiveness, Abnormal Behavior, Cultural-Social Factors, Teenager, Culture and Personality

[11]

## **FEMINIST COUNSELLING: EMPATHISING SUICIDAL TENDENCIES AMONG TEENAGE GIRLS**

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### **ABSTRACT**

A change in trend towards materialistic and highly competitive life style has invariably led to many defaults in the social systems one such being is the suicidal tendencies among teenage girls. The apathy is suicidal counselling is examined only in the context of academic pressures. The other factors such as gender discrimination, families' economic background, instability of family relationships, lack of counsellors, counselling centres 24/7 are not in the purview. Based on the theme **women and psychology**, the paper would examine the topic on '**Feminist counselling: Empathising Suicidal Tendencies among Teenage Girls**'. The **hypothesis** would be **lack of Feminist counselling centres, its importance and necessity in schools and colleges**. Applying the **Feminist research methodology** the **Sample** size will be 500 girl students between the age of 13 to 18 years. Case studies on students, teachers and counsellors would be taken into consideration to establish why feminist counselling should be incorporated. **The research aims** To review the counselling centres, the issues, the effectiveness and success in schools and colleges **The outcome of the research** would broaden the aspects, importance of counselling , the priorities and needs of the teenage girls.

**Keywords:** Counselling, Gender Discrimination

[12]

**COLONIAL LEGACIES AND COMPETING MASCULINITIES: THE SUPREME  
COURT OF CANADA'S RETURN TO REASON IN *R. v. KaPP***

C Hodes

*University of Lethbridge, Canada***ABSTRACT**

The deployment of racialised, protest and hegemonic masculinities through the judiciary's reliance on defense witness testimony in the Pacific salmon fisheries case, *R. v. Kapp*, reveals that a series of unarticulated gender dynamics significantly shaped one of the most pivotal, recent transformations to the legal test in *Canadian Charter of Rights and Freedoms* equality rights cases. An intersectional feminist critical discourse analysis of this testimony underscores the continuing relevance of Margaret Thornton (1986), Carol Smart (1989) and Ngaire Naffine's (1990) early criticisms of legal liberalism, legal positivism and the androcentric dualisms that are at the heart of modern western legal reasoning. The claims of the accused and the witnesses who testified on their behalf in *R. v. Kapp* cannot, however, be divorced from Kimberlé Crenshaw (1989 and 1991) and Angela Harris' (2000) pivotal insights. This case highlights the need for feminist legal scholarship to build transnational coalitions and create dialogue across communities and literatures by heeding Crenshaw and Harris' calls for a critical examination of the gender dynamics that are at play in cases that are framed by race alone. Following Bonita Lawrence and Enakshi Dua's (2005) calls for feminist antiracist scholarship to take decolonization seriously, because the commercial fishers in this case were protesting the existence of Indigenous fisheries, this article decenters the racialised and gendered settler narratives present in the testimony of the commercial fishers concluding that before any meaningful talk of reconciliation can occur in Canadian law, the repatriation of the fisheries must take place.

**Keywords:** Equality Rights; Feminist Legal Theory; Decolonization; Constitutionalism

[13]

## **CARIBBEAN FEMINIST VISIONING & DECOLONIAL PRAXIS: THE STRUGGLE FOR GENDER AND SEXUAL JUSTICE**

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### **ABSTRACT**

Public discourse around social movements to reform and enact gender policies across the Caribbean has led to tenuous debates regarding issues of gender and sexual minority rights, as well as migration rights. These debates reveal anxieties about 'rights' and who should have access to protection. This paper is part of a larger project in which I offer a comparative analysis of these issues through examination of public discourse in the Anglophone Caribbean, namely Barbados, The Bahamas, Grenada, Jamaica, and Trinidad and Tobago. Overall, the project investigates the ways sexual minorities and migrant communities have been scapegoated as "the problem" in public debates regarding the expansion of rights, especially for women. This scapegoating inadvertently and sometimes explicitly positions women's rights against sexual and LGBTI rights (as well as migration rights in places such as The Bahamas). I consider how the larger contexts of gender-based violence and opposition to abortion and reproductive rights alongside fears regarding a so-called gay lobby and the use of religion and anti-imperial rhetoric within these debates must be addressed through decolonial strategies.

This work reveals how movements for gender and sexual justice in the region continue to be deeply affected by limited discourses on rights, equality, gender, sex, and sexuality; hence, I suggest new strategies for social change. For this paper, I will focus on rethinking how we do Caribbean feminist work inside the region by developing new strategies and discourses of sex, gender, and sexuality that are decolonial, feminist, class conscious, intersectional, and framed within a sexual rights framework.

**Keywords:** Caribbean Feminism; LGBTI Rights; Women's Rights; Sexual and Gender Justice

[14]

## RECOGNITION AND CRIMINALISATION: A STUDY OF LEGAL CHALLENGES TO TRANSGENDER RIGHTS IN INDIA

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### **ABSTRACT**

This paper brings forth the lived reality of the transgender community based in Delhi- National Capital Region (NCR) in the aftermath of the recent legal developments, namely the two contradictory Supreme Court verdicts which affirmed the constitutional rights and legal identity of all transgender persons as 'third gender', thus granting them a space in the socio-political arena (*NALSA v. the Union of India*) whilst simultaneously criminalising this space by the criminalisation of non-heteronormative sexual expression (*Suresh Kumar Koushal and Anr. v. NAZ Foundation and Anr.*). This paper engages with the question of how the law straightjackets identities through the recognition of certain communities while at the same time rendering them vulnerable by criminalising an essential part of their existence. It highlights the problems both in the conceptualisation and the implementation of the judgement. Thus what was seen as a victory for transgender rights was in fact realised as a top-down move without the requisite groundwork of sensitising the masses. In this regard, this paper employs intersectionality as a conceptual lens to analyse the specific problems in implementing transgender rights in a community which is heterogeneous in terms of the varying types of gender identification, social class and caste. Moreover this paper analyses the limitations of judicial intervention as compared to legislative action. It concludes with a reflection on the interface between law and everyday life of transgender persons which present various conflicts and convergences between the legal and the socio-political together with raising certain questions about the way forward.

**Keywords:** Transgender, Rights, Sexuality, Judgment, India, Criminalisation

[15]

**NEEVA FOUNDATION: AN EFFORT FOR THE WOMEN, BY THE WOMEN, TO  
EMPOWER THEM AND CREATE AWARENESS ABOUT DECREASING CHILD  
SEX RATIO IN INDIA**

S Gyan

*Neeva Foundation, India***ABSTRACT**

In India Goddesses have always been worshipped in all form of energies. And since time immemorial females had very important place in society despite being patriarch dominated. Post independence, Indian society, which emerged had all sorts of struggle to deal with e.g. poverty, illiteracy, Dowry, population burst. And the newly independent country had to struggle with many key issues, which majorly affected the setup of the society. Female feticide also came as one major emerging and challenging issue, which was result of irresponsible advertisement of newly launched technology at that point of time called as Ultrasonography. The urge to bear male child became so dominating that mother started giving up her maternal sensitivity to societal and patriarchy pressure and gender selective abortions became hidden fashion in the society. The repercussion of gender selective abortions was sharp decrease in child sex ratio. Since females were unwanted gender they were always oppressed and denied their basic rights. Gender inequality issues are so critical that it is taking a prime place among the policy makers. To eradicate poverty, human misery, it is very important to deal gender disparity. Neeva Foundation is one such organization committed to fight gender inequality by making women more self sufficient and empowered. Prime focus of the foundation is to make women aware of their basic rights and provide them skill based training to make them employable. When, women in society becomes more independent she nurtures her progenies with more confidence and maturity. The issue is very grave but with positive commitment and conscious effort it is possible to bring a positive change. Neeva Foundation also aims to make women in society aware of gender disparity happening due to gender selective feticide, and guide them to become torchbearer for the society. They will be the messengers to spread the message of gender inequality in society. Women explaining to women for the benefit of women will definitely have strong impact in the thinking and set up of the society. They will not only become empowered for themselves but also help other women in the society to become self sufficient and spread awareness about gender gap happening due to gender selective feticide.

**Keywords:** Gender Equality, Sex Ratio, Awareness, Social Enterprise, Neeva Foundation

[16]

**SEEKER ARE YOU PROTECTED: FACEBOOK AND PRIVACY CONCERN OF  
WOMEN IN SRI LANKA**

B.A.H.C Mendis

*Faculty of Law, General Sir John Kotelawala Defence University, Sri Lanka***ABSTRACT**

Facebook, which revolutionized social networking, offers solid platforms for women to freely express their political opinions and opinion creation. As a result, numbers of issues have arisen regarding the safety of social exposure, chief amongst them being the preservation of privacy. This study examines privacy concerns of female Facebook users in Sri Lanka (age group of 20-30) and the possible judicious measures that can be taken by government organizations regarding above. During the course of this research, a mixed methodology was adopted in data collection, which includes 118 surveys and interviews. The general concern of Facebook privacy, attitudes and expectations, we reevaluated through the survey. Interviews conducted with the strategy to bring attention and to evaluate the existing privacy protection mechanisms provided for Facebook users. The willingness displayed by many females to disclose personal views and information on Facebook has become a phenomenon which demonstrates breaking the silence and absolute freedom of expression. Besides, result of the survey depicts that a majority of the survey participants are pessimistic about Facebook 'security', even after application of strict privacy settings. This paper would finally discuss the proposed privacy protection, through amendments and reforms, which is viewed as part of the government's legal responsibility to uphold Facebook privacy and affirms matriarchal cultural values of Sri Lanka, where general expectation of young females is to raise a family which uphold virtue and family values. In turn female mental, social security and expressiveness ensures gender equality in Sri Lanka.

Keywords: Facebook, Privacy, Freedom of expression, Legal responsibility

[17]

## CONTEMPORARY INUIT SINGERTANYA TAGAQIN A CROSS-CULTURAL PERSPECTIVE

S Stévanca

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### ABSTRACT

Tanya Tagaq is an Inuit artist – a singer and a painter who practices a form of throat singing called “katajjaq” in a pop-electro-experimental musical context. Like other Aboriginal and Inuit artists and writers, Tagaq claims a “right to modernity” through a process of cultural blending, by mixing local and borrowed elements. As in the case of Inuit singer Lucie Idlout (born 1978), for example, the artist defends her right to “not sound native” (cited in Diamond 2002), all the while alluding to the history of her community. This claim (which also appears in Scandinavian, Quebec or Inuit cultures) highlights a tension that exists between the general and the particular; because most of these cultures, while at the margins of great empires, are formed through the synthesis of influences. The methods of integrating elements of local (for example: throat singing) and western music (for example: technology) in Tagaq’s musical practice are indicative of the tensions that exist between the universal/particular, the global/local, the collective/singular, and I believe that it is at the intersection of these polarities that Tagaq constructs her “signature style” (Desroches 2008/2011). At the same time, Tagaq is representative to a generation of Aboriginal artists, across all artistic disciplines, both committed to preserving its heritage and boosted by the transnational scale of its new artistic productions. This trend, which is not unique to the Indigenous scene— as illustrated by various artists around the world, including guitarist Balawan (Harnish 2013)— is best understood through the lens of *aesthetic cosmopolitanism*: “It is a process in which the expressive forms and cultural practices used by nations at large, and by groupings within them, to signify and perform their sense of uniqueness, growingly comes to share large proportions of aesthetic common ground, to a point where the cultural uniqueness of each nation or ethnicity cannot but be understood as a unit within one complex entity, one variant in a set of quite similar –although never identical– cases” (Regev 2013, 3).

In this paper, I seek to answer this question: how aesthetic cosmopolitanism can help us better understand Tanya Tagaq’s practice in the studio? Thus, I will focus on two main factors: 1) collaborative practice in a research-creation context and 2) her use of technology. The recording studio is indeed a transnational music production tool whose equipment and conventions (Becker 1982) are relatively standardised and shared around the world. In September 2013, we had the opportunity to conduct a research-creation project involving ethnographic data collecting around the production of her latest album *Animism*.

1) Our observations allowed us to better understand not only the way she thinks and works in studio, but also the studio as a “microcosm”, which granted us access to Tagaq’s cosmopolitan universe.

2) In the same way, her use of multi track recording and overdubbing has allowed us to better understand her creative process in the studio. Indeed, her relationship with technology is the expression of aesthetic cosmopolitanism by the wealth of aesthetical and cultural exchanges that it



offers (Portes 1999; 2001): «Central to the emergence and consolidation of aesthetic cosmopolitanism is the institutionalization of [...] certain technologies of expression, as signifiers of a universal modernity [...]. [Ex.] musical art form[s] based on sound manipulation by recording machines, electric and electronic instruments, and amplification. The technologies at the heart of these forms render them culturally neutral, as it were» (Regev 2013:9).

In this paper, I would first like to present her use of multi track recording and overdubbing in two of her albums (namely *Sinaa*, 2005, and *Auk/Blood* 2008), and, secondly, I will describe the collaborative creative process during the mixing of *Animism* at the *laboratoire audio numérique de recherche et de création* (<http://larc.oicrm.org>, dir. Serge Lacasse). My goal is to forge a link between the studio space and cultural space, to approach the studio as a transcultural space fostering exchanges that would otherwise be difficult to take place.

**Keywords:** Cross-Cultural Aesthetic, Contemporary Inuit Throat-Singing, Agency, Research-Creation in Music, Collaboration

[18]

**SOCIAL MEDIA AND FEMINISM: THE MILLENNIAL MOVEMENT**S.P Srimathi<sup>1</sup> and H.S Roopa<sup>2</sup><sup>1,2</sup> *NMKRV College For Women, India***ABSTRACT**

Social media has become a platform for many youngsters to opine their views. One such area is feminism and its ideologies which are strongly transforming the millennials towards women's rights and equality in an inclusive approach. Based on the theme **Rhetoric and Women's Rights**, the paper would examine the topic on **Social Media and Feminism: The Millennial Movement**. The **hypothesis** would be **to understand how millennials are directing feminist ideals through social media**. Based on **Feminist Research Methodology** the Sample size is 500 men and women between the age of 18 to 25 years and Case studies on individuals promoting feminist ideals through social media, **The research aims** to explore and understand how social media has been an instrument in sensitizing and transforming the millennials towards feminist ideas and through Social Media millennials participation towards feminism. **The outcome of the research** would create a new platform in encouraging, representing and a better understanding of feminism in present India. Social media could be considered as a strong articulate movement towards feminism. To conclude Social Media and the millennials contribution to Feminism and Women's Equality will be a new chapter in Women's Studies.

**Keywords:** Feminism, millennials, Social media

[19]

## JUSTICE AND MUSLIM WOMEN: THE STATUS OF TRIPLE TALAQ IN INDIA TODAY

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### **ABSTRACT**

The Quran provides for gradual divorce spread at least over three months. However, on the basis of prevalence in the Shariat, the 'Personal Law' in India permits triple talaq at one go. The legitimacy of this practice may be contested theoretically. In this paper, I have tried to show that Indian Muslims take the benefit of Indian civil and criminal laws on many occasions. The 'Personal Law' is put into application in matters of inheritance, marriage and divorce, which affect women to a great extent. The paper is written on the basis of a study of theological literature, legal proceedings (archival) and media reports, previous surveys on talaq as well as my extensive fieldwork (interviews) in West Bengal, India. The incidence of triple talaq is relatively less in the higher socio-economic categories, but not entirely absent. The poorer women are more easily abandoned. Many of them are married as child-brides and become vulnerable to human trafficking. The recent verdicts of the Allahabad and the Chennai High Courts have questioned the legitimacy of this custom. The All India Muslim Personal Law Board plays a detrimental role in the journey of women towards equality. The standpoint of the major Indian political parties will be probed. My finding is that the debate regarding the choice of a 'Quranic talaq' over the secular judicial system of divorce has divided the movement but the recent activism of victims and women's bodies has served to effect a social sensitization.

**Keywords:** Talaq, Women, Muslim, Justice

[20]

## **SUMANGALI CONTRACT SYSTEM IN SOUTHERN INDIA: AN INTERSECTION OF CLASS, CASTE AND GENDER**

Nishu

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### **ABSTRACT**

This paper studies the unique combination of class, caste and gender and their intersection resulting in the birth of “Sumangali” in the textile industry in Tamil Nadu, India, producing extensively for the global supply chain. The distinctive feature of this scheme are the young migrant girls from unprivileged social class and caste from the Arunthathiyar community (lower strata in social hierarchy) hired for a fixed term contract which lasts for typically three years with a promise of lump sum payment at the end of the contract. ILO has identified this system to be a disguised form of bonded labour, where there is enormous scope of duping the rightful wages. Middlemen play an important role in convincing the girls and their families through tall claims of skill development and gainful employment. Qualitative field data collected from girls who are either working or worked under this system has been used to draw analysis and trace the origin of the Sumangali. Intersectionality, caste, class, gender and global production network form the theoretical base of the paper. Larger working condition for “Sumangali” are well known, yet there exists a knowledge gap on how the socio-economic background and low education level of Arunthathiyar community has cumulated towards persistence of this malpractice. In-depth field interviews are being used in critically examining the principles on which the Sumangali system prevails and puts forward how rather than providing decent employment and support, it in fact has led to unfavourable inclusion and exploitation of young unprivileged women.

**Keywords:** Caste, Class, Women, Intersectionality, Global Production Networks

[21]

**WOMEN AND LAW: SOCIO- LEGAL ISSUES RELATED TO WOMEN  
EMPOWERMENT IN INDIA**

S Kulshrestha

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**ABSTRACT**

*“Beti Bachao Beti Padhao* (save the daughter, educate the daughter)” Why we need this kind of awareness catchphrases to protect and empower the girl child? India is an influential nation and well-known all over the world as the largest democratic republic country and for its great culture. In India from ancient time we worship women and there is a renowned proverb “*yatra naryastu pujoyante ramante tatra devta*” means where women are respected, Gods make their home, though, the poor condition and backwardness of women is also identical because of some major social apprehensions, hitches and lots of constraints against women such as unequal status in the family, domestic violence, malnourishment, child marriage and disproportion in education, dowry demand and dowry death, sexual harassment and rape and female infanticide are common problems faced by Indian women. To remove these kinds of social abuses and for women empowerment, the nation is stepping out with new and effective socio-legal reforms like constitutional enactments and amendments, judicial activism and amendments in laws related to women.

**Keywords:** Women Empowerment, Socio-Legal Reforms, Social Abuse

[22]

**ROLE OF 'FAMILY' IN CRIME CAUSATION- THE COMPARATIVE STUDY OF  
'FAMILY OF ORIENTATION' AND 'FAMILY OF PROCREATION' ( A STUDY OF  
WOMEN PRISONERS IN CENTRAL JAILS OF RAJASTHAN)**

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**ABSTRACT**

Family plays an important role in crime commitment by women. Family dissolution reduces both formal and informal social control at the community level which in turn may increase prospects for violence.(Ahuja Ram,Mishra, Guatam).According to sociologists in a patriarchal model women belong to two families- family of orientation and family of procreation. There is a need to understand this difference if we relate crime causation with the family environment. This paper extends the hypothesis and compares the status of women prisoners at two level- 'Family of orientation' and 'family of procreation' and assesses the impact at each level. It is an effort to understand the difference between the lives of women in two stages and probe how the change in the social environment leads to deviant behavior. For this purpose various factors –education, economic status, and family size, family environment, relationship with family members, gender role, and employment hazards are considered.

**Keywords:** Family of Orientation, Family of Procreation, Women, Crime

[23]

***PIIL PESENGGIRI IN THE DEMOCRACY OF WOMEN OF KOMERING TRIBE***

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*Piil Pesenggiri* is a cultural attitude owned by Komering tribe in South Sumatra - Indonesia. The philosophy meaning of *Piil Pesenggiri* is the preserved belief or self-esteem values. *Piil Pesenggiri* is manifested in persistence attitude (*Pesenggiri*); prefers the good name and honourable title (*Juluk Adok*), in this case there is an implied meaning of equality; *Nemui Nyimah* connotes love of giving and receiving in the atmosphere of joy and sorrow (togetherness); *Nengah Nyappur* connotes happy to have a friend and discuss to resolve any problems; *Sakai Sambayan* means helpfulness and work together. The values that are oriented by *Piil Pesenggiri*, are in line with the concept of democracy, particularly in terms of equality and deliberation. In the context of the *patrilineal* political culture of Komering societies, women do not seem to have political access. But in fact, through *Piil Pesenggiri*, the women of Komering tribe are actually able to influence policy makers. It is also driven by their government system (the 'marga' system), which focuses on consultation, consensus, and decentralization of autonomy. This paper discusses the role of *Piil Pesenggiri* from the perspective of women's political culture of Komering tribe; The extent to which this culture affects their political attitudes and involves in constructing their thinking in a strict patriarchal culture.

**Keywords:** *Piil Pesenggiri*, Political Culture, Democracy

[24]

## **FEMINISM: THROUGH THE EYE OF THE WOMAN AND INTERNATIONAL LAW**

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### **ABSTRACT**

“This presentation will evaluate the value of feminism in the lives of women around the world, from developed and developing nations. There is no internationally accepted stance on feminism, where the level of feminism differs from geographical location and religion. It shows that feminism is bound to the flaws of politics, cultural relevance, religious influence and the law of the land. Friedrich A. Hayek in ‘The Road to Serfdom’ stipulates that the law of the land and the perspectives held in society are the works of a handful of people; and in reality by predominantly men at the time. One could then argue that the law has a gender? This presentation will take into account all these factors and theories and evaluate the response and impact of international law including the United Nations. How effective is international law and the United Nations in addressing factors against feminism when state sovereignty exists today? This presentation will examine the effectiveness and ineffectiveness of international law and the United Nations in breaking the barriers that prevent feminism from flourishing in the 21<sup>st</sup> century.”

**Keywords:** Politics, Cultural Relevance, Religious Influence, International Law, State Sovereignty, United Nations



[25]

**NARROWING THE WAGE GAP: USING DATA TO IMPLEMENT POLICY**

M Venkatesan

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On an aggregated wage comparison, women in nearly every country receive fractional compensation relative to their male counterparts. The statistic draws immediate headline attention and has been the basis for the focus on gender discrimination, in essence, highlighting gender as the dominant rationale for wage differentials. However, the focus on the aggregated data distorts the reality of wage disparity and may result in perverse policy outcomes that focus on income equality rather than the inequity in education and household work that presently may be manifested in the income differential. The risk in implementing an income policy in isolation is that it may not promote the needed long-term changes to ensure wage equity; rather it may degenerate to a quota mechanism that circumvents the intent of income equality policy. This paper analyses wages differentials across occupational categories evaluating other characteristics such as age, education, experience, geographic location, marital status, years of marriage, and number of children, against wage income for both men and women. The evaluation of the data reveals that income differentials are largely based on experience, education and household labor differentials between men and women. The results support policy measures that promote female educational attainment and provide workplace childcare. The data used in the analysis is representative of developed and developing countries.

**Keywords:** Economic Equity, Policy, Wages, Discrimination

[26]

## CHANGING EQUATIONS: EMPOWERMENT, ENTREPRENEURSHIP AND WELFARE OF WOMEN

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### **ABSTRACT**

The world is a melange of varied cultures and norms. Some are similar, while others are strikingly different from the rest. However, every society has something in common- suppression of their women although the degree and extent may vary. It is not that women are incapable of playing those roles in society which have been dominated by men, but consistent and strategic oppression of the female sex has led women to consider themselves as weak, powerless and a step below their male counterparts. The waves of feminism and movements to emancipate women have, to a notable extent, changed this perception. However, the world still associates women with the domestic sphere which includes rearing, nurturing and caring for children. While, this is important, this must seldom be the only role played by women. This paper while highlighting the importance of the role of women in the economic and public sphere, shall also explore the various means and steps that have been taken and further measures that can be taken to empower women and encourage entrepreneurship in developing economies such as India. The capability approach and welfare economics by Amartya Sen shall also be explored to understand how best such approaches could benefit the rural women and their empowerment. Developing economies simply cannot ignore even a fraction of their demography. This paper would thus like to bring to the fore that empowerment of women is as important to an economy as it is for their individual well being and ultimately their liberation.

**Keywords:** Suppression, Domestic Sphere, Empower, Entrepreneurship, Capability Approach, Liberation

[27]

**MY HIJAB IS MY STRENGTH: ANALYZING HIJAB AS A WEAPON FOR  
AGENCY & SELF-IDENTIFICATION IN PAKISTANI MUSLIM WOMEN'S  
CONTEXT**

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<sup>2</sup>*COL MBA Department, AIOU, Pakistan*

**ABSTRACT**

Headscarf wearing at home, offices and other public places was not common to Pakistani women before 80s as it is now. Since 80s a lot of young girls and women, professional & nonprofessional started wearing it. As it was unusual for most of the people that's why many stereotypes emerged out of it and have been attached to girls/women who owned it wholly. This research aims to exploring how this piece of cloth (headscarf) becomes a part of personal identity of the professional & nonprofessional Muslim Pakistani Urban women, and how they look at it as a tool and a weapon for agency to dismantle stereotypes and prejudice which usually been attached with them. For this purpose the study is theorized in Fowlers' Model of Faith Development and the accounts of four Shia Muslim professional & nonprofessional girls/women are collected by employing case studies method for which the accounts of the women are collected through individual interviewing and questionnaire. This give a thorough insight to which extent these women have been successful in breaking up the cycle of the stereotypes and how far the society has positively reacted to this identity, and their tool for agency. Thus the study concludes by suggesting that faith/concept development towards any specific symbol, thing or ideology doesn't always require a specific age but many external factors lead an individual to develop universalizing concept early or late in their lives as can be observed in the lives of the women under study. The study also opens up the avenues for future research on intersection of gender, religion and the cultural diaspora of contemporary world.

**Keywords:** Hijab, Agency, Self-Identity, Muslim Women, Strength

[28]

## 13 LUNAS 13 / 13 MOONS 13

T Escaja

*University of Vermont, USA*

### **ABSTRACT**

“13 Lunas 13 / 13 Moons 13” is a video-project on sexuality and menstruation. The video records testimonies of 13 Spanish women from different generations and backgrounds addressing the taboo of menstruation, implicitly confronting the reasons for a taboo that involves language, religion and gender relations. Euphemisms, anxieties, complicity among women, and mythologies surrounding a topic traditionally silenced and associated with impurity and shame, are part of a conversation that for older generations in particular was based on sexual repression, ignorance and abuse. Revealing testimonies and practices around menstruation and celebrating women's sexuality are the ultimate goals of a project that involves, beyond the video itself, interactive testimony, poetry and digital art. After presenting this 10-minute video, I will contextualize the project to the conference's audience. I will be needing equipment and Internet access to be able to show the video and the interactive digital art and artifacts concerning this project.

**Keywords:** Women, Sexuality, Reproduction, Menstruation, Video, Poetry

[29]

**WRITING WITH VS WRITING ABOUT: CO-PRODUCING CONSCIOUSNESS-  
RAISING FICTION WITH YOUNG WOMEN FROM AID-SUPPORTED  
COMMUNITIES**

E Makepeace

*Queensland University of Technology, Australia*

**ABSTRACT**

While some African women have access to education and avenues for writing and publishing their creative work, there remains a gap in accessibility for young African women from aid-supported communities to write and share stories of importance to them. In contrast to their own silencing, these young women are often written about by the aid organisations supporting their communities for fund or awareness raising purposes. The way in which young women from aid-supported communities are written about can present issues of representation, as often the author is from another culture and a position of privilege. Co-producing consciousness-raising fiction with young women from aid-supported communities offers another approach to representing their stories and has the benefit of sharing knowledge, skills and networks. Through this activity, young women from aid-supported communities can gain access to further education, develop networks for submitting and publishing their creative work, and find their own voice. Furthermore, writing with rather than writing about these young women allows authors working with aid-supported communities to co-produce stories of both cultural and global relevance.

**Keywords:** Consciousness-Raising, Fiction, Aid-Supported Communities, Representation, Young Women

[30]

**PUSHAN – A SOLAR JOURNEY**A Chatterjee<sup>1</sup> and R Shaik<sup>2</sup><sup>1,2</sup> *Communication Area, IIM Indore, Madhya Pradesh, India***ABSTRACT**

This case study is meant to introduce the students / participants to the concept of new venture creations, especially social ventures by women. Presented through the experiences of a woman social entrepreneur from India in the field of renewable energy (solar), this case study should enable the participants to understand the possible challenges that could hinder the setting up of a venture in Central India, as well as the odds of success in an entrepreneurial journey. When the experience gained over seventeen years abroad pushed Susmita to re-examine the values she held dear, she decided to come back to India to do something meaningful. Looking at potential developments in renewable energy, she homed in on solar energy as a promising field. In 2010 she began exploring the possibility of a solar energy venture in rural India and set it up in Central India in 2011. The challenges Susmita faced – apart from the external environment (including being a woman) and the lack of awareness of benefits of solar power - during these five years of her entrepreneurial journey, are not yet fully resolved.

**Keywords :** Pushan, Renewable Energy, Solar, Social Venture Creation, Woman Entrepreneur

[31]

## WESTERN REPRESENTATION OF THE “MUSLIM WOMAN”: FROM OBEDIENT TO EXOTIC

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### ABSTRACT

Western orientalist representations of the ‘Muslim woman’ in 18<sup>th</sup> and 19<sup>th</sup> century art and literature, and contemporary media as both a forbidden desirable object and a helpless maiden that needs to be rescued are used to justify and legitimize post-colonial military invasions in the name of “saving the women”. Depicting ‘Muslim women’ as victims only reinforces the superiority of the west. The western representation of the ‘Muslim woman’ albeit paradoxical insofar as it often portrays the woman as silences, abused and overruled by Muslim men and their religion and at the same time overly sexualized, is still complementary. Western rescue fantasy tales for example, represent the backwardness and irrationality of the Orient in contrast with the modernity and rationality of the Occident. In today’s entertainment industry there is a systematic hierarchy of identification with the ‘savior western’ and the victimized “Muslim woman” which is added to the systematic figure of the Arab ‘terrorist’, ‘assassin’, ‘rapist’, but most of all misogynic. All of these images superposed are aimed at cultural and geographical reductionism of an entire region whose subtext is to perpetuate the status of the ‘West’ as a sovereign subject. The colonial *mission civilisatrice* is reinvented to sustain a political, cultural and economic agenda supported by a system of knowledge production. The “Muslim woman” does not exist outside of the construction of the ‘West’ and its perpetuation by the media; these representations are always linked to mechanisms of power operating at intersections of race, nation, gender class and religion.

**Keywords:** ‘Muslim Woman’, Representation, ‘West’, Orientalism, Hegemony, Knowledge

[32]

**WOMEN'S REPRESENTATION IN NATIONAL DECISION MAKING  
INSTITUTIONS: A COMPARATIVE STUDY OF PAKISTAN AND SRI LANKA**

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**ABSTRACT**

Women are generally under-represented section of almost every society/country in the contemporary world. South Asian Women are facing the similar discriminatory policies. Hardly there are any decisions of national importance that does not affect women of that particular country but mostly the decisions are made by the male members of the countries whose majorities are sitting in the decision making institutions. Most of the South Asian countries fall in the category of developing countries and their women are being kept deprived of their basic right to grow in the field of education and/or occupation. Similarly, they are not allowed to participate in the national decision making process according to their quantum of population of these countries. This is the basic reason for most of the legislation is generally discriminatory against the women which is main hindrance in the growth of these countries socially, economically and in almost every field of life. Since the scope of the present study is limited, the present paper will only be based on focus of women's representation in the parliament of Pakistan and that of Sri Lankan Parliament. Pakistan reserved comparatively reasonable seats for women in the Parliament in 2002 while no such legislation could be made by Sri Lankan unicameral Parliament till date. This shows that both the countries like many other countries in the contemporary world are not providing enough say on decision making forums. The present study is planned to analyze the impact of underrepresentation of women in decision making on their respective countries and that on the world in general.



[33]

**MUTED VOICES: DEVOLUTION OF WOMEN THROUGH HISTORY**

D.O Girijan and V Kurukuri

*Alliance School of Law, Alliance University, India****ABSTRACT***

Suppression and characterization is a common concern associated with the lives of women. They have been subdued and assigned secondary roles for a prolonged period, which has outlined the mind-set of people. Gender roles and traditional beliefs have constrained the thought process of the society, in turn creating a lacuna in the system that has transformed itself into an acknowledged norm. Women are commodified and exploited which is widely accepted and normalized, at the same time, they are labelled and out casted if they step out of their restrained social construct. This status of women has been consistent throughout the evolution of the society. Her freedom is either limited by the society or criticized by it. Although we have women in high political positions and as global leaders, their journey towards success can be defined through struggles. This paper analyses the influence of historical beliefs in modern day usage, considering women in divergent roles, the idea of a glass ceiling, advent of lesbian culture, roles played after marriage and so on. Various instances are considered to portray and critique the development from the purdah system to the urbanized progressive woman. The paper also establishes an understanding to the psychological restrains towards the development of women across the globe.

**Keywords:** Normalization, Commodification, Stigmatization, Self-Restraint, Exploitation

[34]

## WOMEN EMPOWERMENT IN THE BAHAWALPUR STATE DURING NINETEENTH CENTURY

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### **ABSTRACT**

Bahawalpur was once the name of an Indian Princely State (1727-1955). This article will examine the women of the Bahawalpur state during the 19<sup>th</sup> century in the context of their personal freedom. This study involves the comparison of three social strata. Women of upper and middle classes were wealthier and living an easier life in comparison to lower class females. But in terms of personal liberties, upper and middle class ladies were living in a male-chauvinist environment whereas lower class had lot more privileges of personal freedom.

The lowest stratum of Bahawalpur Society was privileged in terms of women's liberty. This is evidenced by the relatively high rate of love marriages, elopements, and married women running away from home, divorce, and remarrying of divorced women in this class. Such behavioral patterns were rarely found in the middleclass and rarer still in the upper class. Therefore, it can be said that as the wealth and prosperity increased and one went up the socioeconomic ladder, these trends diminished and the hold of men in taking decisions regarding females' personal lives grew stronger.

What this indicates is that there is an indigenous basis for the further development of personal freedom for women and that the Bahawalpur state is worth examining from a women's history perspective. This is especially pressing for Bahawalpur as a State has not yet been systematically explored by some international or well-acclaimed study, and women are the neglected sector in Pakistan especially as a topic for historical research.

[35]

**DESIRED NEEDS OF THE VISUALLY IMPAIRED**

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*Bharatidasan University, India***ABSTRACT**

The life fluctuates between likes and dislikes, desire and hatred. It is a giant pendulum that swings to and fro up in the skies a minute and deep down in the depth the next. This applies to every human being irrespective of their individual qualification- educational, economical, social and cultural. It goes without saying that the visually impaired people are no exception to this. The drawbacks imposed on them by nature, on the one hand and accidents, negligence and ignorance on the other, plays an important part in shaping their life and hence their likes and dislikes; their aspirations and aversions. This study is made in the Indian context especially in Tamil Nadu where, in addition to their visual impairment, factors like caste, class, religion and above all the patriarchal approach of the society plays an important part in influencing their life. On a study of the life, behavior and needs of about thirty people with visual impairment and interaction with people who are in this field led to the following conclusions. The views expressed by some of the activists in the field of study of problems and upliftment of the visually impaired women are also incorporated. Let me summarize them under following heads.

1. Health
2. Education
3. Employment
4. Family
5. Social life

[36]

**SOCIAL CONSTRUCTION OF BOYHOOD IN SCHOOLS**

Shailly

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The concept of boyhood and its evolution plays a very important role in the construction of adult male. Although the construction of boyhood starts right after birth in the Indian society, it blooms at primary level schooling.. As a boy child leaves the comfort and security of home and enters the school space, he reorients himself to further nurture the concept of boyhood. School is considered as a miniature version of society with its own set of culture, values and ideologies which are promoted through school's own understanding of gender roles. The construction of boyhood at home before a child comes to school has a major patriarchal bias. This paper seeks to explain whether an independent construction of boyhood is possible, uninfluenced by patriarchal bias at home, in the school space. A boy while at school interacts with non-living and living elements which aids and abets the construction of boyhood. Non-living elements can be the physical activities available for boys, the duties set aside for boys and the spaces made available for boys. Living elements can be the interaction between peers, teachers, student and curriculum available. The paper seeks to explain how propagation of gender stereotypes at school through formal and hidden curriculum impacts the construction of boyhood. Further the innate and instinctive thirst to distinguish boyhood from girlhood is always at play. This paper will be focusing on construction of boyhood in Government schools of Delhi. This will take into account the caste, religion, class affecting the boyhood among the students of upper primary school level.

**Keywords:** Social Construction, Girlhood, Boyhood, Masculinity

[37]

## FEMALE PRINCIPAL LEADERSHIP AND TEACHER CULTURE

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### **ABSTRACT**

Educational reform places tremendous pressure on school principals: they must follow and implement the fluctuating trends in their school. The Ministry of Education in Taiwan has attempted to eliminate teachers' isolation to promote professional development by means of peer observation in the classroom. Although eliminating isolation could change teacher culture, it is worthwhile. It does involve a good deal of work for principals, and this study aims to explore how female principals overcome the difficulties in executing the peer observation policy. Interviews were conducted at two elementary schools: first, with the principals about their perceptions and experiences of persuading their teachers to participate in regular peer observation; and then, with the directors of academic affairs and four teachers of each school about whether teacher culture had changed. The findings were as follows: (1) female principal leadership was flexible and patient in changing practices; (2) teacher culture influenced the effectiveness of principal leadership; (3) since peer observation is procedural, teacher culture hardly changed.

**Keywords:** Female Principal Leadership, Teacher Culture, Educational Reform, Peer Classroom Observation

[38]

**WOMEN IN HIGHER EDUCATION SCIENCE**

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Science education has undergone a paradigm shift at the turn of new millennium. It is not a passive process but is an active construction and interpretation of experiences. According to the United Nations Education, Scientific and Cultural Organization (UNESCO, 2007), women's active inclusion and participation in science education is crucial. Encouraging women to take part in science especially in higher education would allow the country to maximize its valuable human assets, empower its women, and improve its economic prospects. But, it is still rare to find women working in scientific fields - and female researchers actively practicing science after obtaining higher education degrees, remain under- represented. According to the UNESCO Institute for Statistics (UIS, 2010) that of the world's total science researchers, only 27 per cent are women. Women and girls still lag behind men and boys in access to basic education in general, and to science learning in particular. Out of all illiterate adults worldwide, two thirds are women. Access to consistent, long-term education, especially in science remains intangible for many girls, so women and girls have to be properly aggravated to attain their basic education. The importance of their role in a nation's development should be emphasized by involving them in science education. This paper is an attempt to reveal the status of women in the field of science education with particular reference to higher education.

**Keywords :** Science, Teaching, Learning, Higher Education, Basic Education, Women Empowerment

[39]

## CARE WORK BY ADOLESCENT GIRLS, A MAJOR DETERMINANT OF SCHOOL DROP OUT IN ODISHA

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### **ABSTRACT**

Patriarchal society of India and the thoughts behind, girls are born to serve and scarifies, promoting adolescents girls for school drop out to take care of the parental house and to get ready for near future course of care service in in-laws house. Girls are expected to grow up to become caregivers, so kept away from formal education and other exposure to life. Adolescent girls devote are markable amount of time to unpaid care work, including direct care of family members, household and field chores. Lack of public alternatives like quality child care facilities, proper basic domestic infrastructure to ease the household chores are not available for families to go on without adolescent's work lead to their drop out from school. Patriarchal ideology operates at the larger social and economic institutional level too: no enough public care facilities, no adequate infrastructure provided by the State because it is assumed that women and particularly young girls will do it. Determinant of girls' school drop-out analyzed in the perspective of socially and culturally established care responsibilities in private and public patriarchy sphere through a sample study of drop-out adolescent girls in Odisha state of India.

**Keywords:** Care Work, Public Patriarchy, School Drop-Out, Adolescent Girl

[40]

## **SOCIO - PSYCHOLOGICAL PASSION OF WOMEN TEACHERS WORKING IN SPECIAL EDUCATION AND REHABILITATION CENTRE**

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### **ABSTRACT**

Teachers play an important role in the process of teaching learning. Teacher's passion towards learners with a disability is paramount for integrating them into inclusive environments. Negative attitude towards persons with disability serves as hidden barriers for persons with disabilities to participate fully in the society. The importance of having positive attitudes toward inclusive education amongst educators has been long recognised. Educators' positive attitudes towards persons with disabilities may facilitate inclusive practices. Positive attitudes can be and need to be fostered through both training and positive experiences with students with disabilities. Teachers are often asked to participate in the diagnostic process and it is essential that they are knowledgeable about the different types of special educational needs (SEN). Teachers' attitudes toward inclusion are often based on the practical implementation of inclusive education rather than a specific ideology and understanding of inclusiveness. This study aimed to identify the factors associated with Special school teachers' attitudes towards inclusion of students with all disabilities. 15 case study methods used, Alagappa Special Education School Women Teacher, Alagappa University, Karaikudi. The current study further contributes to the accumulation of knowledge that can empty out the complex pattern of factors that should be considered to promote positive attitudes towards inclusive schools.

**Keywords:** Women, Child, Disability, Psychology, Society, Education



[41]

**GENDER MAINSTREAMING FOR TRANSFORMATIONAL LEADERSHIP: THE  
CASE OF AFRICAN HIGHER EDUCATION INSTITUTIONS IN IVORY COAST &  
TANZANIA**

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Tanzania*

**ABSTRACT**

The study aims to identify the practices of an African Higher Education Institution about gender mainstreaming in terms institutional policies, teaching and learning strategies, research and administrative system. It also assessed the respondents' understanding of gender and transformational leadership and the type of leadership styles that African professors utilized. Furthermore, it recognized the factors that hindered African professors to practice transformational leadership and recommend gender and transformational leadership interventions formulated by contextualizing the experiences of an African HEIs. Questionnaires were administered and a focus group discussion among African professors, their immediate supervisor and their students. Descriptive statistics were used to analyze the study. Results indicate that HEI's in Africa are now integrating gender mainstreaming in their institutional policies and administrative system, although they still need to utilize more in teaching and learning and research to deepen the advocacy of gender equality and recommends transformational leadership to be employed to support gender mainstreaming.

**Keywords:** Gender Mainstreaming, Transformational Leadership, Higher Education Institution, African Professor

[42]

**WOMEN EDUCATION: PREAMBLE FOR GENDER PARITY**

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Education is essential to advancing human capital by enabling individuals to develop their knowledge throughout their lives. Reasonably high levels of education are often related to higher productivity, better career progression, health, life satisfaction as well as gender parity. Equal access to good quality education requires addressing wide-ranging and persistent inequalities in society and should include a stronger focus on how different forms of inequality intersect to produce unequal outcomes for marginalized and vulnerable groups. Gender-based discrimination in education is, in effect, both a cause and a consequence of deep-rooted differences in society. Perhaps girls' education and the promotion of gender equality in education are critical to development and thus underlining the need to address gender disparities in education. Therefore, the main purpose of the study is to highlight the importance of women education in promoting gender parity. The study is based on secondary data, which includes Census, 2011, Government Reports, Human Development report, 2015 and so on. Disparities, whether in terms of poverty, ethnic background, disability, or traditional attitudes about their status, early marriage, gender-based violence, as well as discriminatory education all undermine the ability of women and girls for sustainable development. The World Bank, along with UNICEF and the United Nations Population Fund highlight in several of their reports the intergenerational benefits of women education. An educated mother is more likely attempt to ensure educational opportunities for her children. Hence the paper analyses the significance of women education in promoting gender parity in the society.

**Keywords:** Women, Education, Gender Disparity, Empowerment, Discrimination, Gender Equality

[43]

**RE-EXAMINING AGENCY IN AGRICULTURE: THE FEMINIZATION DEBATE  
IN NEPAL**

H Rana

*Department of Development Studies, School of Arts, Kathmandu University, India***ABSTRACT**

The state-of-the-art on feminization of agriculture, despite of its limitations and contestations, provides significant understanding on the roles of men and women engaged in agriculture. From accepting the binary construction of feminization and masculinization to challenging its hegemonic notion, there is a plethora of literature that suggests to look in-depth into the how, why and to what extent of the phenomenon of feminization of agriculture. In this context, this paper aims to explore the intra-household day-to-day division of work among better-off family members in rural farms of Nepal, with the units of analysis as the farm families having multi-locality family dynamic. It examines the feminization debate in the light of circular rural-urban mobility along with changing connotation of household within family entity. Based on the narratives of men and women farmers, the paper extracts how negotiations of gender roles within agriculture shape their lives differently and attempts to link agricultural feminization to the framework of mobility, mainly circular mobility. Outlining the problematic of gendered agricultural engagement, three in-depth case analyses of farm families will be presented to highlight how women and men attribute economic and non-economic rationale for the life choices that they make using their own agency. Finally, given the choice dilemma individuals face to reshape their lives, this paper aims to show how and why women farmers lived-experience spur the 'feminization' debate.

**Keywords:** Feminization of Agriculture, Agency, Choice, Circular Mobility

[44]

## **A STUDY ON EMPOWERMENT OF RURAL WOMEN FARMERS FOR AGRICULTURAL DEVELOPMENT**

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### **ABSTRACT**

Rural women play a key role in household nutrition management. Even though women contribute 60 to 80 % of the labour in agriculture and animal husbandry, their involvement in selection of suitable crops and adoption of innovative and good management practices, is very low. Some of the important reasons for their subdued role in decision making in agricultural production could be, lack of awareness about new opportunities and modern technologies, inadequate facilities for training and capacity building and poor access to female extension workers for consultation, whenever needed. First-hand involvement by women farmers in the research and development process of agricultural innovation is crucial to reach sustainable development in the long term. Farmers are at the forefront of innovations and they play an integral role in achieving food security; in this context, rural women play a critical role in the rural economies of both developed and developing countries. We are now facing the challenge of how to enable and empower rural women to become successful entrepreneurs, thus improving their livelihoods and make their income-generating activities more profitable. Rural women and their families are the backbone of the agriculture sector; they participate in crop production and livestock care, provide food for their families, and carry out vital functions in caring for children, and families

**Keywords:** Agriculture, Development, Women, Empowerment, Family Farming

[45]

## WOMEN'S MOVEMENT IN INDIA: OUTSET AND ALMS IN CHANGING THEIR STATUS

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### **ABSTRACT**

Religiously diverse, multilingual, and caste-divided India has had and continues to have one of the most vibrant and many-stranded women's movements in the world. There are different strands of thought and activism that have come together to create the contemporary women's movement in India.

The women's movement progressed during the period of high nationalism and the freedom struggle, both of which shaped its contours. The dramatic changes that happened in the social status of women since then were not unexpected since the question of the improvement of the position of women had been at the heart of the social reform movement from the first quarter of the nineteenth century. In the late 1970s, autonomous, avowedly feminist women's movements arose. Outraged by the dismissals of cases of girls raped by police and by religiously sanctioned violations of women's human rights, their campaigns refocused on violence against women, dowry deaths, sex-selective abortions, and sati; initiated by the Declaration of the UN Year of Women in 1975.

Among the many achievements of these movements, the most significant were the constitutional guarantees of equal rights for women and universal adult suffrage in independent India, which dogmatized the idea of equality or even sometimes the compelling selectivity in some areas due to the sensitivity of the feminine sex.

This paper tries to speculate on the success of women's movement organizations and appraise their effort in drawing attention towards the atrocities done to this gender. Also this led to the making of strict legal provisions for securing their interest and shutting down of all conventional blasphemy practices helping women to grow socially, politically and economically independent.

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## THE INDIVIDUAL AND THE COLLECTIVE: UNDERSTANDING THE EMPOWERMENT PROCESS OF MAHILA SAMAKHYA IN INDIA

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### ABSTRACT

The Mahila Samakhya (MS) programme was started in 1986 in India to mobilise rural women to strategise collectively around identifying, addressing, and resolving their individual and collective problems. The programme had its origins in the understanding that the articulation of needs and demands done through the collectivisation of women in small groups that can trigger the empowerment process. These small groups, referred to as *sanghas*, enable women to see themselves outside of their traditional identity boundaries, and to form themselves into a group that allows them to navigate social rules, norms, and boundaries around families and communities. The MS programme, therefore, is a blueprint that is derived from feminist principles and practice about the ways in which the woman's relationship with the collective influences her own particular circumstances, which fosters a virtuous cycle of creating an incremental effect on the power of the collective. However, the question of *how* the MS methodology is able to negotiate the balance between agency (as understood within the individual) and empowerment (as understood within the collective) has been relatively unexplored. Through an ethnography that we conducted in Bihar and Karnataka (India), this paper will explore the tensions, the strategies, and the negotiations as navigated by women (individually and collectively) within the MS framework. By concentrating on the discourses emergent from personal interviews, focus group discussions, and through participation observation, we will explore the relationship between the individual and the collective to understand the empowerment process in Mahila Samakhya.

**Keywords:** Empowerment, Agency, Collective, Feminist Principles, Identity, Power

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**THE 'FAIRER SEX' REVOLUTION**

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This essay explores the silent transition of role and status of women in the Indian society. It goes into the political, social and economic aspects of the change. The attempt is to notify about the change using examples of better conditions for women in the country, even though a lot is yet to be done. The paper's motivation is to outline the change in this hemisphere of the social order. We investigate how assumptions and perceptions about women are being transformed. The major credit of the change in today's century goes to the market forces. These market forces work in favour efficiency. This in turn helps them work for their self-interest, undermining the prejudice against women. In optimum, this will lead to a demographic transition towards a pro-equality state. Globalisation clearly, marks the major dent in the initiation of change. This force brought along with it what we now term as the 'market'.

**'Free Market' Forces: The opportunity**

Any human being works in the direction of achieving an incentive. Self-interest is the primary driving force of the actions of an individual. When discriminating (coercive or noncoercive) actions take place in any institution or work place then it is due to the lack of incentive provided by the same to halt such activities.

**Social Media: The platform**

Print and electronic media has changed our perception of the information as we see it. It is the major source of current events for all of us. With pragmatic new faces in the media, they have been poking in aspects which were ignored for very long. This has insinuated a new phase of logical approach to many unheard cries, unanswered questions and unverified facts.

A new strong arm to this has been the rise of social media. It has made flow of ideas a much easier process with maximum support from like-minded people. A person, who thinks that something erroneous has been committed, can express his/her view on Facebook or Twitter easily. It can be done without any fear of been shut down. And most essentially, it gives a person the option to fight back, defend herself and refute the false claims.

The mass media cannot be yet forgotten. There was a face in the Indian television forum where most of the stories and scripts focused on liberating women from these pre fixed notions of the society. Such mediums play a huge role in bringing an alteration in the perception of the people,

rural and urban alike. Even small initiatives taken by companies like to break the taboos attached to menstruation, perception of beauty of women and the role of a homemaker in the family. Such initiatives work a long way in bringing a shift in the components of the society.

This wind of change can be felt in many facets of the social order; politics, social initiatives or corporate opportunities.

In conclusion, we can sum up this wind of change into two factors. First, the external factor being the state and the society. Second, the internal prowess of women.



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**FEMINIST SCIENCE STUDIES: A MODERN PERSPECTIVE**

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***“Feminism isn’t about making women stronger. Women are already strong; it’s about changing the way the world perceives that strength.”***

- G.D Anderson

Feminist perspectives on science reflect a broad spectrum of epistemic attitudes toward and appraisals of science. Science Studies is an interdisciplinary field that draws upon anthropology, cultural studies economics, feminism, history, philosophy, political science, and sociology in order to study science. The impact of feminism on science and science studies in six areas: pedagogical and curricular transformation in science, attention to the history of women in science as well as to the current status of women in science, feminist critique of science, feminist theory of science and feminine science. The idea of a feminine science helped to challenge the idea of science as only a masculine endeavor and focused the analytical gaze on its “feminine” aspects such as intuition, collaboration, and social networks. In general feminist science studies scholars have contributed gender analyses that address “issues of power and inequality, varieties of knowing and knower’s, discourse and materiality, subjectivity and objectivity, embodiment, representation, work, resistance, and the lay/expert divide”. In addition, most feminist science studies scholars try to understand the relationships among science, gender, race, class, sexuality, disability and colonialism and how science constructs and applies these differences.

The paper seek to delve into the critical aspects’ of an important goal of feminist science studies is to encourage the presence of women and men who differ by race, class, nation, sexuality, disability, etc. and who can bring to science and science studies a multifaceted awareness of difference, power relations, domination, language and of the need for innovative methodologies in modern perspective.

**Keywords:** Feminist Science, Pedagogical, Epistemic Attitude, Innovative Methodologies

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## TRANSFEMINISM AND WORLD POLITICS: EXPANDING HORIZONS AND BREAKING LIMITATIONS?

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### ABSTRACT

This paper examines the relevance of transfeminist epistemologies to theorizing in international relations and to gender-related policy formulation in world politics, especially at supranational level. Transfeminism developed as a grassroots activist movement to secure the fundamental rights of trans, queer and gender-plural peoples, and has been historically interlinked to, and inspires from women of colour feminism/s, especially afro-feminist thought. In the West, transfeminist activism has systematically placed trans and queer people of colour – one of the most marginalised constituents of the LGBTQI+ spectrum – on the forefront. Indeed, transfeminist activists play a frontline role in key movements for social, racial and gender justice such as #BlackLivesMatter in Turtle Island, and in campaigns such as #UCTShutDown and #FeesMustFall in South Africa. Today, transfeminist activism carries out, to a large extent, what Professor Chandra Mohanty described as global feminist solidarities. Transfeminist work provides a firm basis to decolonize thinking on feminism and gender politics, given its understanding gender as a concept that differs in meaning and connotations from one sociocultural context to another. The *Transgender Studies Quarterly* journal, for instance, has developed as a platform in the academic sphere that welcomes voices from beyond Western, Caucasian and English-mother tongue academia.

Feminist IR has made crucial contributions to IR theory, especially in challenging the cis-white-male dominated nature of traditional IR. Existing perspectives, however, remain considerably cisnormative, with next to no emphasis on gender pluralities. This cis-normativity, or being cisgender as a prerequisite to engage in politics and diplomacy, is also deeply ingrained national and supranational governance. This paper seeks to interrogate how the decolonizing potential of transfeminist thought as well as its critically inclusive understanding of gender/s could positively impact IR perspectives, and in that process, also be of vital relevance to international policymaking circles.

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**TABLECLOTH SHAHPARIAN, WOMEN RITUALS IN IRAN**

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The present research aims at studying tablecloth of ShahParian that was a votive table celebration in which only women were allowed to attend. It included foods and some actions within the holding this kind of ceremony. The purpose of this article is to study the actions of people in these ceremonies and their functions. These ShahParianas symbol of fertility and prosperity were called by people for their vows and needs. This ceremony was held first by Zoroastrians in Iran, then it was of special place among Muslims after introducing Islam in Iran. A woman's role is central in these stories. A woman who reaches to her goals and wishes by holding a votive tablecloth celebration for a fairy girl invites other women for prayer compliance and vow for this tablecloth celebration. The fairy girl's tablecloth should not be seen by the sky, so it is set in a special room. The room can be in underground. The host of this tablecloth is usually fast and is allowed to vow setting such a tablecloth just for once. No pregnant woman or a man is allowed to enter the room, nor should steel object be in the room. The methodology of this study is an interpretive ethnography and a case study.

**Keywords:** Tablecloth, Vow, Rituals, Women, ShahParian

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**EDNA'S 'MOMENTS OF BEING' AND 'WILD ZONE' OF FEMALE SEXUALITY :  
A GYNOCRITICAL STUDY OF KATE CHOPIN'S *THE AWAKENING***

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**ABSTRACT**

This paper studies Kate Chopin's reinterpretation of female sexuality and personal autonomy in *The Awakening* through the lens of Elaine Showalter's Gynocriticism. It argues that Edna's struggle with the traditional idea of female sexual abstinence, self-sacrifice, and silence symbolizes her insatiable desire to redefine female identity. The articulation of her overt sexuality in the novella offers a new gateway of understanding a 'female self'. Edna's diverse awareness of sexuality awakens her to a subversive, compelling, dynamic and liberating "wild" female self within. Edna in her journey into the untamed zone of sexuality through "moments of being" catches a glimpse of the forbidden path of self-knowledge. She yearns to reach her selfhood through these utterly individual moments of intense power, beauty and personal significance which she experiences with awareness and personal intensity. Chopin reveals the connection between this wildness of female eros and the liberation of female mind and creativity through Edna's artistic self in the novella. Chopin identifies this so called evil, unrestrained sexuality as an elixir of woman empowerment and thus an invaluable experience for a woman. Edna's wandering into her sexual wilderness embodies a new female archetype who refuses to assert self-identity only through pre-determined role of her sex negating her 'essential femininity'. Edna's celebration of female body, her gradual alienation from androcentric idea of chastity, marriage, motherhood and the final rejection of 'happy-ever-after reality' evoke a volcanic eruption of a new feminine sensibility in the female literary tradition.

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## A GOODNESS ENTIRELY HUMAN: GEORGE ELIOT'S INCARNATIONAL QUEENS

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### ABSTRACT

The central preoccupation of George Eliot's life was religion. In her novels, she searched for a view of life that would give modern man a sense of purpose, dignity and ethical direction. It was the philosophy of the German anthropologist Ludwig Feuerbach (1804-1872), whose book *The Essence of Christianity* she translated in 1854, that offered her a bridge from the traditional theological formulations of religion to an essential humanism, which was meaningful to her, and which she then felt would be equally meaningful to her readers. Her transition from Hennell and Bray, through Strauss, to Feuerbach's purely psychological demythologization was crucially important to her in offering her an alternative expression of a religious orientation to the universe, an orientation grounded in experience rather than abstraction.

The essence of Christianity for Eliot was not in its attachment to a transcendently divine figure, but in its irradiation of basically human qualities with an aura of divinity. Such humanist religion is man-centred rather than God-centred. Eliot considered that only in sympathetic communication could egoistic feeling rise into feeling. My paper will consider how her fictional embodiments of 'divine' compassion - Dinah Morris in *Adam Bede*, Romola (title character), Dorothea Brooke in *Middlemarch*, enter into the suffering lives of others and incarnate the active principle of sympathy as the most necessary element in human relations. Their divine redemptive presence has the power to reconcile human beings with their past wrong doing and help them to work towards the Feuerbachian goal of a unified self, achieved through love and reason. In Eliot's vision, pain is universal and perennial, and does not change into beatific bliss. What remains is a religious humanism, in which the limitations of human beings, coupled with the forces of nature and circumstance, make human sympathy, animated by suffering and resulting in duty, the highest, indeed the only, possible spiritual achievement.

George Eliot did not believe in God or immortality. She rejected Christianity as a historic or dogmatic faith. But I would also like to show through an analysis of her three major heroines, what she finally put in the place of God, how she established her faith in firm and lasting relations, which could be attained through the adjustment of the individual to the community. This adjustment comes as a corollary to the protagonist's realization of the principles that promote love, respect, tolerance and sacrifice for others.

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**ARTICULATION OF THE SUBALTERN WOMEN**

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Language articulation is an essential tool for women to participate in power. Speech codes is the various array of language articulations (gesture, wording and articulation, space, and time) that are used in a specific community. In Indonesia, one form of the sex business is a community-based prostitution boarding quarter or known as localization. A localization is a sex business activity in which the female sex workers living in the middle of a local community area. Although the commercial sex worker is the group that determines the economic welfare of the community but the sex workers not necessarily have the freedom to speak out or they tend to be muted. This paper explores the daily talking of female sex workers in *Sunan Kuning* boarding quarter of Semarang (Indonesia), of which is the neglected subaltern group. The subaltern nature of the group is also revealed by the fact that there are interests of parties surrounding the group tried to exert some control over the group. The logic of the theoretical framework drew on Bourdieu's thought of masculine domination, and feminist postmodern theory. The research method uses in the study is critical ethnography. The critical ethnographic method in this study is used to look at the way in which the patriarchal language reproduce it's domination in a women community. By using participant observation techniques, critical ethnography engages the insight on how numerous women's expressions are commonly neglected because of the fact that those expressions are beyond the dominant masculine languages. Findings point out that there are certain speech codes of female sex workers: straight forward, blatant, and using the harsh tendency of northern-Java-coastal dialect. The harsh talking, which mostly associated with masculine nature, is mainly used to express anger. Few more speech strategies in articulating resistance are: utilizing modality, adopting masculine dialect, and exaggerating women sexualities that hardly understandable to men. The keyword of communicating passion is "quick/hurried", meant that sex is work. Findings also reveal that power and resistance are found in themes of passion, body, maternity, and spirituality.

**Keywords:** Speech Codes, Female Sex Workers, Women's Language, Power Relations

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**“WHILE IT IS GLAMOROUS ON THE OUTSIDE, THIS IS ACTUALLY HARD  
WORK”: NARRATIVES OF MIGRANT WORKERS IN BEAUTY INDUSTRY IN  
INDIA**

S Banerjee

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New forms of labour have opened up new work opportunities which also imply different forms of job stratification, labour discourses and newer marginalization. Women's employment has caught much academic attention particularly with the feminization of the care-economy/sector. This phenomenon is also closely related to the increased migration of women for work. This paper focuses on a segment of women workers who are not just migrants from one geographical region to another but had in fact transitioned from working in tea plantations in West Bengal to beauty work in different urban centres in India. The tea plantations of Dooars, where the paper originates, are founded on the principle of sexual division of labour, predicated on concrete economic logic. The tea plantations, however, faced a crisis in the decade 2000-2010. Mounting expenses, closures and an rising aspirations led to rising migration of plantation workers to distant urban centres such as Delhi and its surrounding areas, different cities in Kerala, in search of alternative employment. Many such women found employment as beauty workers in cities like Hyderabad, Delhi and Mumbai. Using oral histories with some of these migrant women, the paper attempts to map changing labour practices in this new form of labour with implications for skill, stigma and natural labour. Juxtaposing this with the erstwhile labour practices in the plantations, the paper problematizes a monolithic understanding of labour in general and gendered labour in particular.

**Keywords:** Gendered Labour, Beauty Work, Skill, Migration

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## THE WAGES OF GENDER: REMITTANCES AND MIGRANT WOMEN WORKERS IN SOUTHEAST ASIA

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### **ABSTRACT**

Institutions such as the World Bank, the International Monetary Fund, and the European Union promote migration as a tool of development by relying primarily on the transfer of remittances from migrant workers to their home countries. In Asia, women are increasingly engaged in labour migration as employment opportunities in service/domestic work continue to grow. Moreover, women are often perceived as more reliable remitters than their male counterparts despite earning on average less money. However, even as women migrants in countries such as the Philippines and Indonesia are regarded as economic heroes due to their contribution of remittances, they contend with prominent gender ideologies that locate women's role in the private sphere. Indeed transnational families disrupt both the imagined household and its attendant gendered divisions of labour as women are accused of forfeiting their roles as mothers, daughters and wives to seek economic gain. In this paper, I draw on in-depth interviews with Indonesian and Filipino migrant women in Hong Kong, the Philippines, and Indonesia, and participant observation at pre-departure orientation programs in Manila and Jakarta, to examine how, women, as "suspect" migrants who are subject to public opprobrium for failing to remain at home, and who are continually responsibilized for the social and economic wellbeing of family and nation, are able to in part recuperate their status by materializing their care for the family in the form of remittances.

**Keywords:** Migrant Workers; Remittances; Gender; Southeast Asia; Neoliberal Globalization



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## MIGRATION AND WOMEN'S LIFE: A STUDY OF MIGRATED WOMEN IN THE BORDER AREA OF KARNATAKA AND MAHARASTRA

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### **ABSTRACT**

This is a proposed study on the migration of women in Vijayapura district of Karnataka state, India. There is an urgent need for promoting safe migration for women migrant workers, in particular agricultural workers, who constitute a highly vulnerable and socially sensitive group. Women migrants, especially in informal sector occupations, remain invisible and discriminated against in the workforce. Female migrants are less well represented in regular jobs and are more likely to be self-employed. Lack of access to proper sanitation has serious health consequences but women suffer in silence because of the stigma around women's personal hygiene issues. Gender-related violence is another critical issue as these women are vulnerable to sexual harassment and abuse, especially by agents and contractors.

In some parts of Vijayapura district, three out of four households include a migrant. However despite the large scale of migration in absolute numbers of people involved and India's long history of population and labour mobility, labour migration has rarely been reliably studied. For long time women have remained invisible in studies on migration. Their socio-economic contributions have not been taken into account. The theories often assumed that most migrants were male, and that women were merely wives and dependents who followed their husbands. Consequently, migration was portrayed as purely a male phenomenon. Yet, women have always been present in migratory flows, traditionally as spouses, daughters and dependents of male migrants.

Moreover the past decades have seen an increase in women autonomous migration as the main economic providers or breadwinners for their families. However, poverty does not always contribute to decisions and capabilities of women to migrate. It also depends on state and community settings, traditions and on family and individual circumstances.

Migration processes with a female focus should be more closely scrutinized in order to prevent hidden risks and promote new opportunities for women and their families. Women's decisions to migrate depend on many factors: labor market conditions, discrimination and exclusion, unfavorable legislation, risks, the impact on people —left behind.

Selected case studies will be presented for having a profile of migrant women in the border area of Vijayapura.

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## INVOLVEMENT OF WOMEN IN MUNICIPAL SOLID WASTE COMPOSTING IN SRI LANKA

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### ABSTRACT

As legally mandated, Local Authorities (LA) in Sri Lanka manage municipal solid waste (MSW) whereas the total MSW generation in the country is ca. 6400 tons per day from which only 2800 tons are collected. During the past decades, many donor-supported MSW management (MSWM) projects have focused on the technical issues of waste disposal with little attention on socio-economic aspects of involved workers. LAs need to recruit employees for the highly labour intensive 'dirty' jobs of garbage collection, segregation and composting. However, often woman are involved as waste workers whereas relevant gender related aspects of their involvement are not sufficiently considered by the LAs such as low recognition, health problems, low work environment, neglected work safety with inadequate protective gears, harassment etc. Consequently, success and failure stories about the involvement of women in MSWM are either lacking or underreported. Therefore, this study seeks to identify the main factors that affect and reasons that hinder their involvement. An anecdotal evidence sample survey was conducted at five compost plants in Western Province (WP) that included 18 female employees and their five Managers. In addition, an expert interview conducted with Director of SWM at Colombo Municipal Council and Chairperson of Waste Management Authority, WP. The study revealed several issues such as lack of recognition, inadequate resources and welfare facilities, political influence, lack of training, health and family related problems. Besides, due to the unfavorable working conditions woman tend to more frequently dropout from their job, have low interest to proceed with their job due to lacking career options as well as health and safety related problems. Based on the findings of this study, relevance of better working conditions, enhancement on health and work safety conditions, employee welfare and improvement of standards of physical and talent management in SWM should be given higher priority by LAs. It is furthermore, recommended to increase the social recognition of MSW employees, a respectable job title and opportunity to integrate into LA employment system.

**Keywords:** Gender, Solid Waste Management, Gender Issues, Dirty Jobs, Municipal Employees, Recognition

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**BREAKING GLASS CEILING IN OMANI WOMEN'S SOCIAL LIFE**

S Al Yahyai

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Majority of women in the World were raised to accept themselves as second class citizens and had to obey their male guardian. Despite women's demonstration since the 1960s to change and eliminate gender discrimination and to obtain equal rights and justice as men, women of Oman as well as the Arabian Gulf Countries, (GCC) were still confronted with underestimations and discriminations. Although Omani women have obtained several rights and equal opportunities due to educations and professional opportunities, a glass ceiling is blocking women's way into more advancement and achievement. This glass ceiling seems to be very profound in both male and female understanding toward being women; they believe that women must be cared by males and protected by social values and traditions. Thus, to understand how glass ceiling is deep and unbreakable in which Omani women cannot see through, this paper will focus on certain legislation' articles that present women as incomplete persons particularly when it comes to certain circumstances such as marriage. The Omani Personal Status law will be one of national legislation. This law considers women as incapable being to obtain or proof her marriage contract without a male relative's presence and approval. On the other hand, the same women can easily get divorced with no reason. Finally, this study will shed light upon several articles in the Omani Personal Status Law's devoted to marriage in order to break the glass ceiling in women personal and social lives.

**Keywords:** Glass Ceiling, Discrimination, Equal Rights, Personal Status Law, Male Guardian, Marriage Contract

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## **NARRATIVES OF AGENCY: WOMEN'S NEGOTIATIONS WITHIN A GENDERED THIRD SPACE IN AFGHANISTAN**

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### ***ABSTRACT***

Fifteen years after the fall of the Taliban, there remains a substantial lack of current knowledge on the everyday lives and subjectivities of women in Afghanistan. The role and participation of women – specifically, Afghan businesswomen – in the economic sector of Afghanistan is an important but often overlooked area of research. At a time when women's abilities to enter the public sphere continue to be limited within a hyper-conservative society such as Afghanistan, businesswomen are at the forefront of the fight to establish their rights. Through narrative research, this paper analyzes Afghan businesswomen's experiences and attempts at engaging in the economic sector, and how they navigate the various political, social, and cultural roadblocks in order to build and sustain economic enterprises, thereby reclaiming agency in the post-Taliban era. Through in-depth interviews with four Afghan businesswomen coupled with participant observation of their daily lives, I argue that they are able to assert agency in Afghanistan's strongly male-dominated society by navigating various normative orders and ultimately creating a gendered "third space" for themselves, where meanings are continually being reconstituted and transformed. This "third space" is where Afghan businesswomen are able to negotiate their identity neither by passively adhering to their expected role in society nor by resisting the hyperconservative environment, but rather by working interstitially within the dominant norms and moral frameworks in the country, thus allowing them to create new opportunities for themselves.

**Keywords:** Gender; Afghanistan; Agency; Muslim Women; Third Space

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## CASE STUDY ON WOMEN'S ACCESS TO AND USE OF POVERTY ALLEVIATION MONIES IN BANDUNG CITY, WEST JAVA

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### **ABSTRACT**

Responsibilities of the Indonesian government and other stakeholders in social protection is constituent of a relatively new paradigm. One strategy, which aims to protect women and children who experience poverty, is the Program Keluarga Harapan (PKH). The PKH was introduced in 2007 and it administrates conditional cash transfers from the government to women with a view to reduce family vulnerability to economic, social and other stresses. In being paid to women in families experiencing extreme poverty, the PKH aims to empower the women with financial discretion in the family, including access to goods and services that should ultimately benefit their children (nutritious food, clean water, sanitation, education and health services). This is opposed to negative poverty coping strategies that may include withdrawing children from school and engaging children in child labor. While the PKH commenced in 2007, it was not introduced to Bandung City, West Java, until 2013. International literature on conditional cash transfer programs report improvements to the health status of women and children, improvements to children's educational attainment and benefits to local economies. However, literature specific to Indonesia is limited to quantifying PKH recipient households, district coverage and program coordination. This paper reports on qualitative interviews with women recipients of conditional cash transfer in three sub-districts in Bandung City. The aim was to explore women's access to the PKH program and how cash benefits were spent, including how decisions were made in the women's households. While we learned that monies were used to benefit family life, and that the women were instrumental in making decisions on how benefits were spent, the PKH was not necessarily reaching the poorest of women. The PKH was largely accessed by women who received other social protection benefits and who were already empowered with capacity to navigate the social protection system, or they were friends or relatives of PKH coordinators enabled the women to join the program. As the PKH was not necessarily reaching women who were the poorest of the poor, it was not fulfilling its mandate to empower those women whose families needed social protection the most. These findings will be discussed.

**Keywords:** Indonesia, Poverty, Cash Transfer, Women's Empowerment, Policy Administration

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## **UNLOCKING ECONOMIC POTENTIAL OF WOMEN IN HOSPITALITY & TOURISM: BARRIERS, PERCEPTIONS & STRATEGIES**

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### ***ABSTRACT***

Hospitality and tourism is a large and fast growing service sector in Sri Lanka, with an average female participation of less than 8% compared to 55.5% at global level. Women are employed in a wide variety of roles in housekeeping, food and beverage, front line customer service and kitchen. The recruitment, retention and promotion of talented women is challenging due to the social stigma and negative perceptions associated to women working in hotel sectors. Though young girls are willing to learn skills training in hospitality trade, employers are not willing to hire them and or vice versa.

This paper highlights the structural and cultural barriers, perceptions and issues which determine the roles that women play within the hospitality workforce and strategies as well as recommendations that unlock women economic potential in tourism industry. This will bring improvements in their position and visibility in the field. The recommendations provide practical information to hotel managers in terms of focusing on their human resource policies and practices to improve female recruitment and retention in their workforce. Some of the key focus area includes conducive working environment, security, occupational health and safety (OHS), free of workplace harassment, flexi working hours, maternal health benefits, balancing family life and professional career etc.

**Keywords:** Women, Hospitality & Tourism, Employment, Perception, Barriers

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## ENGAGEMENT OF WOMEN IN SHAPING VALUE CHAIN OF CASH CROPS: EVIDENCES FROM NEPAL

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### **ABSTRACT**

Involvement of women in cash crops, especially in cardamom and ginger in Eastern Nepal, is gradually increasing in the past decades. However, their engagement is more concentrated in the production side of the value chain so far. Hence, the main objective of this study is to assess the engagement of women in the processing and marketing component of the value chain. As the feminization process is increasing in agriculture, it is important to understand the value chain focusing to specific questions such as: how value chain functions, what are the collective and individual forms of engagement of women in shaping the value chain beyond immediate production of cardamom and ginger; what are the gains and risks engagement of women in value chain; and how the gender relation exist in the marketing aspect of value chain; and what are the roles of women's organizations (cooperatives) and institutions (norms, values, rules) in shaping access to value chain positions. Qualitative research methods such as Focus Group Discussion, Key Informant Interview and round table Discussion were used to collect the data. Inductive approach with descriptive and interpretative methods were used in analysis. The study was conducted in the cardamom and ginger growing areas of Eastern Nepal. The study reveals that engagement of women in processing and marketing are affected by access to information and network, societal position. Major risk for women engaged in cash crop value chain is the strong opaque, skewed semi-informal marketing mechanism controlled by few traders of which is very hard to break without the proper intervention of the state through ensuring the direct export of the cardamom and ginger to third counties.

**Keywords:** Cash-crop, Market, Nepal, Value-chain, Women

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## **MICROCREDIT AND MOTHERHOOD: AN INQUIRY INTO THE HOUSEHOLD RELATIONS OF WOMEN BORROWERS IN THE PHILIPPINES**

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### **ABSTRACT**

The development community promotes microfinance programs as a poverty alleviation strategy in the Philippines. These programs are usually directed at women with stated aims of empowering them while ensuring that aid is channeled efficiently to their families, with women being perceived as more financially prudent and family-oriented. The research on these programs in the Philippines mostly focuses on easily measurable traditional economic indicators like loan repayment rates and business viability. Few delve into the impact on women's position in the household or relationships with their partners and children. It is taken for granted that access to microcredit leads to enhanced gender freedoms. In line with the growing body of work in feminist scholarship that critiques the instrumentalist logic of microfinance institutions' preference for women participants, the stories of female borrowers in Zamboanga City in Southern Philippines reveal that they view consumption on behalf of their children as an important mode of demonstrating virtue as mothers. They used loans to meet the needs their family's needs at the expense of harassment from creditors, indebtedness, increasing workloads, and conflict with partners. These narratives challenge the dominant neoliberal discourse of female empowerment through access to credit by exposing how microcredit has enabled women and their communities to define women's moral worth based on their willingness and ability to lift their families out of poverty. This may obscure structural solutions for poverty reduction and increase women's burdens. As such, microcredit provision may be part of a complex set of regulations around motherhood and consumption.

**Keywords:** Development, Microcredit, Motherhood, Neoliberalism, Philippines, Poverty Alleviation



[64]

## OF STRUGGLES, TRUCES AND PERSISTENCE: EVERYDAY EXPERIENCES OF WOMEN ENGINEERS IN SRI LANKA

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### **ABSTRACT**

There are more women engineers in road development today than there were two decades ago. This recognition, however, does not necessarily translate into palpable qualitative experiences for women engineers in the sector. Additionally, any problem of discrimination and sexism are hardly acknowledged in the face of numerical justifications. In this paper, the author writes a story about women in infrastructure planning and building by developing the importance of their everyday lived experiences. This paper takes as its focus women engineers involved in road development in Sri Lanka. Data used in this paper was gathered through field observations and in-depth interviews with 18 women engineers over a period of 7 months. My argument is built on two pillars; everyday life as an attempt to struggle between roles and everyday life as an attempt to enhance coping strategies. Thus on one hand, the paper gives voice to the feminist concerns for the way in which much of women's time is spent attempting to overcome the separation of roles, and on the other hand, the strategies and agency that women use to establish their presence in professional roles within highly a gendered road development sector. A feminist interpretive lens is used to draw out the continuing problems women face in engineering. I conclude by pointing to bleak prospects for change to cultural practices however these gendered stories need to be written and told in order to understand and appreciate their significance to the women in development discourse.

**Keywords:** Engineering, Gender, Culture Change, Qualitative Study, Persistence, Sri Lanka, Roads

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**WORKING THROUGH / ACROSS DIFFERENCE: STRUCTURAL COMPLICITY  
AND GLOBAL SOLIDARITY**

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*William Paterson University of New Jersey, USA***ABSTRACT**

Globalization is complex connectivity. In recent years, the national impetus for 'internationalizing' classrooms and curricula has led many universities to introduce 'global awareness' curricula as a means for students to grasp complex connectivity. South Asia figures prominently in such curricula as a focus area. The goal of building a 'globally aware' and civically engaged citizen of the world in the metropole is most popularly sought to be realized through Study Abroad Programs – study-travel and cultural immersion. The question though is: what kind of study abroad experience and curriculum enables such global awareness? How do particular issues and sites of immersion enable students to negotiate 'difference' and move toward a crafting of a subjectivity of political solidarity? This paper will use three 'sites' (women garment workers, a Dalit women's organization, call center workers) in study abroad programs to India as examples that help explore notions of 'political responsibility' and 'structural complicity' as integral aspects of developing global awareness among global north and south students.

**Keywords:** Globalization, Study Abroad, Feminist Pedagogy, Solidarity

[66]

## **BOXED WOMEN IN THE PUBLIC ADMINISTRATION: BETWEEN GLASS CEILINGS AND GLASS WALLS**

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### ***ABSTRACT***

Inclusive decision making is necessary in terms of both legitimacy and good policy outcomes. Recognizing this, closing persistent gender gaps in public life has emerged as a critical policy issue as countries increase their efforts to foster inclusive growth and build trust and confidence in public institutions while working towards the SDGs. Gender equality in the public administration is particularly crucial since the public administration determines the manner in which political and economic decisions are implemented and how budgets are planned and spent. Additionally, the public sector is a primary employer for women in many developing countries – particularly in the Arab world. While in some countries, women have in fact surpassed parity in terms of public administration employment, they still lag far behind the 30% target in leadership positions globally. Balanced total employment among women and men is important but it is equally important to have women equally dispersed throughout all the different sectors of administrative governance, as well as equitably represented in all levels of decision-making. Women tend to outnumber men in general positions and decrease significantly in number further up the grade ladder. In addition to the glass ceiling that women face in the public sector, there also appears to be a strong trend of horizontal profiling: "glass walls". Women in the public sector in Arab countries are primarily involved in the traditionally feminized sectors of health, education and social services and almost absent from other sectors such as security and foreign affairs. The status quo represents a challenge to achieving SDGs 5, 8 and 16 and the biggest impediment to adjusting the situation is the absence of relevant data. This paper will examine the gender gap in the public administrations of Arab countries, analyze trends and present policy recommendations.

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## **GENDER MAINSTREAMING AND HUMAN RESOURCE DEVELOPMENT – AN ANALYSIS THROUGH MDGS**

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### **ABSTRACT**

Human resource is the most imperative factor of economic development. The United Nations has been striving to bring about worldwide economic and social development for improving the standard of living of people across the globe through the establishment of International goals. Human development and Gender equality are necessary preconditions for combating the challenge of reducing poverty, promoting sustainable development and ensuring good governance. In India the millennium targets are sought through planned implementation of the welfare programmes at the National and State levels. The Millennium Development Goals (MDGs) are commonly described as a “roadmap for World Development by 2015”. The MDGs are the world's time-bound and quantified targets for addressing many dimensions like extreme poverty, hunger, disease, promoting gender equality, education and environmental sustainability. Hence, the present study aims to discuss various factors and approaches on Gender mainstreaming and human resource development through MDGs. While analyzing the latter, an attempt has also been made to identify the basic demographic parameters, Human and Gender Development indicators substantiated by official reports facilitate the gender imbalance and their implications on the socio – economic and cultural life of people. The research methodology is based on the quantitative and qualitative analysis on the goals of MDG pertaining to India.

**Keywords:** Gender Mainstreaming, Human Resource Development, MDGs

[68]

**GENDER PERSPECTIVE ON ROLE PERFORMANCE OF ELECTED  
PANCHAYAT LEADERS IN SIVAGANGAI DISTRICT, TAMIL NADU**

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<sup>1,2</sup> *Alagappa University, Tamil Nadu, India*

**ABSTRACT**

Gender equality is fundamentally related to sustainable development and globally accepted as a necessity for the promotion of human rights. Gender empowerment is determined by active participation of women and men in social, economic, and political space and activities taken in decision-making. In the context of local government, gender equality is critical as women and men face different challenges in full participation, representation and decent work opportunities. Though the constitution provides women, the right to be elected in political and public representative institutions, such as parliament and local government bodies, gender inequality, as a collection of interlinked problems, existed in the political arena too. Today the representation of women in politics has been increased considerably but due to their low participation, their issues and problems are generally unseen and unnoticed. Participation of women in the decision-making levels not only enhances their social, political and economic status, but also strengthens democratic institutions and even perhaps changes the nature of the democratic process. Thus the present study analyzed the gender challenges, gender influence in leadership styles, gender role and responsibilities, gender based political violence faced by the elected panchayat leaders in Sivagangai district. Sample size of the study is 50. The Harvard Analytical Framework has been used as a tool for data collection. Findings of the study assisted to frame out the strategies for the effective role performance of women in rural local governance and for the promotion of Gender Responsive Governance.

**Keywords:** Gender Equality, Responsive Governance and Political Participation

[69]

**THE EFFECT OF GENDER INEQUALITIES IN THE LABOUR MARKET: A  
STUDY OF WOMEN'S INVOLVEMENT IN THE NONTRADITIONAL  
EMPLOYMENT IN THE INFORMAL SECTOR IN MATARA DISTRICT**

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**ABSTRACT**

Women's labour force participation rates have increased in Sri Lanka in recent decades. Women have been moving steadily into occupations and professions previously reserved for men. There are some occupations which are traditionally dominated by either males or females. This research focuses on effect of gender inequalities for women's withdrawal from nontraditional occupations.

World University Services of Canada (WUSC) has provided free of charge vocational training courses in nontraditional jobs for over last two decades in Sri Lanka. Although women follow the vocational training in nontraditional jobs and complete the on-the-job training period, a significant withdrawal of women from such jobs in Matara district has been observed. Therefore, this study focused to examine high labour withdrawal among women in nontraditional informal sector.

The ultimate objective of this research was to examine reasons for women's withdrawal from nontraditional employment in the informal sector in Matara district. This study found, there was a contradiction between WUSC programme and traditional women. As well, there were many types of gender-based discrimination that may be encountered in nontraditional occupations. The findings revealed that due to cultural reasons, women are uncertain entering into male domains. When considered the gender based issues and deep rooted social attitudes it has been difficult for women to engage in most of the male dominated occupations in Sri Lanka. It has also been revealed all women subjected to this research had reverted to traditional means of employment in Matara district. Moreover, WUSC was unsuccessful to empower Sri Lankan traditional women economically throughout nontraditional vocational training programme.

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**GENDER MAINSTREAMING IN PUBLIC POLICY IN INDONESIA**

Darmanto

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The issue of gender mainstreaming is a very important aspect in a democratic country like Indonesia. However, only a few people know the concept of gender mainstreaming so that, practically, it leads to the emergence of inequality and gender discrimination problems. One important aspect relating to gender mainstreaming is the public policy of local government. In the era of local autonomy, the role of local government is very important in determining policy and financial arrangements based on the Act of 2004 on Local Government. Some local regulations have aspects reflecting women interests, but they are not yet in a comprehensive gender mainstreaming. The role of women are still marginalized, some targeted programs for women have not led to strengthening women capacity as well as expanding role choices for them. Local regulations should be able to ensure and accommodate various needs of women, including aspects of service and protection for them, in which the goal is the creation of gender equality and equity. Textual study was conducted on local regulations as a product of government policy to determine the extent of women's representation in local government regulations related to women's issues. The focus of the study is intended to determine the extent of the inclusion and exclusion of the interests of women or gender discrimination through the implementation of local government policy.

**Keywords:** Gender Mainstreaming, Public Policy, Local Governments

[71]

## THE WHITE-COLLAR WOMEN OF BANGLADESH: CONFRONTING DOMESTIC AND PROFESSIONAL WORK

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### **ABSTRACT**

As a developing country Bangladesh has been highlighted through its global contribution in ready-made garments and micro-credit success. Thus, the working women of RMG and rural women of micro-credit program were addressed in a number of researches. However, the national policies on female education and gender equity in employment lead many women engage as white-collar professionals. Though unaddressed, these professionals have their own nature of socio-economic and psychological stress to deal. The South Asian societies immensely confer priority to motherhood. The present study focused on the challenges of motherhood of the educated middle class professional women of Bangladesh. It has been investigated that the most of the professional are influenced by their economic and social capital. But the patriarchal society has put its claw both in their duties as professionals and mothers, which make the white collar women socially vulnerable. The dual responsibility, socio-religious norms and patriarchal ideologies entered as an obstacle in women empowerment. The study has unveiled the coping strategies and resilience to confront the domestic and professional work of women in Bangladesh. In addition, the changing attitude of the men, those who have professional wives has come into light in this current study. Though few, but these new men of Bangladesh may perhaps revolutionize the traditional patriarchy.

**Keywords:** Professional Women, Motherhood, Domestic Work, Patriarchy, Kin Network



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## SOFT SKILLS AND EFFECTIVE NETWORKING ORGANIZATION FOR WOMEN'S UTILITY

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### **ABSTRACT**

Skills are not formal or technical knowledge. They are skills, abilities and traits that pertaining to personality, attitude and behavior. All the above mentioned factors are essential features of networking and organization. Women's and men's parties when they were naturally consists of the above symptoms. Therefore, they are a capacity greater contribution to performance. The objective of the research is to study the importance of soft skills in the use efficiency of belonging and networking organization woman. The research have done according to the qualitative research methodology with help of study in sources and fields. Different primary sources, secondary sources and tertiary sources As well as, questionnaires, interviews & investigations of happenings the functionaries of this research chosen 50 women students from selected 50 women members from the soft skills development society and non 50 members of the unit from faculty of Humanities & Social Sciences. The findings are the Soft Skills Development Association, 80% of group education and extracurricular activities and networking organizations have been able to work well, and who had many successful results. The reason they have the feather soft to practice their skills. All the facts above shows the woman and networking organizations for potential soft skills, productivity utility is manifested this important.

**Keywords:** Networking, Organizing, Practice, Productivity, Soft Skills, Women

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**GENDER AND IDENTITY: THE RWANDAN GENOCIDE**

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In 1994 the small, East African state of Rwanda was torn apart by a devastating genocide that led to the mass execution of an estimated 750,000 people. As the killing ensued, the world turned a blind eye and the UN pulled their forces from the country. Researchers have explored the factors that made it possible for this to take place in front of the eyes of an increasingly global mass media. However, in the research of the study of this genocide, gender has been a vastly overlooked factor. The importance of the gender influence in understanding the widespread violence that engulfed Rwanda has frequently been ignored due to a greater focus upon aspects such as nationalism, ethnicity and historical violence related to economics and wealth. This presentation will consider the relationship between gender and power in Rwanda, with particular focus upon the significance of this in the lead up to, and during the devastating genocide of 1994. It will examine the importance of power relations between men and women in Rwandan society both prior to, and during the genocide. The impact of colonial rule upon gender identities in the country will be discussed with a focus upon how the 'politics of beauty' led to tragic consequences for Tutsi women. Consideration will also be placed upon patriarchy in Rwandan society and principally its reassertion during the genocide. Finally, through an analysis of sexual violence during the genocide, this presentation will aim at arriving at a greater understanding of the gender dynamics throughout the genocidal process.

**Keywords:** Gender Violence, Genocide, Traditional Gender Role, International Conflict, Civil War

[74]

**WOMEN AND ARMS STRUGGLE IN SOUTH ASIA**

S Anuzsiya

*South Eastern University of Sri Lanka, Sri Lanka***ABSTRACT**

The very word peace is highly connected to women. She is the real peace builder at home, state and in international level. The South Asian region is historically filled with wars, conflicts and hostilities. This region is known for its constant conflict and one of the most conflict prone regions in the world. This region had underwent different conflicts like, politics, inter-state war, ethnic, caste, religion and other issues. In most of these struggles women are the victims. They had become widows, lost their husbands, lost their children, and lost their property. Most of the women became widows and refugees. They had to face cultural depression and military oppression. Women from all the countries of this region had personally undergone the struggle in one form or another. Several women of this region have faced life threat specially the women from Kashmir in India. The Mothers Front, and the young Women Buddhist Association were able to solace the affected women in Sri Lanka. In Afghanistan women's situation had become deteriorated. In Pakistan and Bangladesh, women political leaders have failed to forge peace among women. The Nepali women have caught up with Maoist struggle. The peace is at distance. The Chakma and Bengalli women had face violence during the army operation. Therefore the civil societies and other National and International organizations should come forward to maintain peace in his region for women to live a peaceful life. The prime objective of this article is to discuss different difficult situations of women in which they are unable to live peacefully.

**Keywords :** Conflict, War, Peace, Victims, Refugees, Witnessed

[75]

## MAPING OF THE DISARMAMENT, DEMOBILIZATION AND REINTEGRATION (DDR) ACTIVITIES FOR FEMALE EX-COMBATANTS IN NEPAL

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### **ABSTRACT**

The Communist Party of Nepal (Maoist) declared the armed insurrection against the state in February 1996 and started to attack police posts and gradually it was sparked all over the country for ten years. Consequently it caused 17886 death, 79571 displacement, 1530 disappearance, 3142 abduction, 8935 disable and 620 orphan (MoPR 2016). In the armed conflict 20 percent Maoist combatants were women. After several rounds of negotiation the armed conflict was ended in November 2006 by signing the Comprehensive Peace Agreement (CPA) between the government of Nepal and the then Communist Party of Nepal (Maoist) that demand disarmament, demobilization and reintegration (DDR) of the Maoist ex-combatants. Among the ex-combatants the DDR process of female ex-combatants was more complicated. This paper examined DDR process with specific focus on ex-combatants. Focused group interviews, key informant interviews, round table discussions, and direct interview with the female- ex-combatant were the methods used in collecting data in addition the secondary sources. This paper argues that DDR is not straight forward and follows step by step procedures as defined by general literatures. Rather it is a complex, indigenous socio-psychological and politico-economic process and requires sensitive handling. Paper concludes that the approach of United Mission to Nepal (UNMIN) was able to produce desired result and have to be terminated without completing the DDR process mainly because it failed to internalize the sensitivity and local complexity.

**Keywords:** Armed-conflict, Disarmament, Demobilization, Ex-combatant, Female, Maoist, Peace, Reintegration

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**WOMEN, CONFLICT MANAGEMENT AND PEACE BUILDING: THE  
IMPLEMENTATION OF UNSCR 1325 AND ITS IMPACT IN THE CONTEXT OF  
MOVEMENTS FOR DEMOCRATIC CHANGE (EGYPT)**

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**ABSTRACT**

UNSCR 1325 and 1820 and the more recent UNSCR 1888 and UNSCR 1889 reflect a rights-based approach to human security with a focus on prevention of violence against women and fostering active and meaningful participation of women in public life. This is a particularly important issue in the African context where, over the past 5 years alone, conflict has plagued 18 countries and has had devastating socio-economic impacts on women and led to the weakening of justice systems and social norms, which at the best of times secure minimum protection for women. The eruption of the Arab Spring represented a time of political turmoil for the North African region and has had a disproportionate impact on women in North African countries. While UNSCR 1325 addresses the protection of women against violence in times of armed conflict and peace building, provisions are still relevant in cases of political turmoil such as that of Egypt where there have been serious challenges to security, justice and accountability. This paper will present a case study of the challenges and opportunities to implementing UNSCR 1325 in Egypt in terms of protecting women and girls from violence; ensuring the mainstreaming of gender perspectives in national policies; and increasing the participation of women in decision-making and the political transition processes.



# **POSTER PRESENTATIONS**





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## GENDER DIFFERENCES IN VISUAL-SPATIAL ABILITY IN OMAN AND GERMANY

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### ABSTRACT

Gender differences in visual-spatial ability, especially in mental rotation, which describes the ability to imagine two or three-dimensional objects in mind, often show that males are superior at this task. One reason for this could be differences in the gender equality of the nations. The main aim of this study was to investigate if the well known gender differences are higher in nations with a higher gender inequality, like nations of the Arab communities, compared to nations with a lower gender inequality like western liberal cultures.

Students from Germany (119) and Oman (120) completed a mental rotation test, a cognitive processing speed test and a questionnaire of physical activity. The results show a significantly better mental rotation performance for the German students compared to Oman students and an overall gender difference across both cultures. Furthermore, German students outperformed Oman students in cognitive processing speed but there were no gender differences between the cultures.

We conclude that mental rotation performance is related to nation, gender and cognitive processing speed. The results are discussed in the frame of how education systems developed in Germany and Oman. Our data confirm that even though the education system in Oman is improving and actively being optimized by the ministry of education, the students have a poor visual-spatial ability. Concerning gender, there was no interaction in the form of a possible higher gender difference in Oman than in Germany due to the higher gender inequality of the Arab communities. One reason for this result might be that despite the fact that the gender inequality differ in both nations, many more women tend to choose a STEM subject in Oman than in Germany. This behavior could antagonize a possible gender inequality effect.

Further studies have to follow to investigate the relation of cross-cultural socio-economic factors, influences of educational systems and biological sources for a possible different gender development in cognitive functions.

**Keywords:** Mental Rotation Performance, Gender Differences, Cross-Cultural Psychology

[78]

**EFFECTS OF WLB POLICIES ON THE WORK OF FEMALE EMPLOYEES-  
EVIDENCE FROM JAPANESE DATA**

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***ABSTRACT***

On the basis of a survey performed at Japanese pharmaceutical companies, we analyze the processes and the influence that family-friendly policies exert on the promotion of women employees and corporate performance through women's activities. In particular, Structural Equation Modeling is used to clear complex causality between the promotion of women employees and personnel policies. The results of our analysis indicate that even if the complex relations between the variables are taken into account, productive improvements due to family-friendly policies are not observed. Although family-friendly policies do not have a direct effect on the promotion or the wages of women, they have an indirect effect on women's promotion and wage increase through the length of their tenure.

**Keywords:** Family-friendly Policy, Career Advancement of Women, Corporate Performance, Pharmaceutical Company

# **VIRTUAL PRESENTATIONS**



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**A REDEFINITION OF FEMINISM FROM AN EGYPTIAN PERSPECTIVE; A  
DISSENTING VIEW OF FEMINISM IN THE LINE OF EGYPTIAN REALITY**

H.A.E Aly

*Cairo University, Egypt***ABSTRACT**

This paper attempts to redefine feminism from an Egyptian perspective. Feminism emerged as a reaction to patriarchal dominance that has long suppressed the feminine potential. Worldwide, women raised and still raise their voices to bespeak their suffering and their refusal to exist in a male dominated social context. Whilst this was happening, Egyptian women developed a way of their own to coexist in a seemingly patriarchal society and showed unrivalled determination to exist and rule. This paper starts with an introduction to feminism as a movement initiated worldwide and then proceeds to show how the Egyptian experience differs and how fundamental the role of women was in the Egyptian society since ancient times. The lives of contemporary Egyptian women and their role in the modern world are shed light on through a discussion of the Isis-Osiris myth and Salah About Seif's famous Egyptian movie *The Second Wife or Alzawga Althanya*. These two examples are selected carefully because they posit an image of the downtrodden woman who had to battle against great odds and to challenge oppressive patriarchal forces until she manages to gain control and subvert the coercive currents that once sought to destroy her.

**Keywords:** Feminism, Isis-Osiris Myth, typical Egyptian woman

[80]

**CRIME AGAINST WOMEN DURING ARMED CONFLICT'S**

C Fowmina

*VIT School of Law, VIT University , India***ABSTRACT**

Crime (or) war crimes is a serious violation of International Humanitarian law committed against civilians or enemy combatants during an international or domestic armed conflict, for which the perpetrators may be held criminally liable on an individual basis. Crimes committed including but not limited such as torture, rape, destroying civilian population, child soldier etc. Sexual violence is considered to be an instrument of genocide, crime against humanity and crimes of war. In the contemporary scenario armed conflicts Gender based violence has become a major source of crime. Women become the primary victims of sexual violence during armed conflicts. While this remains extremely difficult to quantify because of its invisible nature, available estimate indicates that the acts of sexual violence are perpetrated on a large scale in various regions of the world today. Studies have demonstrated that all types of actors in armed conflict, be they State armed forces, non-State armed groups and/or multinational forces, have committed sexual violence against women which is an alarming issue. The key points on this paper is about the change of how the conflicts rooted to armed conflicts and the hardship put-forth on women during or after the conflicts and this paper will also look into the necessary laws and concludes with Recommendations if any.

**Keywords:** Evolution , Armed Conflicts, crime against women, Legal Statues,etc.,

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## METHODS OF ADAPTATION FROM MARJAN SHIR MOHAMMADI 'S LITERARY WORKS IN IRANIAN MOVIES

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### **ABSTRACT**

One of the most common methods in filmmaking is adaptation. And literary works are appropriate sources for adaptation. In Iran, some books of Iranian and foreign writers are adapted in the making of movies. Lately , two books of Marjan Shir Mohammadi- an Iranian woman writer- were used for adaptation. "Last night I saw your father, Aida" by Rasol Sadr Ameli adapted a short story by Marjan Shir Mohammadi named "Nora's father" and "Azar, Shahdokht, Parviz and others" by Behroz Afkhami adapted her novel with the same name. This research uses the theoretical framework of classification that was proposed by Geoffrey Wagner who distinguishes three types of adaptations: transposition equal literal adaptation, commentary that is between literal and free adaptation and analogue equal free adaptation .According to results of my research, adaptations in the movies "Last night I saw your father, Aida" and "Azar, Shahdokht, Parviz and the others" are transposition adaptation.

**Keywords:** Adaptation, Marjan Shir Mohammadi, Geoffrey Wagner, transposition adaptation.

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## **DO WOMEN FROM MORE EDUCATED POST-MARITAL HOUSEHOLDS ENJOY GREATER INDEPENDENCE?: EVIDENCE FROM RURAL INDIA**

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### **ABSTRACT**

We contribute to the growing literature surrounding women's agency and decision-making capabilities. Empowered women are better for both the health and education of their children, particularly for the girl child. Earlier work has looked at aspects women's decision-making with respect to fertility, family planning, enrollment and educational outcomes of children; and various other aspects in the domains of health and education. We investigate the relationship of different types of women's agency in rural India with the educational background of her and her husband's families, for which substantial rigorous evidence does not exist in the current literature. Using data from a survey was administered on over 39,000 women in over 1500 villages across India in 2011, we identify key variables related to women's economic agency (labour market status and preferences, financial independence, ownership of assets), social agency (whether permission is needed from her husband or other members to leave the house for various tasks or to meet individuals) and decision-making power for her children (related to marriage, education and health). We assess whether women facing various types of deprivations systematically belong to or are impacted by education levels of the family they marry into (while keeping the other household characteristics and resources constant) across various socioeconomic dimensions. While we attempt to gauge the impact of various parameters of education on the ability of the woman to make decisions across different domains through rigorous regression techniques, inferring causalities may be difficult given the cross-section nature of the dataset.

**Keywords:** Women, Agency, Education



[83]

## IMPLICATIONS OF THE MENTAL HEALTH CARE ACT, 2017 ON THE RIGHTS OF WOMEN WITH MENTAL ILLNESS IN INDIA

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### **ABSTRACT**

The Mental Health Care Act, 2017 aims to provide for mental health care and services for persons with mental illness in India and to protect, promote and fulfill the rights of such persons during delivery of mental health care and services. Chapter V of the Act enumerates the rights of persons with mental illness, including the right to equality, right to confidentiality, the right to protection from cruel, inhuman and degrading treatment in any mental health establishment (which includes the right to proper clothing so as to protect such person from exposure of his/her body to maintain his/her dignity, and the right to be protected from all forms of physical, verbal, emotional and sexual abuse), right to community living, etc. This paper aims to analyse the provisions of the Act from the perspective of rights of women with mental illness in need of mental health care, and draw a comparison with the relevant provisions of the United Nation Convention of Rights of Persons with Disabilities, and the legal framework in some other countries. Comparison will also be made with the existent reality reported in legal literature, the media and the field work undertaken and to be undertaken by the author in India. The method of research will be a co-ordinate combination of doctrinal research and empirical research with a hue of the feminist research methodology.

**Keywords:** Women, Right, Sexual, Mental, Health, Feminist

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## RECOGNITION OF WOMEN'S PARTICIPATION IN THE WARFARE AND A WAY TO ENGAGE WOMEN IN INTERNATIONAL LAW AND POLICY

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### ABSTRACT

Women are always subject to repression, particularly in the war field, and their role in achieving victory is mostly left behind. Thus, they receive a very less recognition in the post-conflict reconstruction process. This paper focuses on how a *formalistic definition of combat* and *androcentric approach* denigrate women's involvement in armed conflict and in the post-conflict restorative justice system. It also analyses the women's compassionate behaviour or ethical attitude, physical capacity and intellectual capacity through the lenses of the so-called patriarchal system. It thus discusses how androcentrism works as a barrier in recognising women's participation during and after the war. Alongside, the reason of the failure of women reconstruction in post-conflict phase is also taken into consideration while looking at the extent of women's participation and recognition. Although it is evident that women had a great role in the World War I and in the World War II, the history reiterate the heroism of men only. It is barely remembered that by 1945, 2.2 million women had been working in the war industries, building ships, aircraft, vehicles, and weaponry, provided logistic support for soldiers, broadcasting etc. However, this paper aims to find out the reason why the world is paying less attention in recognising war women than men, despite the presence of several international instruments and organisations for the protection and ensuring equal participation of women in the national and international legal systems. Finally, this paper outlines how women's recognition plays a great role in promoting the engagement of women in international law and policy. The world needs to judge an individual based on the ability and commitment to work instead of gender.

This paper uses primary and secondary data to conduct the research. Primary sources include legislations, international legal instruments; and journal articles, books and encyclopaedias are used as secondary sources.

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**ASPECTS OF WOMAN'S PSYCHOLOGY**

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*Hidayatullah National Law University, India***ABSTRACT**

In Indian philosophy it is said, "What is in the Body, it is in the Universe". It means human's creative self is present in the body itself which controls the biological instincts and lays down the path to live in the family/society. Creative self of Woman is not limited to Instinct or Productivity only. Woman's self is for giving life, shaping that life and for social development. By woman, we mean more delicate psychic structures than men. The second most important part of psychology is the role of motherhood. She not only keeps the life in her womb but also gives motherly care to the growing child. Philosophical aspect of woman's psychology is in mother's emotions. In Mahabharata, Yudhisthira has regarded that One's mother is heavier than the earth. That means that the main feature of woman's psychology is that it has the ability to hold and tolerate just like the mighty earth. Woman's psychology is deeply affected by the psychology of her family, religious and social beliefs, and situation of the Nation. These all factors play the decisive role. If there is Religious and Social tolerance then it opens the gate of development of Woman. If the Nation suffers from Terrorism or Violence then psychology has the impression of refugee trauma, resettlement, adjustment, and health outcomes just like Iranian, Syrian Woman are facing. Therefore, when due to Geo Political Situation insecurity and terrorism rises, then the affected areas woman's psychology gets centered on security of her family and herself.

**Keywords:** Creative Self, Motherhood, Delicate Psyche, Instinct, Tolerance, Security

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## SELF AS TEXT, TEXT AS SELF: A STUDY OF THREE WOMEN'S AUTOBIOGRAPHIES IN COLONIAL BENGAL

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### ABSTRACT

The emerging nationalist discourse of nineteenth century colonial India was characterized by innumerable conflicts and debates about the Woman's Question. Beyond an overarching concern for reforming women's social condition, these debates are complex signifiers of the anxieties emanating from creating a subject position where the contradictory categorizations of 'colonizer' and 'colonized', 'tradition' and 'modernity', 'public' and 'private' could be mitigated. Yet, in the process of documenting the grand-narrative of Indian historiography, the woman becomes a naturalized essentialist subject, helping to facilitate a monologic homogenous narrativization. My rationale for choosing to read women's autobiographies lies here. Reading women's own inscriptions of their selfhood and subjectivity in their times requires a continuous grappling with the discursive strategies with which patriarchy constructed their subject positions. I have chosen to study three autobiographies in this paper – written by women in late nineteenth and early twentieth century colonial Bengal - *Amar Jiban (My life)* (1876) by Rassundari Debi (this is also the first Autobiography written in Bengali by a self-taught woman) *Janaika Grihabadhur Diary (Diary of a Housewife)* (1952) by Kailashbasini Devi and *Jiboner Jharapata (The Many Worlds of Sarala Devi)* (1944) by Sarala Debi Chaudhurani. My paper will attempt to distill the polyphony of voices and multiplicity of subject positions that emanate out of a site where the lexicon of nationalist-imperialist patriarchy violently resolved its anxieties of purity and pollution, liberty and bondage.

**Keywords:** Subjectivity, Women's Question, Autobiography, Nationalist-Imperialist Patriarchy, Identity, Agency

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**PRE-ENCLOSURE EUROPEAN WOMEN RELIGIOUS THROUGH BASQUE  
SERORAS LENS: A COMPARATIVE APPROACH**

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**ABSTRACT**

This paper treats some questions that require a comparative study among the basque *Seroras* institution and other european women semi-religious institutions. The main issue is suggested by the hypothesis -held in my doctoral thesis- that sets the beginnings of the *Seroras* institution in pre-benedictine eremitical and monastic women religious' experiences. Though traditional authors viewed the ancient forms of these experiences as strict and enclosed, new approaches on the theme are beginning to reveal that originary forms of european christian women religious' lifestyles (eremitical, monastic, diaconal, etc.) were mainly unenclosed, which would guide to consider post-enclosure semi-monastic experiences in a continuation line, as new forms of already traditional religious choices for women. Being that so, the *Seroras* would represent a long-lasting case or evolution of the pre-enclosure ancient type of women religious, still present in basque culture's area until the end of 18th century. The institution is related to a huge variety of activities, including social, religious and economical assistance, healthcare, commerce and administration, conforming a very important, deeply rooted and influential social group in basque society of medieval and modern ages. In conclusion, it is supported that an extensive comparative study could reveal the role that this type of women religious had in Late Antiquity-Early Medieval european societies as sustainers of social welfare and cohesion, and as protective and creative background for women in general.

**Keywords:** *Serora*, Semi-religious, Christianity, Enclosure, Basque, European

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## **LAW AND GENDER JUSTICE: DISJUNCTURE BETWEEN FORMAL AND REAL EQUALITY**

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### **ABSTRACT**

The concept of equality has assumed a controversial role in feminist thought and radical and socialist feminists have for long, been apprehensive about whether merely offering liberal models of citizenship, rights and equality would be sufficient. They warn that 'formal' politics might leave structural inequalities unaddressed. Initial years of feminist theorizing in India pointed towards the patriarchal nature of the family and gross violation of human rights within families. Academics and women's rights activists demanded specific legislations to protect the rights of women. However, over the years, feminist engagement with law has been a frustrating experience and doubts have been raised about the actual workings of the law.

Most legal systems have features which are actively discriminatory to women, denying them equal rights to property, to certain kinds of employment, and so on. Even when there is de jure equality, laws in its actual functioning discriminate against women because legal agents interpret laws in patriarchal ways. Also law does not take cognizance of systemic inequities which frustrate women's attempts to access laws. The law and the state thus render invisible women's subjective experience of oppression and in this sense the law is essentially Male and can only partially comprehend the harms done to women.

In fact, women have themselves refused to engage with the law in cases of sexual harassment on the street and domestic abuse. They view police, courts and lawyers that represent the criminal justice system with mistrust and suspicion. In their experience, laws which can empower women often become a disempowering process inviting scorn and derision.

Thus laws and the ideology underpinning them and their actual workings do not seem connected. This can best be described as a disjuncture between stated and actual equality. In this context, this paper will present a critical analysis of the implementation and workings of two specific laws in the Indian context, Section 498(a) of the Indian Penal Code and Protection of Women from Domestic Violence Act, 2005 that seek to address the issue of domestic violence in India. This paper is primarily theoretical in nature and offers a feminist critique of the actual workings of the law and its implications for feminist politics.

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**INTIMATE PARTNER VIOLENCE TOWARDS SRI LANKAN WOMEN; A  
CRITICAL OUTLOOK ON PREVENTION OF DOMESTIC VIOLENCE ACT NO 34  
OF 2005**

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**ABSTRACT**

Sri Lankan women have been victims of Intimate Partner Violence (IPV) over considerable time period disregarding their social, economic, religious, cultural, educational, political and financial backdrops. According to available research IPV is affecting 1 in 3 women in the country. Therefore it specifically denies equality, security, fundamental freedom and dignity of women in Male-dominated (patriarchal) societies like Sri Lanka. IPV is also a form domestic violence (DV), but it occurs not only in domestic sphere, it takes place in between intimate partners disregarding their marital status. The main objective of this research paper is to critically analyze adequacy of Prevention of Domestic Violence Act No 34 of 2005 (PDVA) in addressing the issue of IPV towards Sri Lankan women. The Sri Lankan PDVA has well explained the word, “Intimate Partner” including broader categories of persons. But in most literature in Sri Lanka, discuss IPV under the broad topics of violence against women or domestic violence. This tends to underestimate the importance of IPV. Hence, literature should discuss IPV as a separate and specific issue highlighting its importance. The research found that above law is inadequate to curb IPV due to lack of purpose specified nature and drawbacks in itself. Ultimately, this library based research concludes with the suggestion of amending existing domestic violence law in Sri Lanka, while observing contemporary developments that has taken place in international legal order as well.

**Keywords:** Domestic Violence, Gender Equality, Intimate Partner Violence, Sexual Violence

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## **A COMPARATIVE ANALYSIS OF LOW-INCOME FEMALE WORKERS IN BELGIUM AND CHINA**

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### **ABSTRACT**

The research draws up a socio-demographic picture of female workers both in Belgium and China, which under the comparative socioeconomic and cultural contexts between western and eastern country, it is mainly based on three dimensions: Market, Household and Social security. The research aims to compare the vivid working conditions for women in two countries, and on the other hand, to pay attention to main effects of these demographics on women's in-worked poverty. During comparison, we found that women employment both in Belgium and China experiences gender inequality to differ degrees, which can be explained according to their own characteristics, objective limitations and market development stages. In conclusion, women employments in both two countries are facing their own and common disadvantages, especially for low-income female workers, they are located into lower socio-economic status in market hierarchy. But when taking into account the diversity of demography and development stages in two countries, there are different significant mechanisms that shaped in-worked poverty for women.

Generally speaking, women employment in both two countries shows their own disadvantages, it raises the focus on meaning of inequality and inequity in gender issue. What is more, there are more women than men having higher risk into poverty in both two countries, particularly in low-income work sectors. Based on these, both two countries face the trend that in-worked poverty is gendered, which can be explored deeply based their own economic and political situations in the future.

**Keywords:** Gender, Belgium, China, In-worked Poverty, Inequality, Inequity



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**THE CHALLENGES FACED BY LITERATE WORKING WOMEN WORK LIFE  
BALANCE : (A STUDY IN AMPARA DISTRICT SRI LANKA)**

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**ABSTRACT**

Today's world women population is higher and the employment rate of women increases dramatically when compared to previous years. Men's are created to work by nature and the women are created to look after the family. But this scenario changes in millennium era. For a working woman, work life balance is must in order to meet the entire success in life. Work life balance is a term used to define the balance between an individual's personal life and professional life. A proper and wellness work-life balance implies great importance for working women specifically in the present hectic time span. The working atmosphere have exerted enormous pressure on working women as they need to cope up with virtually two parallel works one at the home and the other at employed office. Previous research reviews related to this subject has revealed that working women undergo greater difficulty than men in balancing work and family. This research was done to inquiry the challenges faced by working women and to determine whether the work balance between family and job is exist or not. The sample consists of 200 literates working women in Ampara District, Eastern Province Sri Lanka.

**Keywords:** Work Life Balance, Work Burden, Work Pressure, Working Women

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**EVALUATING THE INFLUENTIAL FACTORS FORMING WOMEN'S  
ACTIVITIES AND BEHAVIOR IN TRADITIONAL AND MODERN SPACES-CASE  
STUDY: EMAMZADEH YAHYA & ZARGANDEH NEIGHBORHOOD, TEHRAN,  
IRAN**

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***ABSTRACT***

Neighborhood spaces are the main arena for women to be seen and heard, and also are public spaces for having social relations and interactions. Considering this hypothesis, these spaces should be in complete comfort for their presences. Despite this fact, the investigation shows that not only lack of responsive spaces, but also socio-cultural aspects have influence on their activities and behavior pattern. In other words, as behaviorists and urban designers believe: the form and physical structure of space -the space syntax- effect on people behavior. Thus this research concentrates on the difference structure of traditional and modern neighborhood. Since the contextual aspects of space have their impression on the behavior; this issue is considered also. Therefore for investigating this claim, through qualitative and quantitative approach; data is analyzed. Imamzadeh Yahya as the traditional neighborhood and Zargandeh as the modern texture have been chosen for this study. Deep interview has done for discovering the women's presence among (20 women have been participated in each space) and observation and notation technique has been carried out for finding their behavior's patterns. The data collected has analyzed with quantitative method based on SPSS software and qualitative method based on identifying the type and path analysis in the main structural streets of these two neighborhoods. The results have shown that women's presence in traditional spaces is limited the type of their activities and their behaviors are exclusively in religious or womanly places. However in modern form; the results are completely visa-versa.

**Keywords:** Women, Presence, Behavior Pattern, Local Street, Tehran, Iran

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## INTIMATE PARTNER VIOLENCE: EXPLORING LINKS WITH MEN'S CHILDHOOD GENDER INEQUALITY AND VIOLENCE EXPERIENCES

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### **ABSTRACT**

Intimate partner violence refers to any behavior within an intimate relationship that causes physical, psychological or sexual harm to those in that relationship (WHO). Correlation between perpetration of Intimate Partner Violence and childhood violence experiences of abusers have been endorsed by theory of cycle of violence since long while feminist theorists presume that an entrenched patriarchal societal configuration and an inbuilt asymmetrical power distribution among men and women are the main culprits of transmission of intimate partner violence. At the same time socio- cultural theorists suggest that the traditions and norms which sanction violence and its tolerability aggravated by attitude of humanity towards gender inequity since childhood exacerbate the situation. This article attempts to give invigorate emphasis to the relevance and importance of understanding the version of intimate partner violence from the perpetrator's perspectives to have an inclusive understanding of this violence and their violent deeds. In this study author seeks to find out the prevalence of men's perpetration of different types of violence against their intimate female partners in four districts of Gujarat, India with a descriptive study in which a multistage random sampling method is used to select the samples. Also an attempt is done to explore the correlations between intimate partner violence and men's early childhood gender inequality and violence experiences. Findings revealed statistically significant correlations between Intimate partner violence and men's childhood gender inequality and violence experiences.

**Keywords:** Intimate Partner Violence, Gender Equality, Childhood, Gender Inequality Experiences, Violence Experiences

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## NICHES OF STRENGTHS AMONGST TRANSNATIONAL FILIPINO FAMILIES IN NORWAY

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### **ABSTRACT**

Researchers, in the context of immigration, have paid little attention on researching protective factors that stem from strength based perspective in search for understanding immigration phenomenon. Dominant studies, in relation to transnational families, are “problem focused”. Hence, less is known in understanding the strengths that served as protective factors in keeping together the transnational families of single mothers and their children who are separated for a number of years due to immigration.

Using in-person narrative survey and thematic analysis in qualitative research method, practical ideas were found out as protective factors. Namely, these are appraisal, communication, faith in God, virtual parenting strategy, commodifying love, collaborative problem solving, family commitment, social supports (formal and informal) and immigration policy of Norway emerged. Instead of magnifying the loneliness of being separated, single mother immigrants appraise situation positively. Casting their faith, motivated and hopeful for their families’ promising future, these mothers chose to migrate even if it would cause them pain brought by separation. Their communication to their children and care givers thru (ICT) internet communication technology found helpful in initiating their role as parents which also paved the way to do a collaborative problem solving. Noteworthy to mention that informal social support thru kinship care helped these parents fulfill their parenting role despite their physical absence. In return, these mothers commodify love thru sending remittances. Annual visits to the home country became their commitment to be with their left behind children facilitated by friendly immigration policy of Norway. As this study sought to capture the positive factors, the key findings offers suggestive ways in keeping together across borders transnational families. Hence, this is important to note that transnational families, in spite of the challenging separation, have niches of strengths.

**Keywords:** Immigration, Transnational Family, Family Separation, Single Mother Immigrants, Ecology of strengths

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**THE FEMINIST APPROACH TO INTERNATIONAL RELATIONS: A CRITICAL  
ANALYSIS OF THE REALIST STATE AND GLOBAL JUSTICE**

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The focus of Feminist theory is power with and not power over nations, basing itself on the foundation of peace and coexistence. Their foremost concern is the full participation of women in the realm of International Relations and the inclusion of their experience for determining foreign policy. This paper will *firstly*, critically examine the existing understanding of gender that feminist theorists have put forth in relation to international relations. *Secondly*, the socio-political structure will be briefly viewed through the lens of gender studies. *Thirdly*, the traditional concepts under realism of state, power, sovereignty, security and militarism will be challenged. A redefinition of power is built on deviation from and denouncement of an inherently 'masculinist' theory; a definition based on mutual enablement rather than domination. A realist state that seeks power works against the principles of gender equality. *Lastly*, this paper will weave together the threads of ethics of care and global justice to support a model for inclusion of gender based experiences and mutual enablement of all the states. Exclusion and oppression have alienated the ethics of care from international structures and the global justice model works for power with instead of power over states as a national interest.

**Keywords:** Feminist Theory, International Relations, Global Justice

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**‘SURROGACY TOURISM’ IN INDIA : A SOCIAL AND LEGAL ASSAY**

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The ICMR Guidelines, 2005 or the National Guidelines for Accreditation, Supervision and Regulation of ART Clinics in India, practically legalized commercial surrogacy in India but the area has remained legislatively unregulated so far. In the meantime the industry grew to a great extent and thousands of fertility clinics came up in different parts of the country. The customer base of these fertility clinics facilitating surrogacy comprised mostly of foreigners who started viewing India as one of the most favourable destinations for surrogacy. This overseas demand and easy availability of surrogate mothers in this country associated with the minimal regulatory requirements gave birth to the tremendous growth of the ‘surrogacy tourism’ industry. Thereon, a need for actively regulating this sector was felt as various incidents of exploitation and violence against surrogate mothers were reported and the situation worsened with the events of breach of surrogacy contracts that endangered the future of the children born according to such contracts. This urge for regulation led to the Surrogacy (Regulation) Bill, 2016. This proposed law completely bans commercial surrogacy in India while only allowing for ‘altruistic surrogacy’ for Indian married couples. This drastic change in the legal regime raise questions regarding the economic viability and constitutional legitimacy of the move while rekindling the debate regarding reproductive rights of women. In this paper, I propose to analyse secondary data and arguments on commercial surrogacy in India to comment on the plausible need or efficiency of this draft bill while proposing some possible alternatives.

Keywords: Surrogacy, Reproductive Rights, Ban, Regulation

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## **BUILDING RESILIENCE, DIALOGUE, COLLABORATION AND PARTNERSHIPS ACROSS DIFFERENCES: THE CASE OF UNU-GEST**

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### **ABSTRACT**

How do we build resilience, dialogue, collaboration and partnerships across our differences? This is a question the United Nations University Gender Equality Studies and Training Programme (UNU-GEST) has been dealing with since its inception in 2009. UNU-GEST's academic and research programme applies multidisciplinary approaches to promote gender equality and social justice in developing, conflict and post-conflict countries. It runs an international and cross-cultural education and research programme focusing on how social, economic, cultural, and political processes, which contribute to gender inequality can be transformed. The need to break down barriers between “developed” and “developing” countries is reflected in the philosophy of the programme. The goal is to find new ways to deal with development and post-conflict reconstruction efforts and to counter “West and the Rest” discourses. The “Nordic model” – which has influenced the programme – has been seen by many as politically progressive in terms of gender equality. Yet, it does not necessarily mean that it always suits other cultural settings. In this paper the relatively short life history of the UNU-GEST institution is scrutinized, the rationale behind it, and its modus operandi is explored and explained. It argues for the importance of working towards gender equality across geographical and cultural boundaries and explains how the UNU-GEST has taken on this sometimes challenging task, starting from a training programme located in the middle of the North-Atlantic, far from its intended beneficiaries, and developing into an academic post-graduate studies and research institution providing feminist cross-cultural engagement to fellows spread across the world.

**Keywords:** UNU-GEST, Gender Equality, Gender Research, Empowerment, Development, Iceland

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## CHALLENGING THE CONCEPTS OF EMPOWERMENT: WOMEN'S ROLES IN VIOLENT EXTREMISM

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### **ABSTRACT**

The recruitment of women by extremist groups is being discussed and problematized by academics, policy makers, civil society and international organization. It has been argued that understanding the reasons why women join such groups, the purpose of recruitment, and the gains from it, will improve the efficiency of counter terrorism strategies (Haynie, 2016; Fink, Zeiger, Buhlai, 2016). However, there is a lack of critical reflection of the positionality of radicalized women in terms of empowerment. In this study, empowerment is considered as a process, within the individual, social and political contexts. Thus, individuals are capable of empowerment and agency, as social categories are not fixed but processual outcomes. Being aware that there are many definitions of empowerment, the paper aims to analytically and critically discuss from a feminist perspective whether recruitment of women by extremist organizations and their position within such groups is a form of empowerment (Carr, 2003; Pollack, 2000; Kabeer, 1999). The importance of debating this topic is high since several extremist groups (i.e. ISIS, Boko Haram and LTTE) are valuing women's agency. Challenging the one-dimensional view of radicalized women as victims is extremely important, and has been discussed by several scholars, but not extensively in counter-terrorism strategies. Within the UN global counter-terrorism strategy review, gendered aspects are scarcely acknowledged (A/RES/70/291). If we are continuing to perceive radicalized women as victims, we are not only closing spaces for reflection and discussion, but reinforcing dominant norms of oppression and discrimination that are potential forces used by extremist groups in their recruiting. Finally, the question is: if empowerment is provided by a morally questionable group is it considered as a less valuable form of empowerment?

**Keywords:** Empowerment, Radicalized Women, Extremism, Agency, Morality, Victim



