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Keynote Speakers

Day 1	**Prof. Dr. Mally Shechory-Bitton**	**Vice Rector** **Department of Criminology** **Ariel University** **Israel**
Day 2	**Prof. Dr. Cher Weixia Chen**	**New Century College** **George Mason University** **U S A**

Session Chairs

Session 1	Future of Feminism	**Prof. Rachel Williams**
Session 2	Women & Education	**Prof. Rachel Williams**
Session 3	Women & Media	**Prof. Rachel Williams** **Prof. P.N Pabrekar**
Session 4	Women & Health Issues	**Prof. Mally Shechory-Bitton**
Session 5	Panel Presentation	**Group**
Session 6	Gender, Power & Inequality Issues	**Prof. Hannah Padma**
Session 7	Women & Empowerment	**Prof. Michael Kyobe**
Session 8	Women in Literature	**Prof. Chiao-ling Yang**
Session 9	Women & Politics	**Prof. Hannah Padma**
Session 10	Culture & Society	**Prof. Mally Shechory-Bitton**
Session 11	Other Issues	**Prof. Cher Weixia Chen**
Session 12	Closing Session	**Prof. Mally Shechory-Bitton**

Battered Women in Closed Communities: A Family-Related Problem or a Social Problem?

Prof. Mally Shechory - Bitton

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Dozens of researchers have tried to explain the phenomenon of domestic violence and intimate partner violence. However, only few studies examined domestic violence in traditional and/or religious societies and communities. Nevertheless, domestic violence is not negligible, and is even fairly common, among these societies, where family violence is regarded as a type of personal or family-related rather than social problem. Accordingly, there is a strong tendency to try and deal with abuse in private, an approach that leads to conspiracies of silence and secrecy with regard to family violence. This lecture will review unique features of closed communities, as well as the attitude of the community to the entire subject of domestic violence and intimate partner violence. Research findings of a study conducted in Israel will be presented, as a specific example of a closed community - the ultra-Orthodox Jewish community. This study examined women from the ultra-Orthodox community, including battered women who had found refuge in a shelter. The study describes the women's demographic features, their manner of coping with various life situations, and social support in the community. A description is also provided of the violent patterns experienced by the women and their children and of their distress. The lecture shall conclude with a discussion portraying the findings from a general perspective, with reference to closed communities.

Gender and Statelessness: Negotiating gendered challenges among Burmese Chin asylum seeker and refugee girls and young women

Marilyn METTA

Department of Social Science and International Studies, Curtin University, Western Australia

With increasing movements of displaced people around the world, irregular migration is becoming a global phenomenon. This paper focuses on the psychological, social and educational impacts of the on-going uncertainties facing many asylum seeker and refugee girls and women in vulnerable and stateless conditions. This paper focuses on the impact of the lack of access to education for asylum seeker and refugee girls and young women in protracted stateless situations, and how these have serious and have long-term implications on the development of these girls and their communities. The paper will share some of the insights into my work with the Burmese Chin asylum seeker and refugee girls and women living in Malaysia through our non-profit charitable organisation, *Mettamorphosis Inc*. The paper will provide a case study of our educational and humanitarian program with two Burmese Chin community-run schools in Malaysia which highlights the importance of providing educational access to displaced girls and young women.

Keywords: women, refugees, education

Paintings of Iraqi Women in the Theatre

Alyaa Abdulhussein Naser Al Shammari

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Iraqi women are pioneers among Arabic women in gaining their rights in the twentieth century. In 1959, Iraq appointed the first Arabic woman as the Minister of Municipalities, Dr. Naziha Al Dulaymi (1923 – 2007). Names like Nazik al-Mala'ika (1923 – 2007), a poetess, and Suad al-Attar (1942-), a painter, are among the key figures in the modern artistic history of Iraq. Yet, the situation of Iraqi women in contemporary society seems too complicated to describe. Being an Iraqi woman researcher, myself, provides me with an understanding of the dilemma faced by Iraqi women. Therefore, I chose theatre as the medium that finds in the lives of women rich material for the stage. Iraqi playwrights make their women speak for themselves, revealing cruel realities. This paper sheds light on two plays. One is by a female playwright, Awatif Naeem: Women of Lorca (2006). The other is by a male playwright, Saad Hadabi: Ashes (2013). The gender diversity of the two playwrights provides two different perspectives, aiming toward a better understanding of the situation of contemporary Iraqi women. The paper elaborates on the fact that each playwright is aware of their role and involvement as a woman or a man in this predicament. Furthermore, it gives a flavour of the depth of Iraqi theatre practice, and its experimental tendency in the treatment of its themes.
Keywords: women, Iraq, theatre

Introduction

Nadje Al Ali states in her book Iraqi Women: Untold Stories from 1948 to the Present that Iraqi women "have been involved in shaping all aspects of society and making up its very fabric. They have not merely been passive victims but have had agency and have reacted resourcefully to, adopted and coped with changing living conditions, state policies, law and wars." (268) Iraqi women have been pioneers among their Arabic fellow women since the 1950s in different fields of society. Dr. Naziha Al Dulaymi (1923 – 2007), an activist, a doctor and the minister of Municipalities. She became the first female minister in the Arabic world in 1959. Nazik al-Mala'ika (1923 – 2007), a poetess and a university instructor, achieved prominence in her being one of the founders of the movement of free verse poetry in Arabic poetry during 1947. Suad al-Attar (b.1942-) is an artist whose work is held in The British Museum and the Gulbenkian Collection in Portugal.

Yet since the beginning of the 1980s and with the start of Iraqi-Iran war, women were among the first victims of this war and the wars that followed. During the late 1980s, Saddam Hussein gave the title of "Al Majda Al Iraqia", meaning the "the glorified Iraqi Woman", as a reward for all Iraqi women for their patience and support for their men. The title has been nothing more than a cover for Iraqi women's miseries, and later became a source of irony and sarcasm among Iraqis and other Arabic nations. Later during the 1990's and with the increasing pressure of the economic sanctions, following the invasion of Kuwait, the pressure over Iraqi women proved to be heavier

and very severe. Iraqi women did not ask to work or participate in the life of men then; they rather needed work to barely survive.

In the introduction to her book, Acts of War: Iraq and Afghanistan in Seven Plays, Karen Malpede asks a very important question: "Are women's plays different than men's and, if so, in what ways? Or when women come to write plays about war and witness, what do they add?"(xxiii) Malpede states that women plays provide female perspectives on historical, social, and political struggle in their societies. This is the aim of this study. It provides the women's perspective toward social and political struggle Iraq is living since the 1980's.

Awatif Naeem's Women of Lorca: Lorca's Women in Naeem's Dresses

Awatif Naeem (b.1950) is an Iraqi playwright, actress, director and theatre critic. She can be considered as the most prominent female playwright in Iraq. There are other Iraqi women who have attempted playwriting, yet their works are not as prominent as Naeem's works. Naeem has written a considerable number of plays, some of which have gained awards and appreciation by her audiences and theatre critics. Her Women of Lorca was performed in several countries around the world during theatre festivals, such as Germany, Holland, Tunisia, and Algeria. Naeem wrote about 30 plays in which she is a writer, an actress or a director, and in some cases she is all three as in Women of Lorca.

Nessa' Lorca or Women of Lorca is an adaptation of four texts by Lorca: Blood Wedding, Yerma, The House of Bernarda Alba and Mariana Pineda. Naeem clarifies that she "prepared and manipulated these four texts to create a symbolic representation of the state of Iraqi women after 2003"(Phone Interview).

Women of Lorca can be described as a conflation of different characters from Lorca's heroines; they are gathered in one house which is possibly another imitation of the house of Bernarda Albla. Bernarda as the controller or the dictator in her new 'Naeem's house' takes a main role in both plays, The House of Bernarda Alba and Women of Lorca. Whereas her control in the former comes from being the mother of the young 'imprisoned' women, in the latter her status, relationships, her source of power and control over the other relatively younger women remain vague and undefined. Mariana, the second main character in Naeem's play, retains the same role of embroiderer of the flag of freedom, yet her love for Don Pedro, which leads to her action in Lorca's text, is turned into pure love for freedom. "I sewed the flag for him. I plotted so that I could live and love his own ideal. If he loves freedom more than me, I'll be the very freedom he adores" (Lorca 51); "I don't feel ashamed to say how much I love him. I am burning with his love and I glow with it. He loves freedom and I love freedom more than I love him" (Naeem 5). Hence, Naeem's Mariana carries the central quest of the play, calling for freedom, unlike Lorca's Mariana whose love for Don Pedro leads to her quest for freedom. Naeem's Mariana is a representative of Iraqi women's need and yearning for freedom.

Yerma, the third character, also retains the same role of the anxious woman, yearning for a child throughout both plays. Lorca's Yerma chokes her husband in reaction to her discovery that her dream of becoming a mother is nothing but an illusion. The new Yerma of Naeem chokes Bernarda over the same discovery, as Bernarda appears to be the one who planned and carried out this marriage. Yerma's contribution to Naeem's play is significant when Yerma takes the role of the new dictator after Bernarda's death in the end. She repeats Bernarda's lines, that opened Women of Lorca: "You all have to know that the period of mourning is very long for us and there must be nothing that might interfere, neither from the doors or the windows of this place, not even from the air of the street!"(2) The lines echo Lorca's Bernarda in Act One: "For the eight years of

mourning, not a breath of air will get in this house from the street. We'll act as if we'd sealed up doors and windows with bricks. That's what happened in my father's house- and my grandfather's house…." (166). The two other characters of Naeem's play, the Bride and Adela, remain supportive, fulfilling the position of the minor characters in their new house. Both the Bride and Adela, through their speeches, which are mostly borrowed from Lorca's texts, show their desire and longing for freedom too.

While Lorca's heroines establish their natural positions in their houses, their new house in Naeem's play seems to be more of a prison they are forced to live in for no clear reason other than the orders of Bernarda. Their relationship to each other seems unclear or unrevealed. Naeem points out that the symbolic imprisonment is the aim behind the new house, as these women are clear references to the status of Iraqi women rather than Lorca's, and she retains their original names only to keep the universal sense of the characters, and to protect her actresses and the play from any probable hostile reaction when performed in Iraq (Phone Interview). With this technique Naeem shows her cautiousness in revealing the critical situation of Iraqi women, as being ruled by the social and political forces that govern their society.

Like Lorca, Naeem reserves a poetic and stylized language for her play, using standard Arabic, rather than Iraqi Arabic. The use of language in Women of Lorca gives the dialogue a symbolic nature, making it sound more like a monologue. Some, of the dialogue and longer monologues in Women of Lorca are taken word by word from their original texts, especially when they serve as lamenting, as well as yearning, for a lost love, child and freedom. Sometimes Naeem uses lines flexibly giving them to different characters, as the incident of the conversation about Adela's new dress, where she uses the Bride to take the role of Adela's sisters, Magdalena, Martirio and Amelia in Lorca's text.

Naeem divides her play into Flashes instead of scenes. Naeem states that "these Flashes are mostly thematic flashes rather than physical transformation of action" (Phone Interview). They refer to the phases in the life of an Iraqi woman and her quest for freedom and rights. Being interested in the condition of Iraqi women, Naeem regularly declares her position as a defender of women's rights in Iraq, and in more than one play, seeing herself as the lost voice of Iraqi women; yet she chooses to make the warden another woman, Bernarda. The other four women in the play are suffocated and controlled by the tyranny of Bernarda. The play develops in seven Flashes, portraying Bernarda's anger when she discovers that Mariana has embroidered a flag, calling for freedom. Under harsh investigation Mariana refuses to reveal the names of those who helped in the conspiracy. In defence of Mariana, the Bride and Adela step forward to face Bernarda. Being surprised by the reaction of the three women, Bernarda seeks support from Yerma, who expresses her wish to be a mother, and discovers that her waiting has been futile. Under the influence of the shock, Yerma rushes to choke Bernarda and is helped by all three women. Instead of the predictable change that is expected by all the women and their audience, Naeem soon finds a replacement in a new dictator, Yerma who leaves the stage and comes back transformed into another Bernarda. It is only here, Fadhil Thamer, a literary critic and the chairman of The General Union of Writers in Iraq, asserts, when the authoring ability of Naeem emerges. It is "the new turning point of the play with a new, sometimes unjustified, addition when the power of authoritarianism and totalitarianism returns at the end of the play through Yerma" (Thamir). Naeem followed Lorca's plays closely and almost exactly until this moment when Yerma takes control after killing Bernarda. It shows Naeem's contribution and a moment of originality in Women of Lorca. The existence of the power of dictatorship represented by Bernarda and later

by Yerma can be explained through the self-imprisonment that Iraqi women have suffered. These are the constraints that Iraqi women have developed inside their souls with the political, social and economic condition, in which Iraq has lived and is still living.

Naeem uses the five Lorca characters in her play to give five different versions of the story of Iraqi women. Bernarda, the mother and tyrant, who carries inside her the desire for safety enclosing her dear ones in one house, turns into a dictator in governing those who are around her. Mariana, a pure soul who believes in freedom, feels the necessity to call for her belief, clinging to the hope that there must be someone who would carry her flag and lift it high. Yerma, the faithful wife, who awaits for her natural role in life to be fulfilled through being a mother and not a mere pleasure source for a man; she loses control of herself when facing the truth, and tries to take control over others by becoming another dictator, reflecting the possibility that Bernarda herself had been another victim of this society. The Bride is the rebellious woman, who seeks love, yet she suffers as she is under control. And finally Adela, the young daughter, appreciates her youth and wishes to live it, yet finds no way out. With such a combination, Naeem succeeds in drawing the attention of her audience to the condition of women not only in Iraq, but with her symbolic references and names, the reference can include women in the same situations around the world.

Women of Lorca can be distinguished for its Surrealist mood and atmosphere, which is another element that is borrowed from Lorca. The stage in Women of Lorca is almost bare, with a minimum representation of the house in which these women are living. The stage direction that opens the play shows the sense of cruelty and harshness that is meant to be present on the stage and in the mind of both the characters and audience. The sound of military forces and steps that accompanies the first entrance of Bernarda, is a reflection of her psychological status, trying to show power and control through force. The darkness is another dimension, with which Naeem shows the inside of the souls of all women without exception.

The chest in the middle of the stage is one of the significant symbols of alienation used by Naeem, to show how Iraqi women have been deprived from their rights and their active role in society. According to Naeem, she uses the chest to " remind her audience of their past" (Phone Interview). That chest is the "chest of memory for the entire Iraqi nation that is kept and hidden remotely"(Naeem, 'Reality of Iraqi Women').The colours of the cloth, red and white, used by the characters are references to that history of Iraq that is a mixture of the purity of its people, particularly women, and their blood, sacrificed through history. The music of the play, especially the Iraqi national anthem played at the end, is another expressive method deployed by Naeem. The national anthem tells about Iraq being a country of glory, beauty and prosperity (Naeem, Reality of Iraqi Women) and creates that ironic and nostalgic feeling that should ring in the minds of the audience, when leaving the theatre.

Among other expressive elements that Naeem includes in her play is the use of the white cloth and the curtains which are used as swaddling cloth in one scene and as gallows in another (Thamir). The black dress and the military boots that are part of Bernarda's outfit on the stage are another declaration of the "semantic mark for the military presence"(Thamir), that is forced upon the lives of these women. According to Thamir, the dramatic structure of Naeem's play has largely depended on the sharp contrast between the master and the slave, the dictator and the oppressed citizen, dark and light and black and white. With all these contrasts that are physically expressed and psychologically felt, Naeem is trying her best to stress the main theme of the play: the inner struggle for freedom.

Women of Lorca is one of the plays that established Naeem's status as a prominent female Iraqi playwright and director. An Algerian journalist, J. Shafiqua, praises Naeem for her bravery and daring treatment of the ideas and subject of the play. According to Shafiqua, Naeem presents her play with "plucky and modernity in revelation"(Al Messa), referring to Naeem's courage and insistence on revealing women's dilemma. Thamir, in the same light, believes that the play by itself is a clear evidence or a step, for which Naeem should be rewarded, toward a better future for Iraqi society. He adds that the challenge that the plays raises is not only the ideas in defence of the rights of women, but the time during which the play was created and performed in Iraq; a very critical time when Iraq and more particularly Baghdad have been experiencing the most difficult time after 2003, with sectarianism and terror controlling the streets. This justifies the early times for the performances which had to be given during day time and under very careful procedures.

The play suggests representations of women in Iraq and all around the world, in the sense that the pressure and limitation that women suffer can be a psychological state rather than a physical one. The final statement of the play suggests that those dictatorships that rule women are created by societies and women themselves, resulting in cruelty and murder. Yet it is not exactly death that closes the curtain in Women of Lorca, but the determination to embroider a new flag and seek a new window for freedom, which is a symbol of refusal to give up the right to live and hope: "Mariana. There must be a new flag that I shall embroider with my two hands!"(12). This echoes the words of another woman whom Al Ali interviewed in her book about women when she says, "Things have been bad but now people have hope. It will take a bit of time, but, insha'allah, the situation will improve in a little while." (Al Ali 68) This is clearly shown in Naeem's determination to continue her work in theatre and dedicate her efforts toward women's empowerment. With her play, Naeem managed to draw the attention to different stories about Iraqi women, who might live very long without being noticed, as they are stories of ordinary women who accept being subject to the cruel roles of society, and they further adapt these rules. Consequently, Naeem can be seen as the inside voice of Iraqi women.

Saad Hadabi's Ashes: a dead woman speaks

Saad Hadabi (b.1962-) is an Iraqi theatre director, actor, playwright, and TV series writer. Ashes (2013) is one of his plays that are woven around women. The play attracts attention for its style and themes in dealing with the theme of violence against women. Ashes was first published online in September 2013, and was produced in the same year directed by Nezar Alwan in Baghdad.

In Ashes, Hadabi breaks many rules and conventions in Iraqi theatre: firstly, by creating a kind of overlap between this life and life after death, and secondly, by breaking the illusion of the play, when he puts his audience on the edge of an actual communication with the actors using a camera and making his actress and actors address the audience indirectly and directly at the very end. He confronts his audience with the possibility of bringing a woman out of her grave and asking her about her life and the burdens that led to her death. The woman, who is accused of being insane before her death, remains in a state that creates confusion as to whether she is sane or insane. Yet with her monologue or speeches, she addresses the audience, as well as the male character in front of her, quite reasonably, yet harshly, and with a directness that is not common for an ordinary Iraqi woman. The setting of the play as well as the action create another complex level in Ashes where scenes are overlapped and interrelated, between telling the story of the woman and her reaction to all these incidents of her life. The main frame of the play is centred on the story of a LAWYER who is trying to prove the innocence of a dead WOMAN, against the accusation of

committing suicide. Besides the lawyer there are other male characters, appearing recurrently: the MANAGER of the infirmary where the woman used to be kept as insane, a news REPORTER, a religious MAN with a veil, and two other MEN who work in the infirmary. When the LAWYER fails in clearing the accusation of suicide against the WOMAN, the WOMAN succeeds in pointing out the issues of the state of women in society, drawing attention to the harshness of the life that she has led, and is still leading, because of the abuse of all those who are around her before and even after her death.

The setting of the play is a symbolic reference to a world that exists between this life and the afterlife, with a "hypothetical" setting of a graveyard where there is a tree and a camera, recording the scene. (Hadabi 2) There is a clear reference to the idea of temptation and falling from grace of Adam and Eve, through the apple tree and the apples that are falling from it: "The LAWYER bites one of the apples, simultaneously the grave is opened and we hear a woman's voice, as if a spirit"(2). The camera and the apples are two symbols that are used to remind the audience of these two ideas of man – human being in general – as being observed and tempted consistently. The back stage is set as a screen where everything that is captured by the camera is shown, which is mostly the faces of the characters, the LAWYER, the WOMAN, and finally even the audience are projected on this screen, highlighting the theme of observation: "She stands in front of the camera and directs it to the LAWYER's face so that his face appears on the screen behind her."(2-3); "The WOMAN appears among the audience and we see her on the screen as she speaks"(11). This can possibly refer to Hadabi's intention of informing his audience of the idea that human beings are observed and will be judged one day, sooner or later. Alternatively, it might be an encouragement of the playwright for people to project their actions and reactions to observation and self-judgment.

Ashes is a symbolic play. All those who are in Ashes are burnt and exhausted with pain and suffering, either because of the pressure of their society as women, or because of the pressure of their own desires and aspirations as men. According to the playwright, both the WOMAN and the LAWYER in his play are ashes. "The woman in Ashes is ashes. Ashes that are produced of the burning of many women, therefore there is a dichotomy of the woman to emphasize the theme, in order not to limit the reality of the play with one individual life experience or one entity"(Interview 3). This is clarified in her words: "Yes, I am a crowd of innocent creatures called… Oh dear God… I forgot the names!"(7) Quoting the WOMAN, Hadabi accentuates that the LAWYER is ashes in the sense that "he falls under the power of his lustful physical desires in his relation with woman"(5): "WOMAN. […]You master nothing but shy looks to my body. You man, your looks are of a defeated man who is good at nothing but looking through the hole of the door that is locked with my apple."(8) Hadabi, furthermore, explains that the "problem is that man does not want to deprive himself of his masculinity in front of any woman. Hence, he becomes yet another ashes. All are ashes as long as they do not melt in this humane crucible in their relationships with the other" (Interview 5-6). These words coming from a Middle Eastern man and artist who is part of a patriarchal society, they are indeed a brave declaration to be conveyed through his works as well as his interpretation.

In Ashes, Hadabi creates codes rather than characters, especially by using titles rather than proper names. For him, the men characters "here are the components of life, in work, in hospital, in religious frame, in media, in the house of justice"(Interview 7). In contrast the WOMAN in Ashes stresses that she represents all innocent women in her society who are used and abused: "I am all of them […], a female who is not born yet; and a whole republic with no names demanding a

spring of life. And there is a renegade bastard sawing the shrouds of my miseries" (7). This gives the play its significance as a document that intends to record women's conditions in a troubled society.

Interestingly, this WOMAN of Ashes realizes that she does not belong to the present time in her demand for her rights or even in expressing her pain: "I am born of rebellious genes that will be discovered by your grandsons day after day; and they will write on my grave hateful words and the record of my days will be closed, saying here sleeps a woman of ashes"(4). She is ahead of her time in seeking her rights and being brave enough to face her executioner. For her, all men are convicted and guilty of her abuse, physically and psychologically:

LAWYER. My victim? What are you talking about? I've never met you before.
WOMAN. It's enough that you are a man.
LAWYER. What? I am here to help you, crazy woman, and you are accusing me of disgusting and dirty things.
WOMAN. (Shouts with anger) Isn't it enough that you are a man!(5)

For her, being a man is enough evidence that he is involved in her pain; this attitude can be seen through her mentality as an Iraqi, as well as Middle Eastern, woman. That is cleverly shown in Ashes when the scenes are overlapped and interrelated and the male characters seem to complete each other's speeches, answering the WOMAN at the same time:

MANAGER. And who are those who put this dress of madness on you? […] I promise you that these electric shocks will keep flirting with your mind, your mind that it is full of nightmarish devices till you wake up from your illusions.
(The scene changes to the WOMAN and the LAWYER.)
LAWYER. Yes. They are nightmares. [… Your medical record] confirms that you have nothing but nightmares.
WOMAN. Not nightmares… Men do not embody my life as nightmares; because they are the only ones who make nightmares and hide behind their mistakes… Oh, if only you know how many women died around my grave whose souls were taken by their cursed nightmares. […]
LAWYER. My face?
(The MANAGER shouts from inside the cage, in parallel.)
MANAGER. My face?
WOMAN. Yes, you, conqueror.
MANAGER. I warn you… Don't you fear my power?
(The scene changes to the front of the grave; the LAWYER speaks.)
LAWYER. I have a power that will throw you to the bottom of hell, where no dead has reached before. (5-6)

She maintains her accusing tone with all of these characters, highlighting the idea that they are all involved in one way or another in her predicament. This WOMAN sees herself as a mere toy in the hands of her abusers: "WOMAN. I am a dead pawn, with the first move in the chess game with your rich fingers of betrayals…"(8). Yet she is able to identify her criminal, man, as the maker of her nightmares,.

Hadabi relies a lot on exaggerating the idea of abuse against women in Ashes. His WOMAN is portrayed as a victim of all kinds of abuse, physical, sexual, psychological and spiritual. She is a woman who is let down by her society after becoming a widow, accused of being insane, submitted to electrical shocks in an infirmary, raped, led astray and finally used by seemingly religious men to fulfil a suicide attack on other innocent people, and even after her death her grave

is opened and she is questioned about all what has happened to her throughout her life. This exaggeration is done on purpose. Hadabi argues, "This physical reference (sexual) is a break through the virginity of her humane existence. Many widows who are planted by wars have become an easy prey for rape; that is the truth. It is an actual and severe depiction of women who wish to die rather than being submitted to these scalpels" (Interview 6). Accordingly, Hadabi, being aware of the amount of pain women go through, tries to create an artistic work that can reveal this pain clearly.

For this woman death is the only revelation that she gains in her life. Hadabi illustrates that death for this woman comes as a form of salvation from her torturous life: "I read death as an only escape facing unbearable crises. Insanity is a free death; being raped is a continuous death; and falling into a conspiracy is one of the ugliest deaths, which is wrapped with deceit. Love is death; the journey of life is a chess board that leads to death" (2). Furthermore, this woman is abused further in her death when her grave is opened by this lawyer. Here she realizes that this lawyer is after achieving more glory and victory at her expense: "Is it because you want them to say that you are a brilliant lawyer and receive the bill of my misery after my death?" (3) Moreover, she reproaches him by saying: "I saw you with your white suit looking at me with a smile and that full pocket with my bill in… Do you want more payment after you wake me from death and reveal my anonymous grave?"(10) That woman is astonishingly tortured, as well as astonishingly brave for her country and time.

Hadabi stresses that this woman can be a depiction of her country, Iraq, which is victimized. That is why his WOMAN speaks in a collective tone, expressing her desire for the day when she is given justice. She is waiting for the one who will help her forget about her suffering: "I am waiting for the one who will write on the forehead of our days some words that are not born yet"(2). Hadabi elucidates further: "If we looked at the Eastern woman portrayed in Ashes as an issue of a tortured humanity; and the one who wishes to bring justice for her, the lawyer, was well involved in her oppression one day; the game is so very overlapped and regenerated between the offender and the victim"(Interview 5). Consequently, the play is further provided with another level of interpretation where woman is a personification of her country. Hadabi explains that this woman "is a symbol of a life that was buried alive with premeditation. A life that [he chooses] a woman to represent, because [he] believe[s] that a woman is a journey of life"(4). It is quite understood by Iraqis how difficult life can be with a constant threat of death for a long time, as a result of men's greed for power, resulting in wars and suffering to the whole country and its people.

Hadabi appeals to the role of theatre in attracting the attention of his audiences by breaking the illusion of the play and creating this semi-direct or direct dialogue between his performers and the audience. He wishes them "to wake up from their state of illusions with an electric shock, so that the recipient would feel themselves inside the game"(Interview 8). Hence the warning tone that opens the play: "(From inside) Beware of the serpent… because you won't understand me if your tongue is eaten… and you won't dive in the valleys of age, heading toward the hell of your days… Beware"(2). The same tone closes the play:

(The LAWYER turns the camera to the audience and the audience appears on the screen.)

LAWYER. (Addressing the audience) Excuse me. I will delay all my cases until further notice. Till that time I require that you leave these graves till they are reopened with legal requests…To look at your thumbs… But whoever dares to raise his thumb before my face? (Smiles) Nobody!

(The WOMAN appears among the audience and we see her on the screen as she speaks.)

WOMAN. Don't trust him…. He has chased me from one grave to another since the first case was closed… Don't give him the addresses for your graves, ladies and gentlemen!(10-11)

Many Iraqi theatre critics acknowledge the revolutionary nature of theatre as one of the main aspirations theatre makers are aiming for; therefore, this direct and indirect warning tone in such plays about women is part of those playwrights' aspiration for change for the women in their country.

Conclusion:

During a formal evening gathering for resisting violence against women that was held in Al Dewania in December 2013, Hadabi stressed the importance of the role of art in revealing the condition of women in society, even before the role of governmental and legal institutions: "Ironically, it is only through art, woman is able to breathe her freedom even before the human created any other legal organization or institution.[…] In Iraq, rights are to be snatched rather than granted, therefore it is important that women should claim their rights"(YouTube). In Ashes, Hadabi is crystallising his belief in art by creating this woman who is all women and speaks for all of them. This is probably the reason that pushes Naeem to focus her theatre works around women. She wrote, prepared, acted and directed many plays in which woman is the central character and theme. Naeem's House of Sadness (1997) and her The Silent Women (2014) are two examples of her dedication and commitment to the issue of women in Iraq. In both plays Naeem discusses the pain women suffer and avoid to reveal because of their society's limitations. On the other hand, Hadabi's Al Abaya and I am the Tale (2013) are examples of plays that show the persistence and bravery of Iraqi women despite the limitations of their society.

Consequently, Naeem seems to be reflecting her situation and frustration, as well as her determination to work hard to draw women and society's attention toward her quest through revealing the reality of the pain. Conversely, Hadabi is more imaginative and optimistic in portraying the same image through focusing on women's bravery in facing this burden, being women in a traditional patriarchal society. Hence, Naeem provides an insider view of the situation, while Hadabi is more of an observer and admirer. Both playwrights focus a vital – and too often neglected – part of society, as women form half if not more of the population of a country governed by war, Iraq.

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Exploring Collegiate Perceptions of Feminism through Bem's Gender Schema Theory

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Little research has explored single and mixed-gender college student groups' perceptions of feminism and whether this impacts their relationships; romantic or friendships. This study provides results from eight focus groups wherein an interdisciplinary team met with student groups to discuss feminism. The research team utilized framework analysis applying Bem's Gender Schema Theory. Findings suggest students' conceptualizations of feminism do in fact affect their relationships. The more confident they felt in their conceptualization of feminism as promoting equality, the more likely they were to report comfort with friends and romantic relationships. The focus groups explored whether it was possible to alter participants' perceptions of feminism when introducing new ways of thinking about equality, which proved helpful. The policy implications for campus education offerings are explored.

Keywords: Undergraduate students, feminism, schema theory

Mothers, Immigrants, and Workers: Interviews with Pregnant and Employed recent South Asian Immigrant Women in Toronto

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This oral presentation will be based on a new study conducted to understand how recent South Asian immigrant women in Toronto experience work and health during pregnancy. More specifically, the study deconstructed these subjects and their manifestations as workers, immigrants, and mothers in a neoliberal Canada. The analytical framework used was feminist, anti-racist, and Marxist. The main objectives were to (1) understand how gender, race, and class interact with employment and pregnancy to impact the women's experiences of health; (2) contextualize experiences globally and nationally using immigration, employment, and healthcare policy; (3) include voices of these women in the health literature; and, (4) use the findings to inform policymakers. In addition to a comprehensive literature review, I conducted interviews with 10 recent South Asian immigrant women in Toronto who were working and pregnant. The findings suggest that neoliberal policy reforms have intensified the historical oppressions experienced by these women. Changes in employment and immigration policy have resulted, most notably, in an unequal presence of these women in non-standard/non-unionized employment

positions; further devaluation of women's unpaid work; and, an increase in the gendering/racializing forces of the immigration system. This is in conjunction with changes in healthcare that are pushing care for these women to be individualized, medicalized, and culturally insensitive. In light of these findings, I propose policy recommendations that would aim to ameliorate these conditions.

Keywords: Mothering, neoliberal globalization, work

The Financial Independence of Muslim Women in Shi'ah Jurisprudence

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The Practical aspects of Islamic regulations and decrees are expressed in jurisprudence. In Islamic Jurisprudence, every woman is financially under the protection of a man during her whole lifetime. Therefore, before marriage, her alimony is due to be provided by her father or male relatives and once she marries, the burden is on her husband's shoulders. In Islamic Jurisprudence, women benefit from certain financial privileges such as, dowry, their financial rights of breastfeeding the children, the alimony of a specific period after they get divorced (Eddeh, during which they are not allowed to remarry), alimony for a period of one year after their husbands' death, inheritance, financial penalty and so forth. Furthermore, from the viewpoint of the Holy Qur'an and Islamic Jurisprudence, women do have financial independence and self-determination, and they own all their properties and financial earnings (dowry, alimony, inheritance…). Therefore, their husbands have no right to exploit those properties without their wives' permission.

Key Words: Business; Independence; Muslim Women; financial.

Introduction

Any human has desire toward ownership according to his or her nature and he or she is interested in ownership of his or her properties. On other hand, providing and meeting material needs is one of the main challenges of humans. As a responsible for proposing plans for humans' prosperity and happiness in both worlds, Islam has proposed viewpoints for men and muslim women in this regard.

This article investigates women's financial ownership and independence from Imamiyah jurisprudence perspective in order to identify the women ownership and also offer solutions for their problems.

The goal of this article is to prove women financial independence in making money and authority of spending in desired or necessary affairs; otherwise in case of alimony and life costs, usuallymuslim women have no obligation and men are obligated to provide life expenditures.

1-Islamic thoughts:

Concerning jurisprudence scope issues it should be pointed briefly that Islamic thoughts are divided into three categories (Feyz, Ali reza, fundamentals of Jurisprudence and Principles, pp. 2-3):"Beliefs" and "Jurisprudence and practical rules" and "Morality".

Jurisprudence and practical rules: Islam has practical rules for prosperity and happiness of humans in both worlds that a person has to do them in addition to belief in them including cleanness, saying prayers, fast, paying (khums), zakat, inheritance and transactions and etc.

These rules have been extracted from Quran, narratives, logic and consensus and complied in jurisprudence books and the jurisprudents are experts in these fields.

2-Main duty of women

By survey on the Quran and narratives it can be found that in Islamic thoughts the main duty of women in different scopes is parenting, correct training of the children, marital duties, emotional support of the husbands and attendance in religious, cultural and social scopes in addition to obedience of God and perfection.

Since the men are responsible for paying alimony, the women have not to be active on financial affair and earn money; since properties are used for meeting life needs and father or husband are responsible for them. Otherwise, when a woman lives alone because of death or illness of her husband or any other reasons she can work and have income and even when a woman has no financial problems but if she is interested in working, she can work and make money. A married woman should observe her husband social status according to article 117 of Civil Code and she should work in posts that do not cause to shame of her husband.

3- Ownership

From philosophical perspective, ownership is an conventional concept and it is necessary in social life and it covers possession of properties (Tabatabaei, Mohammad Hussein, Principle of Philosophy and methods of Realism, vo.2, p.333) and the person consider himself as the owner of the property.

The humans have recognized "ownership" and the schools including Marxism could not remove personal ownership from human life. In Islamic jurisprudence and Iran civil code, women are owners of three types of properties:

1-Their business; 2-Relatives inheritance; 3-Rights that have been observed by law for men including dowry, alimony and etc.

4- Women financial independence and its reasons:

Financial independence means that a person acts independently in earning and spending of personal salary and nobody has any interference on it. But in this article it means that although husband or father is in charge of woman personal costs and expenditures but if a woman gains property by any mentioned ways the woman is owner of that property and this financial independence is in favor of women because women are not obligated to financial duties and they have not to pay any cost but they are owner of their properties. This financial support is due to this fact that women spend their energies to raise children and support emotionally their husbands.

In relevance to the reasons for women financial independence from Islamic jurisprudence it is necessary to refer to Quran and narratives; as before said jurisprudence rules have been extracted from Quran and narratives.

4-1-Quran evidences:Women financial independence can be inferred from some Quran verses:

4-1-1-"Men have share on what they earn and the women have share on what they earn." (An nisa(IV): 32)

The phrase "what they earn" is general and it involves business and gaining properties.

In this verse it is inferred that men are owners of their business independently whit the same word that stated the women are owners of their business independently.

However, other verses have used general words too and said: O mankind! Eat of that which is lawful and good on the earth. (Al-Bagara[II]: 168) and saying: "eats of the Taiyibat(good lawful things)." (Ta Ha[XX]: 81) It can be understood that women have right to own their properties and income.(Fazel e Megdad, KanzolErfan, v0.2, p.8; ModirShanehchi, AyatolAhkam, pp. 159-160)

There are many general precepts concerning women business permit in jurisprudence books including women and men and there are some specific jurisprudence rules for women occupation such as "hairdresser" that permitted and "fraud on bride" that don't permitted. (Cited in AallmehHelli , TabseratolMotaelemin, p. 232, ShahidSani, Sharh e Lomeh,vo.2, , chapter of Buy [or purchase])

4-1-2-"There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large - a legal share."(An-Nisa[IV] :7)

In this verse, the women have been addressed as heirs as men with the same words and sentences. (Jassas, Ahkamol Quran, vo.2, p.88, FazelMegdad, KanzolErfan, vo.2, p.322; AllamehTabatabaei, Almizan, v0.4, p.198) However, it can be said that the women inheritance is half of men. In reply it should be said that at first, our aim is to prove women ownership itself, not its amount. Secondly, the author of this article has discussed this issue in the article: "Why does Islamic thought believe in half inheritance of women in comparison to men inheritance?" published in Journal of American Sciences, 2013, 9c4s pp. 207-213. He has shown that firstly, women's inheritance is not always half of men's one; and secondly, sometimes the women inheritance is more than men inheritance. Thirdly, the reason for this difference has been mentioned as this that in Islamic thoughts women have no financial duty but men have several financial duties and paying much money to men has no problem. The important point is that Islam assigned inheritance share for women when women and children were deprived from inheritance in pre-Islamic period, the Arab Jaheli (unaware Arabs). (Jassas, Ahkamol Quran, vo.2, p.239, FazelMegdad, KanzolErfan, vo.2, p.152; AllamehTabatabaei, Almizan, vo.2, p.326)AllamehTabtabaei writes that God has expressed men and women share separately to prevent misunderstanding. (Tababtabaei, Almizan, vo.4, p.199)

4-1-3- "And give to the women (whom you marry) their Mahr (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart." (An-Nisa[IV] :7)

Alimony is a property that husband pays for his wife by mutual agreement and he cannot retake it again. (Sheikh Tusi, TahzibolAhkam, vo.7, p.353) Holy Quran orders men to pay alimony to women so that it is woman's property. (Jassas, Ahkamol Quran, vo.2, p.73, Shafei, Ahkamol Quran, vo.1, p.139)

Alimony is a property that the husband pays woman for sexual relationship and he has no right to interfere in it. (Tababtabaei, Almizan, vo.4, p.169; ;Fazel e Megdad, KanzolErfan, vo.2, p.202; Hussein Jorjani, Abulfutuh, TafsirShahi, vo.2, pp.329-330)

Broad discussions have been done on alimony and its definition and its amount and necessity of paying alimony by man in jurisprudence books.(AllamehHelli, TabsaratolMotaelemin, p.542)

Necessity of paying alimony by man is meant that women are owners of their alimony and they can spend it independently.

4-1-4-"Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way."(Talaaq[DXV]:6)

The word "ojourahon" in Arabic text (their due payment) shows that women have right to receive money for milking and they are owners of that money or property independently. (Fazel e Megdad, KanzolErfan, vo.2,p.218)

4-1-5- "but if they, of their own good pleasure, remit to you any part of their Mahr (obligatory bridal money given by the husband to his wife at the time of marriage), take it, and enjoy it without fear of any harm (as Allah has made it lawful)." (An-Nisa[IV]: 4)

As before said this verse proposes the reason for women financial independence; since women have right to spend their money so they are owners of their properties. (Jassas, Ahkamol Quran , vo.2, p.75; Hussein Jorjani, Abulfutuh, TafsirShahi, vo.2, p. 330) However, there are other verses discussing on this subjects including verses An-Nisa: 28; Al-Bagarah:229 and 237.

4-1-6- Nafagheh includes providing a house, clothes, food and furniture, appropriate to the women's status.(Iran's Civil Law, 1107.)Nafagheh must be paid by men. (Allot, 1106; Kanz-ol-Erfan Fi Feghel Quran. Vol. 2.pp.211-7; The Holy Qur'an, An Nisa[IV]: 34, AthThalaaq[DXV]: 6.) It means man must gratify her financial needs appropriately, and if he does not, he is indebted to her. In this situation, if the man has many other creditors his wife's debt is in priority and must be paid first. (Iran's Family Law, 12/2; Iran's Civil Law, p.456;) Sometimes, even after divorce or death of the husband, Nafagheh should be paid by the husband (after his death, Nafagheh should be paid from his properties).

4-2-Narratives

There are many narratives concerning women financial independence. Most of the narratives are about commerce that addresses the men and women: (Man La yahdoroholfaqih, 3 volumes, and narratives 3717 onwards; TahzibolAhkam by Sheikh Tusi, vo.7, narratives 14, 18 and 24)

Even in the narratives that the word "men" has been cited, it is meant as "person".(Man La yahdoroholfaqih, narratives 3835, 3837, 3842; TahzibolAhkam, vo.7, narratives 6, 19)

There are many narratives about alimony that introduce women the owners of their properties including Man La yahdoroholfaqih, vo.3, narratives 4401 and 4489 stipulating that the men are responsible for paying alimony and a man is debtor even after death and it is better to pay it while he is alive. Narrative 4500 provide that a man has to pay his wife alimony when he decides to divorce and he can divorce after paying alimony. There are eighty seven narratives in this book about alimony and its ownership by women. There are other books discussing on this subject including: Osoul e Kafi, Estebsar, Vasayelol Shia', Behar olanvar and etc.

5- "Woman independence" and "husband permit"

The important issue in discussion of woman independence is husband and his status role in the family. In Islamic thought and according to article 1105 of Iran Civil Code, man is head of family and woman has to coordinate her affairs with her husband; however, it does not mean denial of woman's financial independence.

Islamic thought (Quran and jurisprudence) determine man (husband) as head of the family and declares that: "Men overseers and maintains of women." (An-Nisa [IV] :34) and announce the causes of this supervision: "because Allah made one of them excel to the other (physically powerful) and because the husbands provide the livelihood of the family …" (An-Nisa [IV] :34)

AllamehTabatabaei interprets the word "Gavamoun" (overseers) as head and supervisor, not a person who has power and dominance (Tababtabaei, Almizan,v.4,p.250) Iran Civil Code has stipulated this issue in articles 1105, 1117 and 1119.

Note: Acceptance of the men authority in family does not mean ignoring woman or unlimited superiority of husband and his dominance. The man shall observe woman rights and act justly and morally and make effort to provide calmness and welfare in the family.

The husband is obligated to guide his wife toward goodness and he has no right to possess his wife properties or bans her from good deeds.

Generally, marriage does not exert limitation in woman right in relevance to her properties and the woman has right to possess her properties as before marriage.(Imami, Civil rights, vo.4, p.527)

As article 1118 of civil code stipulates: woman shall have any possession in her properties.

Conclusion: In Iran Civil Code and Islamic thoughts that practical rules have been codified in jurisprudence, women are independent in all financial scopes (earning income and expenditures and other rational possessions); however, husband permit is required in important affairs in order to support the women.

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Folklore, creative writing and R. K. Narayan's The Grandmother's Tale

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Creative writing found sustenance from Myths, folklore and the oral traditions. This is particularly so in the case of cultures where oral tradition continues to flourish in spite of the onslaught of technology. In India, creative writers of fiction re-wrote tales from myths and folklore. In Kannada, S. L. Bhirappa's Parva which is a re-telling of Mahabharata or that of Kuvempu's Ramayanadarshanam come to one's mind.R. K. Narayan made use of 'Mohini-Bhasmasura'mythical tale in his 'The Man-Eater of Malgudi'. It was a re-telling of the tale of Bhasmasura who in his destructive frenzy is made to destroy himself by Mohini, In his ,"A Tiger for Malgudi "too, the narrator is a tiger which escapes from a circus and narrates its tale. It is, in fact, a philosopher-sage in this incarnation.In his 'The Grandmother's Tale', Narayan experiments with something more challenging. He describes the travails of the protagonist who is an elderly women recounting her adventures .The Grandmother's Tale is an unusual achievement. It effectively makes use of the myth of the Wandering hero but the protagonist is a woman, not very common in Indian folktales. Second, having been written in English, it successfully meets the challenge of transforming a 'context-sensitive' discourse into a "context-free' one.
Key words: Conference on Women Studies

The Grandmother's Tale

The employment of a simple story structure, rather uncomplicated personalities and uncluttered family relationships pose a peculiar challenge to the critic of Narayan's fiction. Narayan's own disclaimer regarding his works that 'he is a mere story teller' notwithstanding, the discerning critic is compelled to make an evaluation of the body of his works. Some patterns do emerge. Perhaps the most obvious one is the 'Malgudi' itself which 'binds ' the individuals into a cohesive unit, 'grows' with the times-from the horse driven tongas to Gaffur's taxi to the arrival of the Railways, technology creeps in, almost surreptitiously - almost sneaking in without the reader becoming aware of it. One sees it but does not notice it; before long, one realizes it has always been there. 'Here, now always' but there is no 'ridiculous waste sad time stretching before and after'. Neither is the Time in Malgudi ridiculous nor is it 'waste'. If anything it is bubbling with charlatans, rascals and such others who are intimate to one's heart.

The 'organic' cohesive unit that Malgudi is, is perhaps conspicuously noticeable. This is represented in terms of two inter-locking levels of relationships, 'discourses' if one want s to use a post-modernist phrase. The first is the 'Family' as the cohesive unit and the second level is that of the 'mother-figure' in Malgudi. As critics have pointed out, the 'mother' or the elderly mother figure operates as a symbol representing the cohesive force which when retreats to the background, also signifies a change in the pattern of the life of the protagonist. It is worth remembering when Raju's mother in The Guide withdraws from the scene, Raju's new avatar as the mentor of Rosie starts-and the turbulence begins. Such turbulence can get dissipated only

when Raju can develop the stoic detachment that one perceives at the end of the novel. Such a withdrawal followed by turbulence is noticeable in Narayan's The Painter of Signs too.

Barring his disastrous novel The Dark Room, which R. K. Narayan did not deliberately reissue for understandable reasons, all the protagonists are male figures. It is they who describe a pattern, like Van Gennep's The Rites of Passage, move away from the precincts of Malgudi at varying points of time and space, and return, disillusioned with the world outside, mature and wiser for all that experience. In that sense, Malgudi becomes a bountiful mother, surrogate mother figure, pardoning the way ward son's demeanors, his prodigal nature and foolhardiness be it economic, philosophical or what have you!

In addition to this cyclical pattern the protagonists describe vis-à-vis Malgudi, (as critics like M. K. Naik have pointed out), Malgudi also displays a peculiar resilience with regards to the instinct for self-preservation; for, whenever there is an attempt to undermine the harmony of Malgudi, Malgudi ensures that that force is eliminated. It is obvious it is such a scheme of things that is called to order in The Man Eater of Malgudi.

The pattern of movement away from Malgudi and subsequent return has already been commented upon. However, in one novel, written almost at the end of his creative endeavour, Narayan attempts something unique, perhaps unparalleled in his creative journey, that novel is The Grandmother's Tale. This novel stands apart from the whole body of Narayan's output. A cursory glance of the plot of the novel- a kind of a 'narrative of the self' reveals its uniqueness.

The 'novel' referred to by the narrator has an 'explanation' in the beginning of the text wherein the past, and the present, fact and fiction, biography and the tale wears thin and ultimately vanishes. The author calls it not a novel, but a chronicle. It is also interesting to note that at the last phase of his career Narayan was attempting new modes of writing. His A Tiger for Malgudi is a good example of such experimentation. To lend 'authenticity', the narrator in the Grandmother's tale concludes the note by stating that the 'descendants of the couple in the story are present in our midst-with this author being one of them' (Explanation, Grandmother's Tale, Indian Thought Publications, 1992.rpt 2006, VII rpt).

The 'couple' in question are Viswa and Bala, short for Balambal, married when they are still in School at the age of ten and seven respectively. Bala's daughter, the author's grandmother narrates these events even as she sits on a swing at the end of the day's chores. Viswa, for reasons best known to himself and not made clear at any point in this narrative, decides to join a group of pilgrims to North India- Pandaripur or New Delhi, it is not made clear which. This exit from the town he has lived in (is it Malgudi of the Bachelor of Arts? Perhaps yes perhaps no) marks the completion of the first phase of the cycle Narayan describes in this narrative. More about this later.

The second phase has 'Bala' the central woman-figure of this narrative as its focus. It describes the initial chaos that was experienced in that little conservative town upon the discovery of the running away of Viswa, the ostracization of Bala even as she grows up to become a young woman and the circumstances that force her to embark upon a journey similar to the one her

husband undertook many years ago. The ostensible purpose being to locate him and perhaps bring him back. The travails of this woman, lonely, not knowing any language other than Tamil, in an alien land, locating the person, bringing him back and in the process sending the 'other-woman' back to Poona where he had become a successful Diamond merchant forms the thrust of this phase.

The third and the last phase describes the couple- Bala and Viswa visiting their village (after a gap of twenty and thirty years respectively) only to discover it is no longer recognizable. They choose to settle down in Kumbakonam, raise a family of three daughters and a son. The narrative ends with Viswa now 70 years old fleeing from his son's home in a fit of anger back to Kumbakonam, falling a prey to the bewitching guiles of the caretaker family, marrying their 17 year old daughter, and breathing his last there.

Thus, this narrative has three distinct journey patterns:

The journey away from Madras to Delhi to Poona; this is a record of the narrative as recounted by the narrator's grandmother Ammani of the life of her mother-Bala. The narrator's grandmother makes it clear she heard this fascinating narrative from the protagonist of this narrative i.e., her mother, when Ammani was barely ten years old-thus there are gaps and spaces between the narrative making it an eclectic kind of a narrative. It is interesting too to note that this movement culminates in the marriage of Viswa, the legally wedded husband of Bala getting married again, to Surma, in Surat.

The second one that describes the movement of Bala in search of her husband (some ten years after he had left), her successful location of that person and devising ways and means of bringing him back to her fold even if it meant severing of two other ties that bind him to Poona- his flourishing Diamond business and relationship with Surma, his benefactor's daughter, his present life partner.

The third pattern describes the domestication of Viswa, becoming a parent, demise of Bala and, another interesting movement with disastrous consequences to Viswa.

One of the primary characteristics of a myth or a folk tale is its preoccupation with the spatial dimension and rather lack of insistence on the temporal dimension. Thus, most of these narratives even as they specify the place where the discourse unfolds make little mention of the time-structure. Even if it did it is so huge on the mindscape it is almost unimaginable whether it is a yuga or a kalpa and so on. Almost all the tales start with the phrase 'long long ago, or 'many millions of years ago' and so on. However, such a phrase is always enjoined by another, more specific reference to the place where the action took place, be it Ayodhya, or Kurukshetra or Lanka and so on. In addition, there are metanarratives of the place, the sthala Puranas which describe how in that particular place either Draupadi rested or Bhima ate and so on. But one rarely gets a satisfactory answer to the question when? Grandmother's Tale also belongs to this category. As already noted the notes for this narrative were collected by the author some forty years ago when he was a little boy (the book was published in the year 1992.) The narrator, Ammani at one point of narration snaps:

If you want all sorts of useless information about the past, I cannot help you. Not my business. Whenever my mother felt like it, she would gather us around and tell her story- so that we might realize how strong and bold she was at one time. She would boast ' you only see me as a cook at home, feeding you and pampering your father's whims and moods but at one time I could do other things which you petted and spoilt children, could never even imagine'. (P.35).

We have already noted that in almost all of the novels set in Malgudi, the protagonist moves away, matures after a series of chastising incidents and returns; it is only in the Grandmother's tale the narrator, Bala, moves away from her town, searches ad locates her husband Viswa, brings him back to her town. This is done out of two compunctions. Bala continues to believe her husband is alive which gives her the incredible strength this super human pursuit and second, the values of her conservative little town expects her to wear the garb of a widow as ten years have elapsed since Viswa's departure. This is a typical motif one notices in Myths and folktales, particularly those A. K. Ramanujan categorizes as women's tales:

But in woman-centred tales, the heroine is either already married or she is married early in the tale, and then the woman's troubles begin… (Ramanujan, 1999).

The only difference being the narrative does not end with the triumphant return of the prince and the princess followed by a royal wedding. Here it leads to another cycle- of movement-which ends in the death of Viswa.

Thus the female figure does not retreat into the background as it happens in most of Narayan's novels but comes to the foreground, moves out of the familiar precincts and brings the husband back into its fold; only when Bala dies does this pattern reemerge but with disastrous consequences.

Narayan deliberately jumbles up the narrative retaining the coherence, of course, but offering different points of view-of the narrator, of the writer, of R. K. Narayan himself, and offers a complex vision of the world being seen through a kaleidoscope of many hues. Hence, it is obvious this 'narrative' belongs to what A. K. Ramanujan calls a 'Counter-System': that of the women's tales-this is how Ramanujan defines the characteristics of a typical women's tale:

The characteristic pattern of women-centered tales begins with a first union, often a marriage, followed by a separation, and ending in a reunion and a firmer bonding between the women and her spouse…it does not seem enough to be married, she has to earn her husband, her married state, through a rite de passage, a period of unmerited suffering. (Ramanujan, p.446).

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Choosing Babies –An insight into discrimination

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Our fundamental right to have a family should be sufficient to ascertain the right of any woman not to be discriminated against, should she, at any point in her life, choose to be pregnant and have a child, irrespective of her employment situation. The duty of care which arises between employer and employee upon notification of the pregnancy is crucial to the health of both mother and foetus with regard to conveniences necessary to a woman with child, including but not limited to avoiding hazardous situations and a reduced workload. These privileges though numerous, are acquired, but deemed to have negative consequences on the career paths of those women. Furthermore, the break from work that maternity leave provides is not devoid of impact on the current or future potential for promotion. That new mothers have decreased work performances might be accurate for some but is largely inadequate for the others. Those who try to counter the crippling prejudice they face by working more than what is expected only achieve being seen as harsh instead of scoring bonus points. The very view of a woman by an employer changes upon resumption of duty in terms of greater scrutiny by management due to the negative predisposition to think that a woman will work less and perform less, because she chose to have a baby.
Keywords: women, discrimination, motherhood

Revisiting the Life and Works of Margaret Higgins Sanger: Her Role as a Social Reformer and a Champion of the Birth Control Movement of America.

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At the beginning of the twentieth century, when many lower-class families and poor immigrant women in the United States sought a way to control the number of children they conceived, medical advocates and US lawmakers seemed unconcerned about and unsympathetic to the high fertility rates among this segment of the population. The Catholic Church and government officials encouraged people to uphold society's prevailing family values by not implementing any type of family planning, but one young, courageous, frail-looking trained nurse entered the fight to liberate women from the constant worry of becoming pregnant. Her name was Margaret Higgins Sanger and she challenged the existing Comstock Act because she believed that every woman must have the knowledge and the right to practice birth control because birth control was not merely the limitation of births but an imposition of intelligent guidance on human reproduction. This paper would shortly discuss her life and her lifelong crusade to make birth control and contraceptives safe, legal, respectable and available to women in America and all over the world. I will prove that in doing so she liberated women's sexuality from the grasp of enforced maternity and empowered them with the ability to choose their pregnancies. This is an analytical biography of Margaret Sanger's works based on primary and secondary sources.
Keywords: Birth Control, Women's sexuality, Enforced maternity

How the Woman described herself in the Andalusia Poetry

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The woman in Andalusia enjoyed great liberty, Poetesses at that time participated in all purposes of poetry They used to flatter and admire in men just as they used to flatter in women Poetesses used to describe being persistent in luring the man as well as describing his bodily beauties, she may have sought to visit him at home, knocked his door and talked to him Poetesses at the Andalusia age used to praise, boast, describe nature, lament and satirize…etc Most importantly, there are Andalusia poetesses whose emancipation was clear in their poetry, this apparent emancipation made me describe them by deviation This description may lead researchers to investigate its correctness The current research paper introduces some poetic samples of poetesses who dare to describe themselves to men unreservedly Some of them show readiness to exchange kisses with Man, to enjoy and make prohibited love with him shamelessly and without being interested in social restrictions So what are the indications of saying this genre of poetry which came from Moslem women who lived and stayed in Andalusia?.
Keywords: Women Poetry, Andalusia Poetry, Women Freedom

A Critical Act of Thai Female Homosexuals in the Film "1448 Love among Us"

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In the stream of gender diversity in the contemporary Thai society, 1448 Love among Us is a 2014 Thai drama film directed by Arunsak Ongla-or portraying the tragic life of a young female homosexual couple struggling with heteronormativity in their families and the marriage law. The Thailand's Civil and Commercial Code, Section 1448, specifies that legal marriage shall consist only of the union of one man and one woman. Obviously, the law is not enacted to provide essential chances to the protagonists who passionately share their lives and souls together to conform to those lawful acts that affect their living. This representation not only aims to focus on such issue, in which a great number of Thai social activists are attempting to make a remarkable change, but, in some certain ways, it also demystifies love and relationship of female homosexuals represented in certain Thai films. The film creator fruitfully bring about the aforementioned aspects through various elements including the storyline, characterization, dialogue, setting and music.
Keywords: Partnership Act, Romance, Same-Sex Marriage in Thai Film

Introduction

On the Thai silver screen, in general, female homosexuals are positioned as supporting roles. Only a few mainstream Thai films have determined to feature the relationship of female homosexuals

as the main plot of the story as they seemingly cannot become blockbusters. Before 2000, some outstanding Thai films about female homosexual which are still in the memory of contemporary audiences like Pis-sa-wat or Desire (1987) [1] and Pleng-Sud-Tie or The Last Song (1985) [2] depict love and sexuality of the people in this gender group as a deviant behavior. The first film's main plot reveals the love affair of two women and the latter portrays two female homosexual characters as a vital support to the hysterically tragic love life of the male homosexual protagonists. In this misery, those female homosexual characters' deviant behaviors in both films are recovered by having them turn to weave a relationship with male characters for their better love lives. In addition, those films eventually emphasize on the myth of female homosexual's torture from love and relationship. Significantly, the creators of such films try to convince female homosexual audiences to alter their gender from homosexual to heterosexual. Those films, as a media, hence tend to educate a great number of people in the society to openly consider female homosexuality as taboo and intentionally make them bind to homophobia at a relatively high level.

Since 1990, a number of Thai films with alternative sex contents have been produced, but filmmakers still pay little attention to releasing movies with the main plot on female homosexuality. Fortunately, the film creators' aspects on female homosexuality represented in those films have been altered greatly while the diversity of gender and sexuality becomes more visible in the Thai society. A lot of organizations responsible for gender diversity have been founded to perform their duties actively and successfully. Various groups of alternative sex people, including female homosexuals, in many parts of the country voice out their demands while claiming for the human rights through the strong alliances of their own [3][4][5][6] and the support of modern communication technology such as the Internet. However, only a few filmmakers have decided to focus on presenting the identity and life experience of female homosexual characters in deeper dimensions, which greatly helps demystify the taboo of being a homosexual. Such idea is developed to encourage and empower the audiences, particularly the female homosexuals, to live their lives openly and happily under the status of alternative gender in the society. For this study, some recommended films include Yes or No (2010) [7], Yes or No 2 (2012) [8], She: tHEiR love story (2012) [9] and 1448 Love among Us (2014) [10].

Apart from the entertainment received from the story of female homosexuals' love and relationship, the aforementioned films have politically played their part to support various social movements mutually propelled by female homosexuals to claim for their rights and existences in the society. Nevertheless, using such emotional movies to obtain benefits for female homosexuals is rare in the Thai society. Notably, the film '1448 Love among Us' is considered as one of the most influential masterpieces that hugely brings about remarkable changes for people in this group of gender. It clearly points out the limitation in living a female homosexual life affected by the matters of law requiring to be adjusted promptly [11][12][13] while several same-sex marriage campaigns are admired vastly by people from different groups of gender [14][15]. A large number of female homosexual couples have voiced out their passionate desires to register a marriage certificate openly and willingly. This film also reflects the myths of romantic love and concrete relationship among female homosexuals existed as a group of good-natured people in the society.

HER Rights to Love as a Human Being

For Yes or No, Yes or No 2, She: tHEiR love story and 1448 Love among Us, they depict life experiences of homosexual women especially for the audience of this group of gender to view.

The film Yes or No, directed by a passionate female director Saratsawadee Wongsomphet, is a mainstream Thai film that courageously paves the way for the special creation of motion pictures for female homosexuals in the Thai film industry in the 2010s. Among hundreds of Thai films that focus insignificantly on the issue of female homosexuality, in 2010, this representation has distinctly portrayed self-identity of the two female homosexual protagonists and creates a great opportunity for the production of other films in the same genre. In consequence, two years later, Yes or No 2, the sequel to Yes or No, has been created by the same director. Coming along in the same period is She: tHEiR love story, directed by another female director Saranya Noithai, and later in 2014 is 1448 Love among Us, created by an influential male director Arunsak Ongla-or.

Those films depict the way those women live their lives as female homosexuals who yearn for the love of the same sex while preferring to spend their entire lifetimes together on their genuine existence, especially on sexual practices considered as different and even weird by most people in the society. It is implicitly said that those female homosexual characters' living options have been determined by themselves, but it concerns directly with the souls of their own passion for freedom to explore, experiment and fulfill the sexual orientation of their own. A number of French-kiss shots performing by two female characters are explicitly depicted in those films. Obviously, such sexually arousing shots rarely appear on any Thai film. In She: tHEiR love story and 1448 Love among Us, ardent sex scenes of the two female characters are presented. Significantly, such pornographic scenes aim to suggest the audiences of all groups of gender that sexual practices of homosexuals and heterosexuals, which look more familiar on the screen, are not different and should be considered as ordinary.

The female homosexual protagonists in those films have faced huge difficulties in living their lives from heteronormativity embedding in the hearts of people with whom they associate with, especially their close family members who hold their bias against female homosexuality. The young female college student, one of the protagonists in Yes or No, has to hide her intimate relationship with her female girlfriend in their early stage from her mother who totally disagrees with such abnormal relationship. In She: tHEiR love story, the middle-aged protagonist, a businesswoman who suffers the late-stage cancer, is strongly detested, at the beginning, by her ex-husband and her teen self-willed daughter. After that, they realize that she has a love affair with a young female photographer she hires to work in her resort business. However, the worst situation happens to the young protagonist of 1448 Love among Us. The graduate who owns a famous coffee mill located on a farm is broken off by her Christian father after he learns that his daughter wants to get married and starts her own career with her younger female lover whose parents give her kind support and encouragement to their relationship.

Within such difficulties, all creators of those films optimistically present some meaningfully friendly atmosphere and reactions from the persons to whom the female homosexual characters are involved. Such atmosphere and reactions are expressed to relieve the prejudice against homosexuality in the society at a relatively high level and they partly encourage the protagonists to live their female homosexual lives happily and meaningfully. The supporting characters in those films, who show their friendly care and support to the leading ones in this gender group and wholeheartedly accept their own ways of life, are, for example, the father and the aunt of one of the protagonists in Yes or No and Yes or No 2; the protagonist's female boss who runs her magazine publishing business in She: tHEiR love story; and the civil registration government officer whose child is one of the sexual marginalized people, and the father of Pim, one of the protagonists in 1448 Love among Us. Those characters represent the voices of individuals who

are willing to give a chance for the diversity in gender and sexuality which become more visible in the Thai society and naturally such voices can respond to the creation of female homosexual's identity in Thai films. In this study, the creators of Yes or No, Yes or No 2, and 1448 Love among Us try to present the meaning of self-identity for their female homosexual characters in different diversified dimensions while the one of She: tHEiR love story tends to lead her audiences to consider a stereotypical way by identifying the true meaning of female homosexual's self-identity, which is specifically categorized by particular gender names represented in the film.

Those mentioned films in the 2010s, more or less, demystify the belief of painful and unhappy love of female homosexuals as portrayed on the Thai screen in the 1980s. All protagonists in those films are given a chance to spend their love lives as a homosexual couple openly to their close family members and friends. The couple in Yes or No begin their bittersweet relationship in their freshman days at college and nurture it for years through many difficulties until their career age as romantically depicted in Yes or No 2, the sequel. In She: tHEiR love story, which is based on a true story, two couples struggle with their personal problems about self-identity and illness as well as the gender bias held by their family members. Luckily, both of them are offered a chance to spend the rest of their lifetime together. One couple stay alive both. The other is separated by the death of cancer, where the love they have been yearning for has been fulfilled. The couple in 1448 Love among Us enter the wedding ceremony in the presence of their close friends and some family members. The love and relationship of these female homosexual roles can be sensed in various ways considered as part of the fulfillment to uplift human souls and provide great inspiration for individuals to live happily in this world.

Regarding the challenging aspects comparing to other films mentioned in this study, 1448 Love among Us has raised the issue of the rights on same-sex marriage, which is in demand of many people in Thailand while the problems of female homosexuals who suffer the limitation of this rights concerned directly with their livings. In addition, the film creator thoughtfully points out the ideology of love and relationship to which a great number of people, including female homosexuals, fascinatingly adhere while living their lives under several types of prejudice and social restrictions agreed by social institutes. This article fosters some discussions on such films as a representation of those homosexuality issues by relying on the philosophy of semiology and the concept of gender.

HER Rights to Live as a Citizen

Highlighted at the ending part of the film, it is the inspirational message written in white on black screen suggesting that the attempt to make a push for the Partnership Act is just the beginning of matter. The storyline of 1448 Love among Us completely responds to all human right-related campaigns, especially those concerned with this issue, have been created for the people in Thailand who appreciate the same-sex relationship. The Thailand's Civil and Commercial Code, Section 1448, specifies that legal marriage shall consist only of the union of one man and one woman [16]. Hopefully, the attempt has enthusiastically been recognized and implemented by Pol.Col. Narat Savetanant [17], Director-General of the Justice Ministry's Rights and Liberties Protection Department, who shares his insights in the People Forum, a famous radio program airing on weekday afternoons, that "…We treat people equally, even the sexual marginalized ones … [Partnership Act] in Asia finds a little chance, but here is far better than in some regions in which it is considered as a crime. Our Department, in our part, has had the act proceeded and wait for the whole support, particularly from the sexual marginalized people …"

The couple who becomes the legal partners of each other by the enforcement of the act can together gain the rights to handle their possession and advantage, including the heritage and other legal deals relating to welfares and fringe benefits of their own, especially when one of them has passed away [11]. 1448 Love among Us portrays the tragic destiny of its protagonists affected by the limitation of laws by Section 1448 at present days. Pat, a young female graduate, is broken off by her father because of her unconventional marriage to Pim, her younger female partner from the same college, and she abruptly dies from the car accident in a northern province where she shares her love life and runs a coffeehouse business with Pim. Pim even has no chance to sign the medical document for urgent surgery to save Pat's life. The doctor asks Pim to inform Pat's parents or close relatives who stay about 1,000 kilometers away in Bangkok to come for the document approval. Unexpectedly, after Pat's death, Pim faces another tragic situation. She has to close down her successful coffee mill in a beautiful big farm where she and Pat made its business debut together, as the business and all assets on the farm legally belong to Pat, by her name. Though Pim has partly put her money and effort into many things in the farm, she, by the law, has no rights for possession. Fortunately, Pat can be able to leave the advantage from life insurance to her. In general, this kind of legal transactions cannot be approved easily for female homosexual couples in Thailand, but there are some organizations that friendly operate the business for the people in this gender group. The one for which the film creator makes suggestion in this picture is Union Life Insurance Public Company Limited. The company exists in reality, in Thailand, and has the ability to handle the legal deal which meets the requirement of people like the poor protagonists in 1448 Love among Us. In this context, it is obvious that both female homosexual characters have tried very hard to live their lives as ordinary Thai citizens who should be treated with social and legal rights for their well-beings.

Aside from the contribution that supports the essential social movement on the mentioned issue for female homosexuals in the contemporary Thai society, the film creator of 1448 Love among Us advises the audiences to consider the myth of perfect romance through the tragic love life of both Pat and Pim, the female homosexual protagonists. To realize the myth in this context, the film creator makes use of the film elements that include the storyline, characterization, dialogue, setting and music.

The sign "Romance" hanging in front of the farm in the northern upcountry where Pat and Pim live as a couple and run their coffeehouse business together signifies the ideology of love and relationship they adhere to. Another significance convincingly represented in this film for such ideology is "We Romance," the name of the coffee mill run by Pat and Pim. Both protagonists, the young middle-class female graduates, in this context have a dream of their own and strongly wish for the happily-ever-after love life, which intimately relates to romance [18][19][20[21]. The creator of 1448 Love among Us tries to point out that kind of life is a myth. The chance for one's love life, including the one of female homosexuals, to end up happily ever after is uncertain. This film begins with warmth and delight in Pat and Pim's wedding ceremony at a lively park in a northern province and ends with sadness and grieving in the scene that portrays Pat's graveyard solitarily located in the big farm which Pim has to leave behind. On their marriage, both female homosexuals have faced many difficulties induced by the social institutes like family, medication and law.

"…Love is about heart. It is the life without gender." [10] is Pat's saying to comfort Pim who is anxious about the acceptance from Pat's father for their unconventional marital status. Significantly, the film creator conveys that message to encourage female homosexuals to have

faith in true love and relationship and consider love as the thing that cannot be limited by gender along with the realization of the myth of romance as discussed earlier. Besides, a part of lyrics in the theme song singing "… Dream on reality, Love on understanding… " [10] tacitly urges the people in this group of gender to reconsider the condition of life in reality aiming for the happiest livings, not being obsessed with dreaming of love only in merry dimensions. Obviously, in this context, female homosexuals should realize the rights in the law to arrange welfares and fringe benefits for themselves and their partners are very important to them, particularly to live as a couple.

By its theme on the legal rights of partnership intertwined with the realization of the myth of love and relationship as discussed above, the author of this article, a male homosexual academician in women's, gender and sexuality studies, believes that 1448 Love among Us has a great potential in bringing about a big change for the life of female homosexuals and their social status, especially their marital status at presence and in the future. Even though I consider the marriage registration for the sexual marginalized people, in some certain ways, putting them under the control and the inspection of the state in many dimensions, those people including me, in reality, cannot live our lives truly free from the forceful law which closely relates to the arrangement on all welfares and advantages from marriage as happened to the destiny of the two female homosexual characters in this film.

Conclusion

As this representation reveals, the Thai film 1448 Love among Us has been created explicitly with the politics on social movements for the Partnership Act for female homosexuals in the contemporary Thai society, and, therefore, meets the demand of several social activists and organizations responsible for gender diversity. In addition, the film creator points out the belief in happily-ever-after love life, a myth of romance [20][22], which has a strong influence on female homosexuals as a group of individuals, through the tragic life of the protagonists by making use of the film elements including the storyline, characterization, dialogue, setting and music. Essentially, films, in this context, are employed as a tool for making a big change in the society towards the new dimension of law and gender, particularly for female homosexuals.

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Interweaving the Professional and the Personal: a politics of gender education in teacher preparation

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The 15th article of Gender Equity Education Act issued in 2004 in Taiwan stipulates that educational profession curricula for teacher preparation should offer gender equity education courses. But this stipulation is far from enforcement. This article, however, aims to inquire into why some teacher educators teach such courses and what political implications this can draw out. After interviewing with ten instructors, two dimensions of factor loom large. One has something to do with the professional, and the other the personal. The former includes workplace demand and academic specialty, and the latter includes individual traits and life experiences. In general, adaptation to workplace demand seems to be more significant than performing their expertise, and gender consciousness shaped by individual traits and life experiences plays a key role. Then the interconnection between the two dimensions and how each implicates in politics are discussed. First, gender studies gradually hold in the discipline of education while remaining marginalized. Secondly, two elements need to be strengthened, including teacher quality and the legitimacy of gender equity education in teacher preparation. Lastly, personal life experiences which awaken gender consciousness and facilitate course offering have their own limitation. In the end, this article reflects on both the professional and the personal and proposes some suggestions for developing gender education for teacher preparation.
Keywords: gender education, teacher preparation, feminist politics, secondary school

Women in Politics in Rwanda: A Case Study of Rwanda in Comparison to the Other East African Countries.

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Women's Participation in politics in Rwanda is high compared to the other East African Countries both at local and national level. In Rwanda from rural villages to the national parliament, women hold two-thirds of the seats. They are leading the rebuilding of their country after the devastating 1994 Genocide since they were the majority survivors, and thus the challenge of creating a lasting peace has depended greatly on their actions. Women in Rwanda through different teams have provided training programs as well as specialized vocational training to cooperatives formed by graduates. They have also formed the first ever Women's Opportunity Center. This paper examines ways of deepening women's participation as assembly members both at local and national levels in the region. It examines women's participation in politics with the aim of suggesting ways of enhancing women's political participation. The major problems that were identified as the main barriers to women's participation in politics are, low incomes coupled with low educational status, cultural beliefs that politics is for Men, lack of confidence. The recommendation is that both men and women should be sensitized to erase the deep-seated misconception that politics is for men. Also, women should be empowered economically and educationally so as to be able to compete favorably with their male counterparts in politics
Keywords: Political Participation, Assemblywomen, Local Government.

Saudi Perceptions toward the Generic Use of Job Titles in Arabic

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This study looks into the relationship between the generic use of job titles in professions with high status in Arabic and the social position of women in Saudi society within feminist perspectives of the language. Data for this study were collected form a total of 365 respondents to a questionnaire (168 males and 197 females) in addition to five focus groups.The participants were Saudis of various age groups, marital status, and educational and occupational backgrounds to represent as accurately as possible the views of different segments of society. The results from this study suggests the presence of an inter-relationship between language and the social reality of Saudi women leading to the invisibility of women in language use and in the underlying attitude that controls the interpretation of the generic use of the masculine form to refer exclusively to men. In addition, the bias use of linguistic representations for men and women reflects the inequitable power relations between the two sexes in Saudi society.
Key words: Feminism; Sexism; Gender; Arabic

Introduction

Feminists' concern with language treatment and the representation of women is a characteristic of the Second Wave Feminism which started in the late 1960s and early 1970s. However, their relation with language and more specifically the issue of sexism in language started in the mid-1970s.Sexism and sexist language have received the attention of many linguists, such as Cameron (1990), Penelope (1990) and Spender (1980). Sexism is defined by Kramarae and Treichler (1985:411) as a social relationship in which, in most cases, males have the authority and power, and this relationship includes "behavior, policy, language or other action of men or women which expresses the institutionalized, systematic, comprehensive or consistent view that women are inferior." Sexist language is viewed by Stanley (cited in Kramarae and Treichler, 1985:412) as "one of the most powerful means of perpetrating a masculinist interpretation of the world, including the view that women are inferior, passive, and, by definition, subordinate to males." According to Vetterling-Braggin (1981:3), a statement is sexist if "its use constitutes, promotes or exploits an unfair or irrelevant or impertinent distinction between the sexes," for example, representing women negatively by using the language in a way that discriminates against them, or assuming that activities associated with women are necessarily trivial.

Second Wave Feminists across the world have made an effort to change the bias representation of sexes in language, which is called linguistic sexism and androcentrism (Bodine, 1975). Accordingly, the feminist mission was to compile lists of the sexist language items against women in dictionaries in order to raise people's awareness of discrimination and avoid such language use (Miller and Swift, 1980; Kramarae and Treichler, 1985; Mills, 1989; Schultz, 1990; Doyle, 1994).Across languages, feminists have argued that the practice of using the masculine form for generic purposes has not only led to the invisibility and marginalization of women in language, but have also resulted in lexical gaps which occur when the language lacks words to name women's experiences, or when generic nouns are used to refer to both males and females (Gibbon,

1999). An example of the use of the generic or 'neutral' masculine is found in a range of occupational and other human agent nouns which contain the controversial free morpheme –man, e.g. fisherman, chairman, fireman. In this case, the English language ignores women by allowing masculine terms to be used to refer specifically to males and generally to refer to human beings. This morpheme is considered by many feminist critics to refer to a male person, conjuring up male images. However, many successful attempts have been taken to promote neutral linguistic items.In addition, feminist critics argue that deriving female referent names from those referring to men leads to the viewing of female element as secondary, and as having a dependent status which contributes to women's marginalization and devaluation in language, for example, actress, waitress and so on. That is because the unmarked form is used for masculinity whereas the marked form is used for femininity (Spender, 1980). Pauwels (1998:47) points to examples from different languages which show that it is a common characteristic in which the female gender is marked through suffixing; the feminine suffix is usually added on to the masculine base. This process contributes to the view that men are the norm and women are derivatives, and shows morphological asymmetry where the female form of an occupational noun is derived from those of men (Gibbon, 1999). However, in grammatical gender languages with productive feminine suffixes, or with a tradition of marking female agent nouns through suffixing, lexical gaps exist with the absence of the female-specific form because the masculine form is used as the generic noun.

Using the generic noun (masculine form) in occupations and professions in Arabic, in areas that used to be dominated by men, specifically professions with high status has been tested to see if it leads to women's marginalization, as in other languages. In newspapers, in the media and even in official documents, positions occupied recently by women are expressed using the male form title. Although gender-neutral solutions can be applied in natural gender languages like English, in grammatical-gender languages which have complicated gender marking systems, gender feminization is more appropriate as male terms when used for both sexes lead to women's invisibility in language (Mills, 2008). Consequently, feminists have campaigned for gender specification (Pauwels, 2003). This can be achieved through systematic and symmetrical marking of gender in accordance with the language in question, and with the particular type of linguistic invisibility by making the invisible, which is in most cases women, visible especially in generic contexts or in occupational terms which used to be dominated by men (Pauwels, 1998: 113).

When talking about women's position in Saudi society, it is important to view their role before and after the oil boom as it was the major event that led to large-scale changesin Saudi. Before the 1960s, women played an important role in the economics of the Bedouin family. Besides fulfilling their role as wives and mothers, they made woolen carpets and tents, women's clothing, and produced dairy products (Khayat, 2006). She adds that there were fewer opportunities in the urban areas as they only engaged in dressmaking and minor crafts. However, the production of oil led to the importation of foreign products which replaced the domestic crafts and products (Khayat, 2006). Harfoush (1983) emphasizes that women in the Gulf region lost their economic independence as a result of the economic development because women were replaced by male manpower for the sake of their comfort. The rapid economic development in Saudi Arabia did not include women in the labour market, as they lagged behind (Almana, 1981). This process is referred to by Samergandi (1992:13) as the cultural lag theory, which proposes that "cultural lags occur during the process of social evolution when a closely integrated society experiences periods of rapid change." Social resistance was shown to the introduction of formal education due to the

fear of letting women out of the house on a daily basis (Lacey, 1981); this fear resulted in postponing the introduction of formal education for females to the 1960s whereas formal education for males started in 1942 (Rehemi, 1983). This means that women lacked the means to obtain the qualifications required to cope with market needs at that time.However, women's empowerment during the last ten years is related to King Abdullah bin Abdul Aziz Al-Saud's initiatives, which encourage women's participation in the public sphere, leading to positive changes in the society. It is worth mentioning that the high authority has appointed most of the highly qualified women to authoritative positions. Although the appointment of women in these positions has been limited, it is on the increase.

In this paper, males' and females' attitudes toward the generic use of job titlesin Arabic for women occupying leading positions have been considered through the participants' perceptions of these terms, whether they view them as sexist, not sexist, or neutral, followed by a discussion of significant findings and recommendations based on the analysis of the results obtained from the fieldwork data.

Methodology

A combination of quantitative and qualitative data is used in order to understandthe social context in which attitudes and beliefs are formed. For the qualitative part, focus groups were undertaken, and for the quantitative part a questionnaire was administered. In this study, people who participated in the questionnaire were referred to as respondents whereas people who participated in the focus group were referred to as participants.FR or MR & (serial number) refers to comments by female or male respondents, respectively.FPII & no. refers to comments by female participants in focus groups, followed by first name and last name initials, followed by the number of the focus group, for example (FPDA1). The questionnaire was distributed to participants who had to meet the following criteria:

1. They were native speakers of Arabic.
2. They were Saudis who had been born and raised in Saudi Arabia.
3. They were of various age groups, marital status, and educational and occupational backgrounds.

The three locations of residence selected by the researcher were Jeddah, Makkah and Taif. These were chosen to represent as accurately as possible the views of different segments of society. 365 copies of the questionnaire were collected (168 males and 197 females). The distribution took place in the government and private sector in universities, ministries, and banks. A majority of closed questions was used with comprehensive tick options in order to reduce the completion time and facilitate the analysis. In addition, five focus groups were held with just the females due to social considerations, as most of the institutions were segregated. For the focus group, women between 25 and 50 were selected to obtain the benefit of their experience and insight in this area, because this age range is more experienced with the obstacles that might be encountered in both social life and the labor market with regard to women's participation in the public sphere. Group members were selected for their similarities in terms of age, marital status, occupation, education and location of residence. This smoothed the progress of the discussion and encouraged the participants to attend.

Analysis and Discussion of Data

Data have been analyzed according to the positions of the questionnaire respondents toward the generic use of some job titles. Comments and interpretations from the focus groups are used to obtain more in-depth information on the participants' perceptions, insights, attitudes, experiences,

or beliefs regarding the investigated topic. Then, the discussion section has linked the fieldwork data to the relevant literature related to Feminism and their theoretical perception of the language, in accordance with the context of Saudi Arabia.

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A general look at the chi-square results suggests an association between gender and their perceptions of the masculine form, when used generically in job titles specifically in positions with high status (table 1).

Table 1Using the generic noun in high positions for women

Terms	Male			Female			Chi-square
	Sexist	Neutral	Not sexist	Sexist	Neutral	Not sexist	Sig.
/ra?i:smajlis ?ida:ratJamciyatal?aydz/ Chairman of the Board of Directors of AIDS	30.5%	25.7%	43.7%	47.4%	20.9%	31.6%	.004
/waki:lwaza:rat ?altarbiyahwaAltacli:m/ Undersecretary of the Ministry of Education	31.7%	31.7%	36.5%	52.0%	21.4%	26.5%	.000
/na?ibwazi:r ?altarbiyahwaaltacli:m/ Deputy Minister of Education	28.1%	26.9%	44.9%	48.0%	23.0%	29.1%	.000
/ra?i:s ?allajnah ?alculya: li?itiHa:dalmustaѲmira:talcarab/ Head of the Supreme Committee of the Union of Arab Women Investors	28.1%	29.9%	41.9%	45.9%	23.5%	30.6%	.002
/mudi:rca:mlibank ?algolflil?istiѲma:r/ CEO Gulf One Investment Bank	26.3%	28.1%	45.5%	48.0%	25.0%	27.0%	.000
/?ara?i:saltanfi:ði:liSarikatcolayanliltamwi:l/ Chief executive of the Olayan Financing Company	24.6%	28.1%	47.3%	42.9%	23.5%	33.7%	.001
/musa:cidli?ami:n Jeddah/ Vice Mayor of Jeddah Municipality	28.1%	31.1%	40.7%	46.4%	23.5%	30.1%	.002

Table 1 shows the difference between males' and females' perceptions regarding the generic use of the masculine form in leading positions, as the majority of men considered these forms as not sexist. According to some of the comments made by the male participants, it is not easy to address women by a feminized job title, especially in leading positions (MR302), because these positions are traditionally dominated by men and they are suitable only for the nature of men (MR258; MR311). In this respect, the masculine form can be used generically to refer to men and women (MR280; MR 237). As long as women are participating in different fields and sectors, job title is not an issue (MR208) since the job title refers to the position and not to the person (MR310, MR320); however, the case would be different if a man occupied a position traditionally occupied by women. This shows an asymmetrical treatment towards men and women, and it shows that it is a male dominated society.

On the other hand, the majority of women considered the generic use of job titles as sexist because Arabic absorbs the recognition of women by feminization (FR88, FR134, FR111), so there is no reason not to feminize job titles when referring to women. The generic use of job titles in Arabic is linguistically wrong (FR137) as it violates the complicated gender marking system in nouns, determiners and other parts of speech (FPHB5). The use of the masculine gender in occupations with high status reveals that these were originally a male position, and the appointment of a

woman to this position is an exception and not absolute, since the Arabic language absorbs feminization.Using the masculine gender title generically might result in a psychological invisibility for women in the workplace by allowing masculine terms to be used to refer specifically to males and generally to males and females (MR268). This might result in a woman feeling that she would always need a man to make decisions as she does not have full recognition in her job title, even if she occupies a leading position (FPSS2). Women have always been tied to decisions taken by men and cannot change them, as traditionally almost all women's institutions are related to men's institutions which restrain women from taking decisions even in issues related to women.

Using the masculine gender title generically also results in lexical gaps with the absence of the female-specific form despite there being female equivalents for all of the masculine terms like /ra?i:s/ (chairman, head), /waki:l/ (undersecretary), /na?ib/ (deputy), /mudi:r cam/ (CEO), /?ara?i:saltanfi:ði:/ (Chief executive) and /musacid/ (vice). This can be done through suffixing by adding /-at/ (feminine suffix), and indeed this is actually done orally in informal situations. Another point expressed by a female participant was that Arabic absorbs the use of the masculine form in the plural form to refer to both sexes, but a job title is singular and a form of personalization and should be feminized (FPAA3). Feminization reflects women's role activation which has been marginalized for a long time, and it should be used to raise society's awareness of women's existence in the public sphere. Gender neutralization strategy which is used in English to avoid linguistic sexism cannot be applied to grammatical gender languages because it leads to the invisibility of women in these languages.In addition to the lexical gaps, using the masculine form generically also results in cognitive confusion when generic and specific meaning cannot be distinguished, especially with unisex names like Amal, Jihad, Shams, Nour (FR13; FR89). An example of the cognitive confusion resulting from using the job title generically was provided by a participant (FPRH1) who indicated that her husband contacted the Chamber of Commerce to talk to a management team member who had a unisex name. He was surprised that the person was female because he had assumed that a person holding such an authoritative position would be male. This reflects the underlying attitude that controls the interpretation of the masculine form to refer exclusively to men, even when it is used generically.

There is a need to consider the impact of social factors (social norms) in addition to the linguistic explanations. It is noticeable that the lack of use of female equivalents mainly relates to occupations with high social status that women cannot easily access. Linguistic sexism in job titles specifically with the leading positions reflects social resistance to women encroaching on masculine territory, since these rapid changes in women's participation in the market are not yet fully reflected in the language (MR318; FPAA3). This resistance has been expressed through social constraints imposed on Saudi women with the introduction ofnew employment opportunities. Accordingly, job title feminization is evidence of recognizing and accepting women in these positions (FR48). However, men can hardly accept the idea of appointing females in high-ranking managerial or authoritative positions because they resent competing with women or being subordinate to women. That is because the society in general has become accustomed to placing women in a secondary position. This was confirmed by a business women who had suffered problems when shewas appointed to an authoritative position:

I started working in one of the well-known banks in Saudi Arabia; I was one woman with 4,000 men, and this caused a culture shock for the employees because they know women as secretaries and clerks, but not seniors. A few months later when they saw me as a professional, most of them

changed their view in a positive way. This opened the door for hundreds of women who are working now in banking (FPNT2).

Although the number of women who have benefited from the changes that have taken place in the society is limited, this small number of pioneers will open the door for other women when they show the society the positive side of their participation in work places. This example shows that women could be successful if they were given the opportunity to manage and hold authoritative positions. In male dominated societies, it is not easy for men to receive orders from women, nor to be governed by one; however, this example shows that the change in attitudes is not impossiblebut needs time because the society should be prepared for the change.

Table 1 also shows a considerable percentage of the women in the sample who viewed these terms as not sexist which reflects a conflict of opinions within the same gender group. This is due to the fact that the emergence of women in these positions is a recent phenomenon from the last ten years and such women in high status positions represent only a fraction of working women (FPFG1, FPDA1); clearly, minorities usually do not enjoy privileges given to the majority. In addition, some women accept the masculine job title because they have become accustomed to it without paying attention to its implication. Accepting the masculine job title for women is evidence of the struggle women face, in that they consider the feminization of job titles to be a minor issue. It shows how women are keen to reach senior positions regardless of obtaining society's recognition. Raising the topic of the biased use of language has led some participants to recognize that feminizing job titles is not only a personalized image of the person, but rather it can raise the awareness in society of women's existence in the public sphere, as well as the fact that they can hold senior positions (FPAA3; FPSB3; FPNT2). This recognition was expressed when the female participants were asked if they would accept the masculine job title for jobs traditionally occupied by women, for example, a teacher or a medical doctor.

Although the generic use of job titles for women in Arabic has shown different positions and different points of views because it was a new topic for most of the participants, when the respondents were asked for their opinions on whether job titles for women should be feminized, the majority of men (66.7%) and the majority of women (70.4%) expressed their agreement (table 2).

Table 2General attitude towards job titles feminization

Statement	Male					Female					Chi-square
	Strongly Agree	Agree	Neutral	Disagree	Strongly disagree	Strongly Agree	Agree	Neutral	Disagree	Strongly disagree	Sig.
Women's job titles should be feminized.	36.9%	29.8%	25.0%	5.4%	3.0%	52.3%	18.1%	21.2%	4.7%	3.6%	.031

Feminizing job titles would also raise the awareness of the society of women's presence in these positions, since the independence of women can be seen through the use of language, and in this way it is a strong instrument to change thinking patterns. However, raising awareness is not only based on linguistic use, but also on changing the attitude towards woman through educating society about the great role of women in Islamic history and the role that women can play in the development of the Saudi economy. The change should take place in the language and in the thought of the users of the language.This account implies the mutual influence between language and social reality, where the causal link between them cannot be assigned to one or the other. That is, language helps to construct the social reality of women, and reflects the social position of

women in society (Graddol and Swann, 1989). Change should take steps because Saudi society is largely resistant to any kind of social change, especially with regard to women's issues.

Conclusion

It can be observed from data analysis that in a patriarchal society like Saudi Arabia, the asymmetrical use of linguistic representations for men and women are influenced by the inequitable power relations between the two sexes (Alshugairi, 2008;Alsuraihi, 2010). There is an inter-relationship between the political and social dominance of men over women in society and the male dominance in language, where language is used to reflect this dominance and to enhance it. Accordingly, gender in Saudi Arabia can only be contested using a Second Wave Feminist analysis as social and political power is dominated by men. It can be noticed that women who are involved in making decision position are few and mainly found in the private sector; however, in the public sector in Saudi Arabia, almost all the ministries are managed by males rather than females. Female managers are seen in segregated workplaces like educational institutions, some health care and welfare canters, where they are still supervised and controlled by male officials or committees. In addition to the political and social power given to men in Saudi society, they also control the language, especially in the public sphere, because all ministries are controlled by men and they are the ones who enact all resolutions and laws for both sexes.

As a linguistic group, males in the public sphere in Saudi Arabia constitute the majority of the labor force according to Khayat study (2006), and this reflects the inequitable power of males over females. Such inequity can be seen in the generic use of job titles for women holding high positions, suggesting an asymmetrical treatment towards males and females. Even when women hold an authoritative position over men, they face challenges when dealing with all male departments and struggle to change males' attitudes toward women in general.The matter does not lie only in the cognitive confusion of the inclusion of women, but rather in the underlying attitude that controls the interpretation of the masculine form to refer exclusively to men even when it is used generically. That is because men constitute the majority in the public sphere, which might lead to the marginalization of women and sometimes to their invisibility when the masculine form is associated with a male image in the mind of the user of the language, even when it is used in its inclusive use.Consequently, power has become an important feature in language and gender relationships.

The context of Saudi Arabia suggests the existence of the inter-relationship between the political and social dominance of men over women in society and the male dominance in language. Accordingly, changing sexist language should be accompanied by raising the society's awareness of the important role that can be played by women in economic development. Feminizing job titleswould play a role in raising the society's awareness of the existence of women in the public sphere.

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Juggling the dual roles of Mothers hood and Student: The lived experiences of student mothers in a Kenyan Universities

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The traditional set up of universities is being challenged, by changes in terms of types of students, curriculum content and delivery. These changes are demanding of change in the way of thinking by universities management. The presence of student mothers is a reality that universities world over are having to deal with. The lived experiences of young student mothers in Kenya universities is a relative new arena, there is relatively little academic discourse on the status of students mother in higher institutions of learning in Africa. This study sought answers for the questions on how the young students in universities cope with their dual responsibilities. The study was also interested in the types of institutional support that the students' mothers received. The study employed phenomenology to interpret the experiences. Ten (10) young mothers enrolled in the undergraduate programme who were between ages 20 -26 years with children between ages 0- 5 years were involved in the study. The findings shed light on the realities of isolation, frustrations and fears of the future of student mothers in Kenya universities.
Keyword: universities, students, motherhood

Surrogacy and the Right to Autonomy

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In the context of commercial surrogacy, many commenters assume that the surrogate is a desperate woman, exploited by the surrogacy industry; they assume a lack of agency on her part. It is this presumption of exploitation that is the focus of this paper. International human rights law enshrines the right to autonomy, also referred to as the right to privacy. This right includes the right of a person to make her own choices regarding her own life. From an autonomy based perspective, if a woman is making a free and fully informed decision to be a surrogate, then to prevent her from doing so is in fact to impinge on her right to make choices regarding her own life and her own body. The presumption of exploitation which frequently dominates the conversation about surrogacy is problematic as it is paternalistic and assumes a lack of agency on the part of the surrogate. That said, there are situations which reek of exploitation and the line is often blurred, particularly in circumstances where women are using surrogacy as a means of raising themselves out of abject poverty. Thus this paper considers the question of commercial surrogacy from an autonomy based perspective, taking account of the myriad of other human rights norms which are relevant to this discussion.
Keywords: Surrogacy, Autonomy, Human Rights

Women from Kenya Finding Meaningful Employment in Calgary

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This paper will address the challenges immigrant women face in achieving meaningful employment in Calgary. The methods used will be interviews with Kenyan immigrant women to explore the challenges they face in their path from immigration to meaningful employment. This study will seek to bridge the gap between literature on access to subsistence employment for immigrant women and employment satisfaction in order to demonstrate the importance of moving beyond merely getting immigrant women into the workforce by focusing on personal narratives of employment paths to meaningful employment. This paper relates directly to the theme, Women, Culture & Society, as the study will explore the experiences of women as new members of Canadian society as they strive to balance their need for employment with their desire to have meaningful lives. It will suggest that employment for subsistence following immigration is not an acceptable indicator of successful integration; as a society, we should go beyond striving for rudimentary employment for immigrants, but rather strive for access to meaningful work. Drawing on the experience of Kenyan immigrant women in Calgary, who self-identify as being meaningfully employed, and identifying the barriers they faced during their path to get there will be an important first step in changing the conversation from immigrant women merely surviving to thriving against social, economic and cultural measures.
Keywords: Immigrant, employment, meaningful

Assessment of Gender and Generational Differences in Higher Education: Options for the University of Ibadan, Ibadan, Nigeria

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Gender bias in access to admission of students and employment processes are major impediments to achieving the goal of building a new millennium-inclined tertiary institution. Investments in women and men, boys' and girls' issues are now recognized as crucial. In Africa and particularly in Nigerian universities, gender imbalance in staff enrolment and admission is a common issue. This paper assessed the gender ratio of undergraduate admissions and staff employment at the University of Ibadan. Purposive sampling was used to collect gender disaggregate data on undergraduate admission and staff appointment. Data generated was analyzed using t-test. Result revealed that the admission of undergraduate students at the University of Ibadan has been on an average (54% and 46% for male and female respectively) while staff appointment has been on an average of (59.6% and 40.4% for male and female respectively) over the past five years. The difference between male and female undergraduate admission was not significant at $p = 0.269$, $t = 1.187$ while the difference between male and female staff appointment was significant at $p = 0.05$, $t = -1.9$. It is therefore recommended that there should be an increase in female participation

at all levels of management in line with the target of the Millennium Development Goal-3 and the National Blue print of Development.

Key words: Gender imbalance, Sustainable development, Millennium Development Goal.

Introduction The integration of gender in programme planning and implementation is critical to solving institutional and societal problems. The Nigerian Government has embarked on full decentralization of higher education in the country which has led to the establishment of several private universities.It has resulted into increase in admission and staff employment. The gap between the admission of female students and employment of female staff into the university system compared to their male counterpart remains very wide. Tertiary institutions must have a tradition of willingness to accept change, and to commit human and material resources to it. This assessment will help to enlighten 'Policy makers' on the need to sustain specific quota allotted to male and female in the admission and employment exercises and provide a benchmark by which the laws governing the institution's activities can be evaluated. It would lead to a quick response in achieving the target of MDG goals. This paper examined the link between the effect of University Gender Policy and the achievement of the objectives of the third Millennium Development Goal.It will serve as pointer to the achievement of the MDGsin the area of equity, women empowerment, strengthening opportunities for post secondary education for females and males and fairness in employment rate and rights for both gender.This paper attempts to provide answers to the following research questions:What is the female/male ratio as regards undergraduate admission opportunities in the University of Ibadan ?What is the female/male ratio as regards employment opportunities in the University of Ibadan?

Materials and Methods Purposive sampling approach was used to collect information from the Management Information Systems (MIS) and the Academic Planning Unit (APU) of the University of Ibadan, Ibadan. The population of the study include the academic staff, senior non-teaching staff, junior non-teaching staff and undergraduate students of the University of Ibadan, Ibadan. Descriptive and inferential Statistics were used to analyze the secondary data obtained from MIS and the Academic Planning Unit of the institution.

Hypotheses: There is no significant difference in the admission of male and female students at the University of Ibadan between 2008 and 2013.**Ho_2:** There is no significant difference in the appointment of male and female staff at the University of Ibadan between 2008 and 2013.The data for undergraduate admissions and appointment of staff for the past five years (2008-2013) was used for the study.

Results: There is an imbalance in the admission of male and female undergraduates at the University of Ibadan. There has been a steady corresponding increase in the admission of female undergraduates(Table 1)Yearly undergraduate admission of female students has followed an increasing trend.The admission of undergraduate students has been on an average of 54% and 46% for male and female respectively. This implies that the University has fairly fulfilled the mandate of the National University Commission (NUC),.with a gender policy that advocates that females account for at least 40% of yearly undergraduate admission.Except for the comparative data on senior non-teaching staff, the number of female lecturers and female junior non-teaching staff are much lower compared to their male counterpart.(Table 2.0). There is an urgent need for more female lecturers as this will help in providing role models for younger female students.

T-test analysis showing the difference in the undergraduate admission of male and female students at the University of Ibadan.

Independent Samples Test

								95% Confidence Interval of the Difference	
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
students admissions male	1.129	.319	1.187	8	.269	250.40	210.970	-236.097	736.897

Group Statistics

	sex	Number of session	Mean	Std. Deviation	Std. Error Mean	Decision
students admissions	male	5	1840.80	407.664	182.313	NS
	female	5	1590.40	237.384	106.161	

The mean difference between the male and female undergraduate admission is 250.4.This size is fairly large (d=0.776) as the mean value of undergraduate admission for males (/*x*/ =1840.8) for the past five years was greater than that of the female (/*x*/= 1590.4) admitted into the University. An independent t-test shows that the difference between male and female in undergraduate admission was not significant at p = 0.269, t = 1.187. Hence, we accept the null hypotheses,

Ho_2: There is no significant difference between the appointment of male and female staff at the University of Ibadan.

Paired Samples Test

		Paired Differences					t	df	Sig. (2-tailed)
		Mean diffrence	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference Lower	Upper			
Pair 1	malestaff - femalestaff	-17.9444	39.45283	9.29912	-37.5639	1.6750	-1.9	17	.050

The mean difference between the male and female staff appointment is -17.94. The effect size was small (d=0.224) though the mean value of appointed male staff (/*x*/ =37.8) for the past five years was less than that of the appointed female staff (/*x*/= 55.7). A paired sample t-test shows that the difference between male and female based on staff appointment was significant at p = 0.05, t = -1.9. Hence, we reject the null hypothesis which states that there is no significant difference between the appointment of male and female staff..

Conclusion An existing gap between appointment of male and female staff at the University of Ibadan, There has been a better male/female ratio since the inception of the Gender Mainstreaming Programme and the adoption of the Gender Policy at the University of Ibadan. There is an increasing female access to undergraduate admission and staff appointment. A steady improvement in this direction will help address imbalance and aid the development of a millennium-branded institution**.**

RecommendationThere is an urgent need for tertiary institutions to:establish an administrative framework to assess and evaluate gender equity on campus;collect appropriate data to monitor gender inequity at all levels and sectors of the institutions;increase vacancies for female participation at all levels of management and key decision making bodies within the campus and develop a gender policy that is in-line with the objectives of the global blueprint of development.

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Figures and Tables

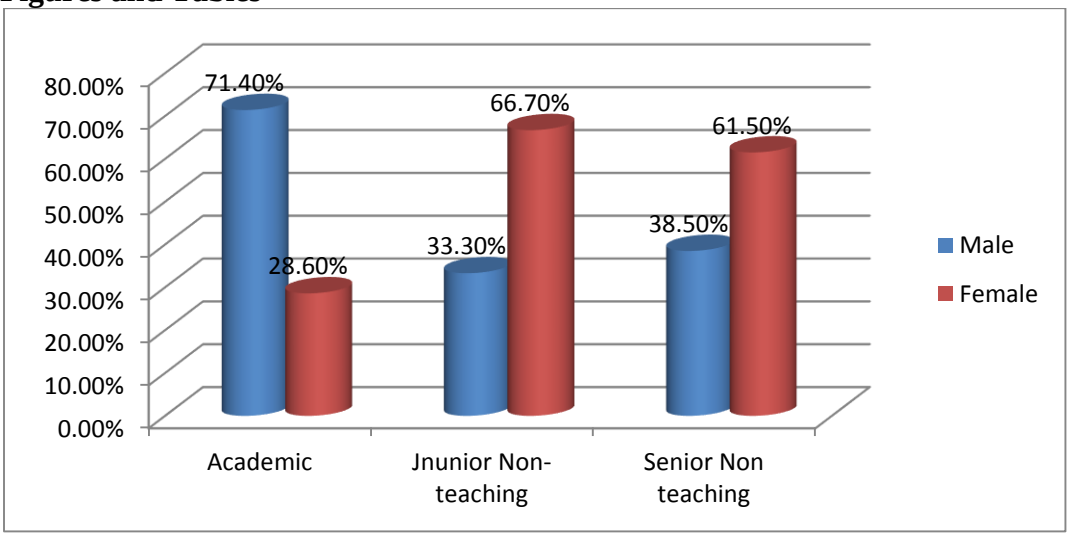


Fig 1.0 Gender Data on staff appointment for 2008

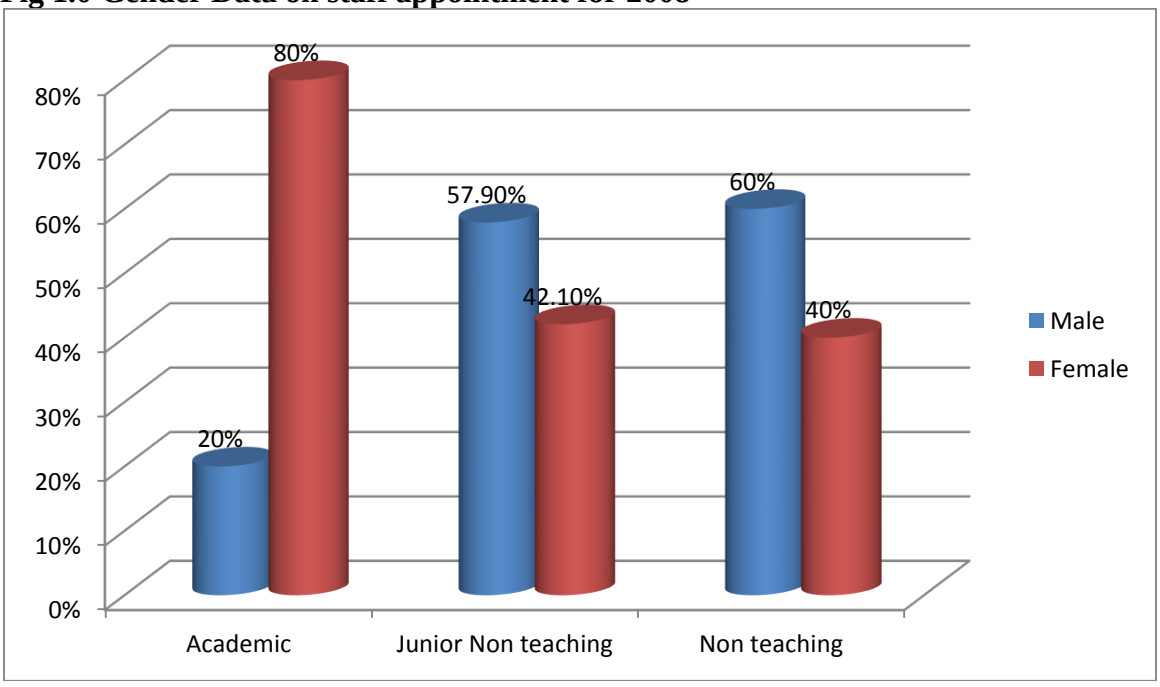


Fig 2.0 Gender Data on staff appointment for 2009

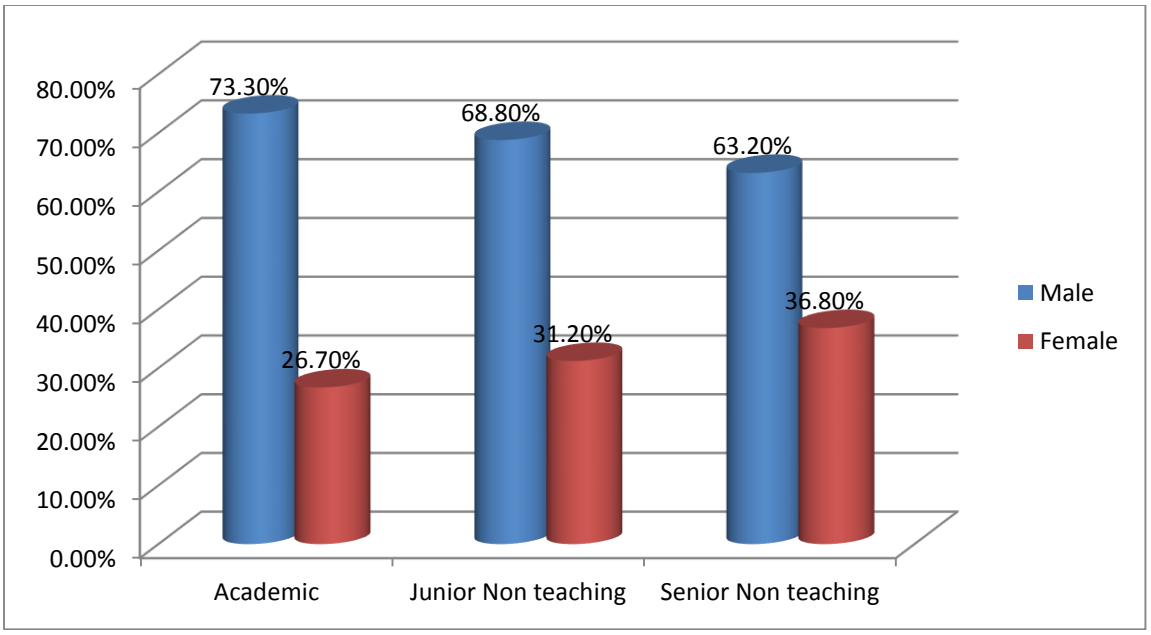


Fig 3.0 Gender Data on staff appointment for 2010

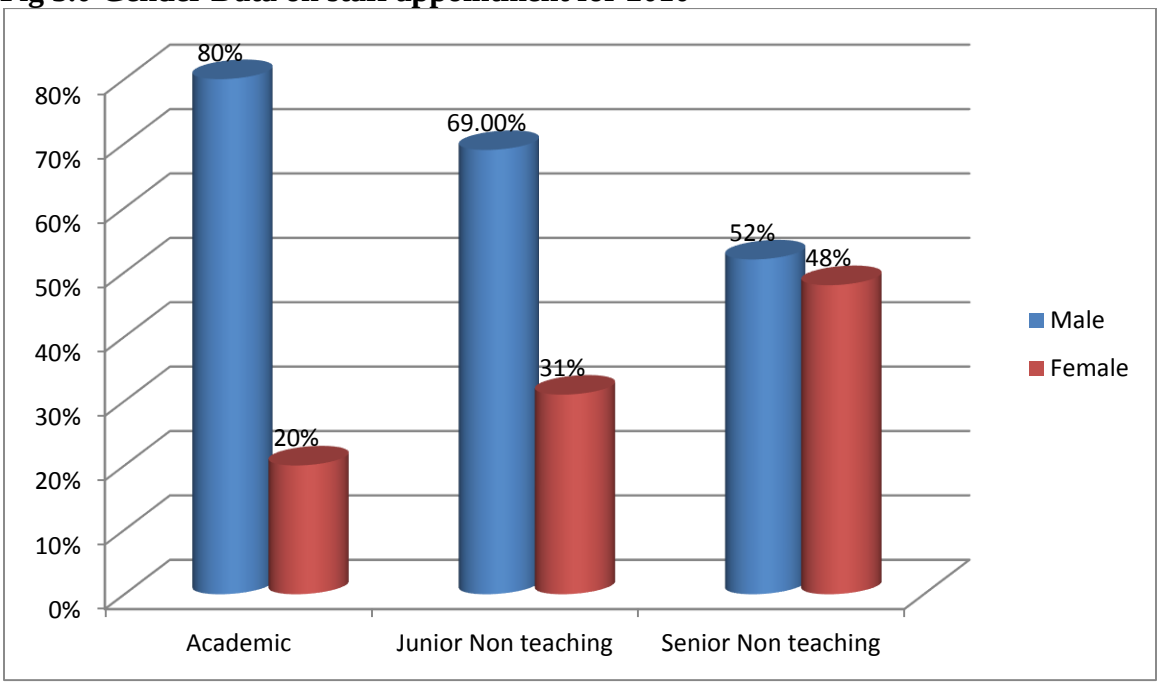


Fig 4.0 Gender Data on staff appointment for 2011

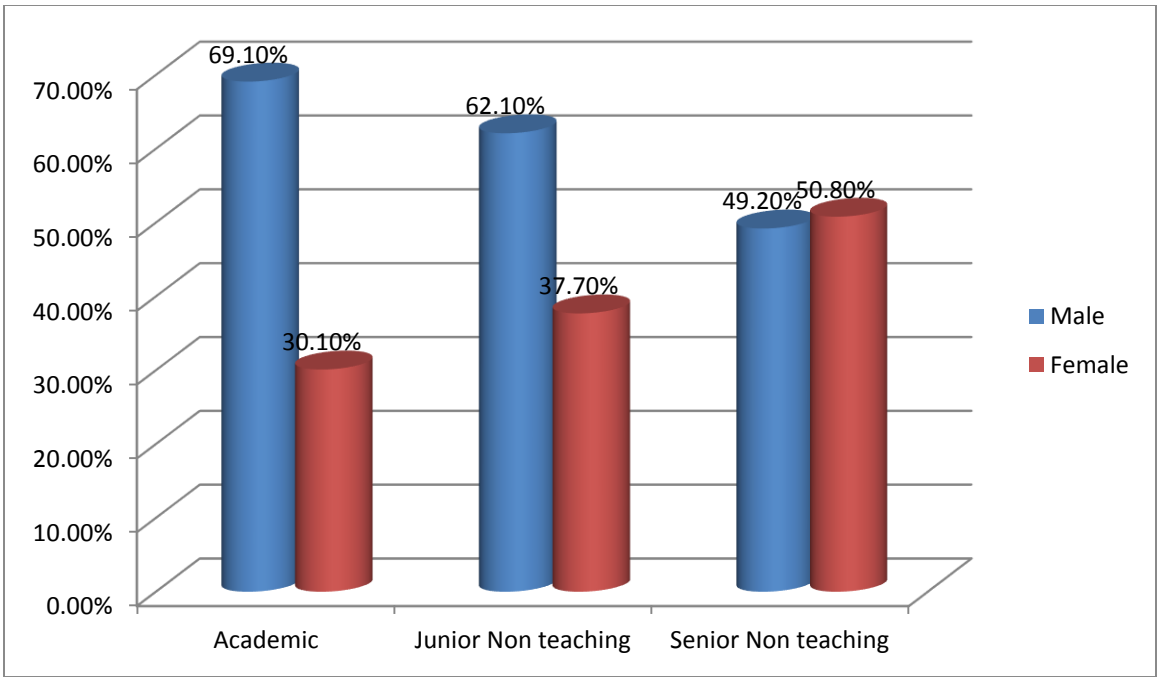


Fig5.0 Gender Data on staff appointment for 2012

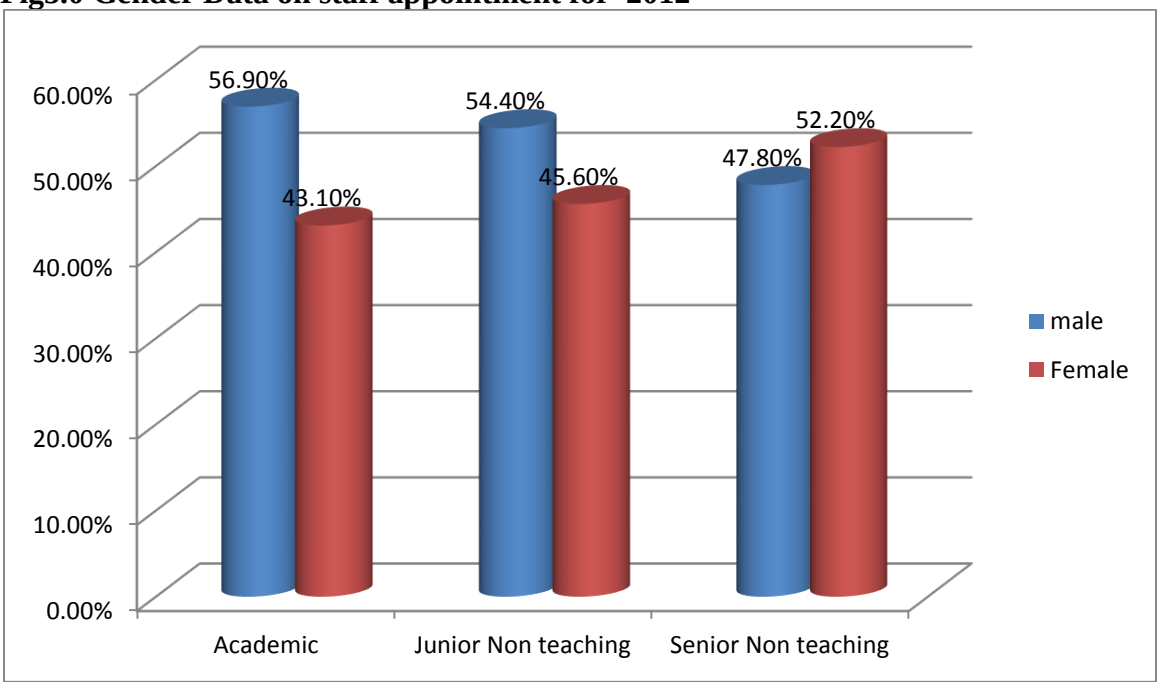


Fig 6.0 Gender Data on staff appointment for 2013

Table 1: Percentage distribution of Undergraduate Admission from 2008/2009 to 2012/2013 Academic Session

Academic Session	Male Admission	Female Admission
2008/2009	58.1%	41.9%
2009/2010	53.7%	46.3%
2010/2011	50.8%	49.2%
2011/2012	52.4%	47.6%
2012/2013	59.9%	48.1%

Table 2.0 Gender Data on Staff Appointment from 2008 till Date

SESSION	CATEGORY	MALE	FEMALE	TOTAL
2008	ACADEMIC	5	2	7
	JUNIOR NON-TEACHING STAFF	2	4	6
	SENIOR NON-TEACHING STAFF	5	8	13
2009	ACADEMIC	1	4	5
	JUNIOR NON-TEACHING STAFF	11	8	19
	SENIOR NON-TEACHING STAFF	3	2	5
2010	ACADEMIC	11	4	15
	JUNIOR NON-TEACHING STAFF	11	5	16
	SENIOR NON-TEACHING STAFF	12	7	19
2011	ACADEMIC	44	11	55
	JUNIOR NON-TEACHING STAFF	49	22	71
	SENIOR NON-TEACHING STAFF	26	24	50
2012	ACADEMIC	160	71	231
	JUNIOR NON-TEACHING STAFF	376	227	603
	SENIOR NON-TEACHING STAFF	181	187	368
2013	ACADEMIC	37	28	65
	JUNIOR NON-TEACHING STAFF	37	31	68
	SENIOR NON-TEACHING STAFF	32	35	67
TOTAL		**1003**	**680**	**1683**

The Role of Emotions in Feminist Analyses of Violence: A methodological approach and epistemological implications

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This paper is about feminist methodological approaches to representations of violence. For my PhD dissertation in Gender Studies I am looking at how the terrorist acts of right-wing extremist Anders Behring Breivik, who killed seventy-seven people in Norway on 22 July 2011, have been analyzed and his actions explained in popular science books and news media articles.In this paper, I will discuss my methodological choices and their epistemological implications.I focus on the relationship between affects and emotions, and on writing as a method for exploring this relationship. Turning affects into emotions, that is, placing them within a psychological and linguistic awareness can be a useful methodological tool for investigating the effects of representations of violence. This is a methodology that combines aspects of paranoid and reparative reading methods, and of poststructural and posthumanist feminist theories.

Keywords: Writing, Violence, Affect, Discursive-material

Introduction

This paper is about feminist methodological approaches to representations of violence. For my PhD dissertation in Gender Studies I am looking at how the terrorist acts of right-wing extremist Anders Behring Breivik, who killed seventy-seven people in Norway on 22 July 2011, have been analyzed and his actions explained in popular science books and news media articles. I find that Breivik is continuously individualized and separated from the Norwegian society and from the norms of the white, male, heterosexual, adult body, and a substantial part of my analysis focuses on the discourses that make this individualization and separation possible. But I also look at how violence is represented in my material and at how the practice of reading and writing about violence affect both me and my analysis. In this paper, I will discuss my methodological choices and their epistemological implications. I focus on the relationship between affects and emotions, and on writing as a method for exploring this relationship. Turning affects into emotions, that is, placing them within a psychological and linguistic awareness can be a useful methodological tool for investigating the effects of representations of violence. This is a methodology that combines aspects of paranoid and reparative reading methods, and of poststructural and posthumanist feminist theories.

Emotional data

I follow the books and articles I analyze closely, treating them not as a separate material but as active agents in the production of knowledge in my dissertation (cf. Haraway 1989). Following Karen Barad(2003) I see us both as entangled in a context of material-discursive practices through which we act upon each other, as well as upon the world around us. This means thatneither I nor the texts are "finished" or settled in our selves but that we are formed and re-formed by each other. Matter, explainesBarad (2003: 822), is necessarily discursive and discourse is always also material. Through the iteration of certain practices, boundaries are drawn and settled

(Butler1993/2011: xviii-xix). When we (texts and humans, language and bodies) act upon each other we give shape to each other and to the world in which we exist. Understood this way, human practices are not more significant than the practices of any other materiality, including discourse. Rather, the practices that come to matter, and the who or what that performs them, is determined by the specific context in which the acting takes place (Bennett2010: 9).

Part of my research concerns itself with this forming and re-forming; with how me and the texts affect and change each other. The point of this is not only to make the research process transparent, or to position myself and the dissertation in a historical and social context(Haraway 1991: 190; Lykke 2009: 19f, 152). Rather, this part of my research "just happened".I had not planned to write about this. But at some point the affective effect of reading about the violence of 22 July 2011 became so overwhelming that I could not notwrite about it. The books and articles changed me and in effect my reading of them changed. My analyses of their stories kept slipping away from me and every time I went back to read prior analyses or notes I felt that I could not recognize them – or myself in them. The project started to seem very unstable, and it took me a while to realize that this was due to the unstable and constantly changing relationship between me and my material.

Many of the texts I analyze are emotionally difficult to read, especially when they describe the murders at Utøya Island, where Breivik, after having set off the bomb in Oslo, walked around for a little over an hour shooting and killing sixty-nine people at close range. The texts talk of blood dripping fromgunshot wounded heads and mixing with the muddy soil; or of panic, fear, broken bodies, and cell phones ringing without anyone to answer the calls. But they also tell me about the life of a man that I know will grow up to kill seventy-seven people. The texts I analyze all have in common that they produce a narrative of the events and of the life that led up to them; Breivik's life. These narratives are often written in ways that produce powerful affective effects, primarily through building suspense (building a story that leads up to 22 July where I get to follow both the terrorist and some of the victims) or by choice of words (e.g. describing Breivik as a weirdo, as strange, aloof,childish, or as someone that never became a normal, functioning individual). It soon became impossible for me not to feel these narratives.

My research turned into tears, anger, and frustration. There was no distance between me, the researcher, and my material, and I could not relate to what the texts told me in any sort of "rational" or "objective" way (cf. Haraway 1989: 3). They got into my flesh and my blood and made me feel sad and helpless. But instead of shunning away from them, and the violence they talked about, I took it in and started writing about how it affected me. This way, I could make it "my own" (Woodward) – I could make it part of my own story. So I started letting my sadness and frustration shine through, not only in my writing, but in my reading;in how I treated my material. I started approaching it as living matter that had a material impact on me. This meant that while I was doing a paranoid reading in the sense that I was looking to critically deconstruct and "expose" the discursive constructs that both underpinned and were reproduced by the texts, I also started to move towards a shared feeling of pain and sorrow (Weigman 2014: 10f; Lee 2014: 94). This makes my reading partly reparative, since I am not placing myself as a critical interpreter of the text but alongside it, as its equal. I follow it rather than try to force it into a by me decided model of interpretation and analysis (Weigman 2014).

Swedish scholar Mara Lee (2014: 94f, 103) talks of finding a common point of pain with which she refers to a kind of writing that has surrendered to the pain, that perhaps even enjoys it – or finds strength in it –, and lets itself be pulled into it. This, however, does not mean that I place myself in the shoes of the people that I read about, the people that were actually there. Rather it means that I try to find a shared point of pain with the texts that recognizes that even though we might be writing for the same reasons – a desire to understand and work against violence and terrorism – we can disagree and argue about how this is best done. In other words, while we might feel the same thing, we will not necessarily be affected in the same way or respond to this feeling in a similar manner.

Elizabeth Adams St. Pierre (1997) calls this emotional data. And even though it is difficult to "measure" this kind of data – to collect it, analyze it, and make sense of it – it must be written about – because otherwise nothing else will be comprehensible; me, the books and articles, the research, the dissertation… What the emotional data shows is that knowledge production is never distanced, impersonal, or "objective", but rather takes place in the body as affects, emotions, and experiences. Writing about them is thus an important part of the research process.

But the emotions are also a way for me to situate myself in relation to the knowledge that I am producing. By placing this knowledge in my body and the research material and in our specific relationship I hope to make its partiality and locality explicit (Haraway 1991: 190; Lykke 2009: 20-22, 152). I want to create a research situation that is based on shared emotions and specific material-discursive relations and practices rather than a putative national or cultural commonality. Instead of relating to the texts and the research in terms of nation and/or culture I am placing us in a discursive-material context in which a certain language, certain knowledges, and certain practices are known and available, and this is what makes us comprehensible to each other (cf. Hall 2013: 29, 31). Thus I want to depart from what Andreas Wimmer and Nina Glick Shiller (2003) calls methodological nationalism, i.e., seeing the nation as a natural point of departure for one's research, categorizations, comparisons, etc. In doing so I hope to open up for new ways of relating researcher and research material, as well as to problematize how notions of belong and commonality are (re)produced in research situations (Farahani 2010; Nowicka&Cieslik 2014).

The relationship between affects and emotions

I understand affects as "states of being", as Claire Hemmings (2005: 551) puts it, and emotions as the linguistic manifestation of these states. The affect is, in other words, a bodily condition that has not yet been taken up in language. Understood this way, affects may be understood as pre-discursive (because they are neither spoken nor a doing), immediate bodily reactions that place the individual in a state of becoming (Hemmings 2005: 549; see also Hickey-Moody 2013). While I agree that affects are immediate bodily reactions I do not agree that they are necessarily pre-discursive. On the contrary, I argue that it is through discourse – or rather in the meeting of discourse and matter – that the body is "exposed" to the affect. This is the case even when the state of being that the body finds itself in is not available for linguistic signification, and is thus not meaningful in the Stuart Hall (2013) sense of the word.

Emotions, on the other hand, are linguistic. They are affects that have been "appropriated" by the body, that have made their way into thoughts and language, and therefore have become meaningful (Woodward 2009: 24f). Following Kathleen Woodward I am keeping the distinction between affects and emotions in my dissertation. For even though the texts often put me in a state of being that was out of my control and incomprehensible to begin with it is the emotion, once it has taken linguistic form, that interests me (cf. Hickey-Moody 2013: 79).

Woodward (2009: 24f) sees a dialectical relation between the affect and the emotion where the emotion becomes a way to recognize and make sense of the violence that the affect afflicts on the body. The affect is uncontrollable; it takes possession over the body. It does not "belong" to the individual but emerges in specific relations and contexts, circulating between and through bodies and things, and (re)shaping what it comes in contact with (Ahmed 2004). Woodward (2009: 24) calls it an assault that changes the body and self, meaning that what takes place is almost a violent coercion of the body; a forced change or becoming. This is where discourse and matter meets, in the production of a particular state of being that occurs in the interaction between the body and the world around it, a world that is always already both discursive and material (Barad 2003).

The emotion can thus be a way of making the affect meaningful. This, however, should not be read as implying that the emotion, unlike the affect, is personal or belongs to or originates from (within) the individual (Ahmed 2004). If language, as Wittgenstein (1992) suggested, is, by necessity, a social and collective practice, then the emotion, by taking place in language, must also be understood as social and collective. This is how emotions create communities; by circulating between bodies in a social context (Ahmed 2004). This circulation is what makes the emotion known and recognizable. One might even say that an emotion is not only felt but felt again, repeated or imitated with reference to the available emotional expressions and practices within a specific discursive-material context.

A methodology of writing

In an often quoted essay, Laurel Richardson and Elizabeth Adams St. Pierre (2005) calls this kind of methodological approach writing as a method of inquiry. This is a writing that not only investigates the research material but also the researcher and the context in which the researcher and the material exist. As a methodology writing is here understood as more than a method. It is rather a kind of epistemology, meaning that it is a perspective and approach to knowledge production and "science" (Harding 1987: 2f). In other words, a methodology of writing is not merely about gathering, analyzing, and presenting results on an empirical material, but about writing with the awareness that

Language is a constitutive force, creating a particular view of reality and of the Self. Producing "things" always involves value – what to produce, what to name the productions, and what the relationship between the producers and the named things will be. Writing things is no exception. No textual staging is ever innocent (including this one). Styles of writing are neither fixed nor neutral but rather reflect the historically shifting domination of particular schools or paradigms. Social scientific writing, like all other forms of writing, is a sociohistorical construction and, therefore, is mutable. (Richardson & St. Pierre 2005: 960)

Writing is a linguistic activity and thus a reality-producing activity. "Language does not just shape reality. / Language / is / reality", as Lee (2014: 175, my translation) puts it. How the books and articles that make up my research material speak of Anders Behring Breivik and the events on 22 July 2011 affect the bodies that read them, and how I write this essay (and my dissertation), in turn, affects those who encounter them.

To write with this awareness can also be expressed as writing responsibly. A dissertation is an inquiring text – it makes inquiries into a specific topic – but it is also a knowledge-producing text and it is this knowledge production that the writing (and me, the writer) must be responsible for, or held accountable to. Writing responsibly means, for me, to make explicit and transparent not only the practical aspects of the research process (such as the gathering and treatment of the empirical material), but also the emotional and bodily ones. Put differently, I do not separate the gathering of material, the analyzing and the presenting of results. Rather I perform my research in the writing. I let the material guide me onwards, to other texts, and I do not separate the processes of reading, analyzing, and writing, but perform them simultaneously, making writing the method with which I also read and explore my material, and making this process visible in the text.

But responsibility also means making explicit my particular body and its social and political position. Or, as Eve Kosofsky Sedgwick put it; "what brings me to this work can hardly be that I am a woman, or a feminist, but that I am this particular one" (Sedgwick 1990: 59). I write with and out of my body, and the knowledge that I produce must be understood as specific for this body – and its relation to the research material – even if it goes beyond it. As Lee (2014: 58-60) shows, however, writing "as a body" is not always a matter of choice. Some bodies, more than others, are frequently reduced to their body, and their knowledge production always seen as specific to the "group" that their body is placed in. Lee calls these the Others. My body is Other to some extent. Its femininity places it in a historicity of flesh and blood. The female body has, and continuous to be, constructed as body rather than language – as flesh and blood rather than thoughts and words. This is a dichotomy that I, through my writing, am trying to escape. But I must also be aware of the ways in which my body is notOther. As a white, middle-class, educated Swede, my body fits the discursive construct of today's version of the "abstract individual" (Scott 1996: 6f). To write responsibly must, in other words, also be about writing in ways that challenge the normativity of this body.

Thinking about language as something that not only shapes reality, but that is reality, makes me approach it, and the ways in which it is used, with a certain amount of suspicion. I don't fully trust it. My methodology stems from the conviction that language is not transparent but full of contradictions and different possibilities of producing meaning. What language does depends, in the end, more on the discursive-material context in which it is used than on the intentions of the one using it (Hall 2013: 10f). Wittgenstein (1992: 21-23; see also Hekman 2008: 98f) called these contexts language games, which was a way to make explicit that speaking is always part of an activity and depending on the activity language will do different things. By placing me and my research material in a discursive-material context where certain ways of knowing, speaking, and acting are available, we become comprehensible to each other. When we speak we play the same game. The activities of reading and writing here both become the means by which we, me and the

books and articles, communicate with each other, and the means by which I research the particular game that we are playing.

Concluding remarks

Reading and writing is not the same thing (Lee 2014: 25f, 62). They entail different empirical material and require, therefore, different methodological approaches. The material of reading is other people's bodies and words. The material of writing is the own body, the own emotions and thoughts. To read is to enter a text, to be emerged in others' experiences and stories. To write is to open up your own body and let it spill over into the text. "Writing addresses and activates that part of one's subjectivity that is the most insecure, the most exposed and the most vulnerable", writes Lee (2014: 61f, my translation). To write is to expose my body to the reader. I exist in this text and to read it is, in a way, to read me; to enter my world and my flesh.

But reading, as well, makes me vulnerable. When I read I not only enter someone else's world and body, I let it into mine. The text shapes and changes me. But unlike writing, this is an encroachment that I cannot control. The words leaving my body can be written with awareness and responsibility; I can choose what to expose. This choice is not available to the same extent when I read. I cannot know in advancehow a text will affect me; what it will open up inside of me.I cannot dismiss its effect since its effect can never be anticipated; it can be known only after the fact.

The methodological approach that I have suggested here combines paranoid and reparative readings in an attempt to create a research situation that is attentive both to the material and to its affective effects. I find this approach especially important when reading and writing about violence – both as a way of handling the emotional distress of the constant company of violence and death, and as a means for moving away from violent practices and using methodologies that disrupt rather than reproduce the violence that I am researching.

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The Representation of Women in Television Series

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With the advent of cable television and the changes that have occurred regarding the dissemination of digital and mobile technologies, television has become an effective vehicle for intercultural exchange. Within this framework, fictional narrative television, through its stories, settings and characters plays a key role. Whereas nowadays TV series has been gaining the status of, as it were, works of art, becoming identified as the "future of cinema". This paper aims to bring to the discussion the contemporary woman, based on three series of success - Sex and the City, Homeland and The Fall -where the main characters are women to understand their representations in the culture and media, and the reflection in production of Brazilian television series.

Key words: women in culture and media, pay television, television series.

1.Introduction

In contemporary times, television has been presented as an effective vehicle to convey cultural expressions of a country. Among television programs, one can say that fictional narratives, through their stories, their dialogues, scenarios and characters, offer a portray of the authentic mode of expression of certain population. Every work of fiction - literary narrative, film, theater, television narrative - appropriates elements of reality in the construction of their fictional universes, acting as a mediator between the subject and the existential world. As Umberto Eco says, "the fictional assertions are true within the framework of a possible world of a particular history" (Eco, 1994, p. 94).

2. About television

Since its inception in the mid-twentieth century, television has earned numerous aesthetic and sociological theories, from the model of Adorn, who considered its nature "bad", to the mchulaniano model that considered its nature "good".

Nowadays, passed on these conjectures, we must consider it as an audiovisual device through which a civilization expressed itself.

In fact, television has undergone transformations not only in terms of its technological support, as well as their role in contemporary society. With the development of satellite transmission facilities, television came to be seen as a mean of democratic communication, given more people access to information, culture and fun.

With the advent of Pay TV, emission technology which allows the movement of a large number of channels from different countries, dedicated channels to specific subjects and in the face of digital distribution to smartphones, tablets and computers combined with the service system video on demand, which offers programs to be viewed at any time and any place, it opens an unlimited universe of distribution of television material. So, the pay TV space has been therefore the space of visibility of the issues experienced in contemporary times.

What interests us about the investigations of the historical processes of training and TV identity is that, without any doubt, it has contributed to legitimize it as an audiovisual device, equipped with the latest technology in sound field and image, with a significant penetration in the people daily life in many countries, through which a civilization is expressed in its various modalities. In the case of television fictional production must consider that it is a rich material of analysis of interests, customs and relevant question of certain society.

3. Television fictional narrative

In contemporary times, television products exert the function of transmitting the cultural expression of a people. Unlike news programs, television news, auditorium program, the television fictional narratives, through their stories, their dialogues, settings and characters, show the everyday life of their country.

The German philosopher Jürgen Habermas would review the concepts of the effects of media as producers of symbolic codes, admitting that cultural products allow the individual to make a reflection on what he is receiving. Following that thought, Leonardo Avritzer proposed the concept of reflexivity caused by cultural production

(Avritzer, 1999, p.168). Introduction of this concept, in the case of television fictional narratives, would bring the idea of no longer passive reception, but endowed with possibility of interpretation and experimentation. Among the various aspects that exist on the subject, for our study it is worth mentioning the conception of Thompson when he said:

A guy reading a novel or watching a soap opera is not just consuming a fantasy; he is exploring possibilities, imagining alternatives, new experiences with himself. (Thompson, 1998, p. 202).

The reflexivity studied by Antony Giddens, in his book Modernity and Identity (Giddens, 2002), is understood as susceptible to most aspects of social activity and highlights the importance of the media in this process.

In the case of television fictional narratives, in mediated contact with realities and different experiences, individuals are urged to reassess their own life, helping creatively in the construction of identity.

(...) Images of other ways of life are a resource that individuals have to critically judge their own living conditions. (...) The mediated experience is an experience of the other, she cultivates the imagination of the individual, which becomes increasingly able to see over the other person in a new situation. (Thompson, 1998, p.157 - 167).

Thus, we would be assuming that the narrative fictions, whether literary, audiovisual or media, by the device of narrating a story, to entertain, would be helping the receivers in the production of new meanings for their conception of the world and about themselves.

3.1 Television Series

In the United States, from the 80s, there was a boom in the production of series directed to TV. Television networks, such as Universal Channel, AXN, HBO, Fox, Warner and Sony offer a huge range of options ranging from realistic drama to sitcoms, criminal, action, supernatural approach serving a diverse audience, and following the different age groups. There are series that achieved

an audience of over 10 million viewers, as was the case of Friends (1996), Sex and the City (1998), The Sopranos (1999), House (2004), Heroes (2006), Breaking Bad (2013).
Believing in this niche market, the production of series in the U.S. has become more sophisticated, winning new ranges of audience to the point of calling the attention of scholars in the field of communication.
Considered as a popular fun television, the American series acquired status of work of art. They have deep characters, challenge procedures, and address social issues. The majority of the intellectual public approves these series. In turn, the audience is now seen as "intellectual public ".
"Hollywood is no longer the source of creative vigor of American entertainment. Intelligent life is now on TV," as mentioned in the article presented in Veja magazine, December 15, 2010, signed by Marcelo Marthe and Isabela Boscov.
No wonder that filmmakers of works of wide recognition came to recognize the importance of the television market, freeing it from the stigma of "mass culture," and considering it as a means to reach a wider audience than the film disseminating their work, as is the case of the series Boardwalk Empire (HBO) by Martin Scorcese, and Terra Nova (Fox) and Falling Skies (FXUK), both by Steven Spielberg.
Bernardo Bertolucci's, the Italian director, in statement published in Veja magazine, Editora Abril, on 1/06/2013, said: "American movies that I like now are not Hollywood, but the television series as Mad Men, Breaking Bad and The Americans."
And in this scenario, the contents provided by the television series assist creatively in identity construction process of questioning and structuring of social and individual conflicts. In a series format can be treated in more depth specific issues, such as: contemporary female sexuality, Sex and the City; Big C, on character with cancer; Looking, which debuted in January 2014, displayed by the American channel HBO, addressing the gay male world.

3.2 The representation of women in television series
Since the 1950s when the I Love Lucy series, was a huge success bringing TV screen social issues experienced by the woman of the time, female gender has been gradually gaining space in TV series, occupying the central leadership role not only in sitcoms and drama genre, as well as in adventure and criminal drama. With the advent of cable TV, whose business model allows the introduction of issues before censored in public TV, this universe has been expanding audience with over million viewers.
In 1998, the North American TV launched the series Sex and the City on HBO channel, based on the book by Candace Bushnell. They live in Manhattan, in New York City, an icon in terms of social behavior of the Western world, the series is to plot the lives of four single women aged 30-40 years, their daily lives and their conflicts.
Sex and the City was a huge success, with over 10 million viewers, strengthening present in the television fictional narrative to seek expose female behavior on issues in society.
Carrie, the protagonist works in a column of a newspaper reporting stories about interpersonal and sexual relationships. Three friends are the companions with whom will share your questions: Samantha Jones works as a public relations and cultivate relationships without compromise; Charlotte York works in an art gallery, is the romantic and sensitive is looking for a lasting relationship; and Miranda Hobbes, lawyer, rational, oscillates between the two situations.

In the first episode, already outlines the universe that the viewer will find: the first scenes, appears on a billboard by bus, Carrie's program announcement with the following sentence: "Carrie Bradshaw knows what good sex is (and is not ashamed to ask) ".
And in her voice in off, Carrie begins to tell about an English woman who arriving in Manhattan, she met a man who for a few weeks demonstrate to be completely in love with her and suddenly disappears. Carrie then says the following phrases:

"She had not realized that there was no love in Manhattan. Welcome to the time of "non-innocence"; there is no "luxury dolls" (…). Instead, the dolls work and have relationships that try to forget quickly. Self-preservation and make good business are more important. How did this happen? There are thousands of women in the same situation in this city. They travel, pay taxes, pay $ 400 for for sandals by Manolo Blahnik and are solitary. It's like the riddle of the Sphinx".

The series had six seasons, made between the years 1998 to 2004 and generated feature film in 2007. The four women living situations of work, love relationships, portraying the anxieties and conflicts of contemporary women. Worldwide success, the series would enhance the effectiveness of television fiction as space for female public better understand their conflicts.
Throughout the history of the West, trying to understand the differences between the nature of feminine and masculine, the idea that "men only want sex" while "women only want love," takes another form in contemporary as a result of the changes since women's emancipation in the mid-1960s. Feminist movements of the 1960s and 1970s, who had intended to dismantle the phallic registry by society in the political, economic and behavioral framework managed to open the field to the fight for women's rights, for their sexual freedom and its entry into the field of work.
The Sexy and the City series shows this woman with good economic situation, independent, free for sex, questioning all the time if this woman would be happy in that model. "Women in Manhattan are giving up on love and climbing power?" Asks Carrie character. Regardless of the given approach the end, what matters is the fact of using a television series to explore the issues of the contemporary female universe.

In criminal drama series, many have woman as detective. In the case of this article, we analyze the British series The Fall, produced by BBC with Netflix and Homeland, produced by the North American channel HBO.
In The Fall, Stella Gibson is a detective called by the Police of Ireland, to lead the investigation into the murder of young women. Blonde, with a slender body, the character is strong and secure woman working with a group formed basically by men. Intelligent, shows that she has a different way of analyzing the problem, the result of a different sensitivity of the male. She does not stifle your sensuality, wearing high heels, skirt and silk shirt. It is shown comfortable with her loneliness, fulfilling their wishes with "casual sex". In a board of her workroom have pictures of Chinese women where she tells:

"They're Mosuo women. They're a small ethnic group, living in China on the border with Tibet. They're a matriarchal society. They practice what's called "Walking Marriage". The partners live in different households. "Sweet night" is what the Mosuo woman call secret visits when woman asks the man to spend the night and then leave in the morning".

Phrases spoken by the character transmits the concern on questioning the inequalities still exists in the XXI century between men and women.
For example, in dialogue with one delegate man, when she felt that he is surprise when she claims to have spent the night with a man just for sex, she says:

"That's what really bothers you. Is not it? One night stand. Man fucks woman, man Subject, verb, fuck, object woman. That is okay. Woman fucks man. Subject woman, object man. That is not comfortable for you, is it? ".

And an important point about her investigation is the fact that the characteristic of the serial killer's crimes is: they are young women with careers, found naked and strangled, i.e. involving violent and sex with women.
Stella Gibson would be representing the liberated woman more interested in your professional life than build a family life. Cold, calculating, nevertheless, in the second season of the series, we will see her cry sometimes with situations involving the investigations, with the suffering of women.

In Homeland series will have the character Carrie, an official CIA operation. Her purpose is to find out if Sergeant Brody, who she believed to be dead for eight years ago in Iraq would have gone over to Al-Qaeda group and planned to return to his country in order to promote terrorist attacks.
Woman in her forties, independent, living alone in a good house, she doesn't have interest on having a relationship. A night out to have fun with a guy who asks him: "You're married?" "No". She said. "But you wear the ring." "Oh! Weeds out the guys looking for a relationship".
Her profile follows the line of independent woman, obsessed with her work. However, during investigations, as she engages with Sergeant Brody she suddenly falls in love with him. In these two series where women play detectives the question that will emerge is whether women are, or are not, able to keep a standoffish attitude ("sweet night") likes a man or they are more fragile and susceptible than men?
In the case of Brazilian television series that address the feminine universe, there is a tendency to portray divorced women and their situation in face of new life. As an example, Divan, Dilemmas of Irene, Three phases of Teresa. In 2015, TV Globo, the largest open TV network in Brazil, produced Double Identity, policies series where the detective is an independent woman within the profile analyzed in The Fall and Homeland.

4. Final considerations

Focusing on the fictional narrative television, recognizing its importance as a representation of the culture and customs of a certain society, the objective of this article was to analyze some series whose main character is a woman, checking the issues concerning the contemporary feminine universe.
We could also provide new examples, but the point here is to understand the importance to analyze television series as means to understand the messages that are being passed on the profile of the contemporary woman.
What we can see in the examples presented is that women are still seeking a balance between the rights gained - as their academic education, financial independence, sexuality - and some female

characteristics, like the sensitivity, vulnerability, and the maternal sentiments, aware that the differences are complementary features to the construction of a society without prejudice, without discrimination and without violence against women.

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'Jack's jiboom got bent': Hypermasculinity and Representations of the Uncanny in the Sea Shanty 'Blow the Man Down'

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Sailor shanties and sea songs are a textual environment that represent the problematic dichotomy of heterosexual identification within a homosocial environment. In the case of men on ship, the spectre of the feminine (or of desiring other men), especially in the presence of other men, creates a need to reinforce heternormative masculinity so as to maintain one's position within the masculine hierarchy. In the penultimate scene of "Blow the Man Down," the narrator describes the situation in which Jack Tar's, "jiboom got bent," and this occurrence illustrates a moment where his masculinity hangs in the balance. Drawing on Judith Butler's (1993) notion of gender performance and Freud's notion of the uncanny, I interpret this scene as a representation of the sailor's phallus, rendered unusable. The destruction of the phallus becomes the uncanny spectre of homoeroticism or a homoerotic encounter, which leads the sailor to seek to reinforce his heteronormative dominance and virility and reinscribe his power by fleeing the presence of his lover. I argue that, as in other sea shanties, "Blow the Man Down" reveals men's fear of dominance being reverted or questioned, and thereby feminized, and their quest to re-inscribe power and authority so as to avoid being disempowered.

Keywords: Sailors, masculinity, uncanny

Talking Back, Taking Action: women claiming space in the academy

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This paper does an analysis of two of the educational theatre productions that have been work shopped and produced at the Gender Equity Unit located at the University of the Western Cape, South Africa. In the paper the creative process, impact on the cast and audience as well as particular examples of the text will be discussed to show how feminist pedagogy could be applied to teach feminism and agency outside the formal classroom. The analysis will also show how consistent activism from the margins became a powerful teaching tool in the academic classroom and opened up opportunities to educate about violence against women inside and beyond the university environment. The two productions 'Reclaiming the P…Word' and 'Words for Women' have been created and are continued to be performed by university students who have no formal drama and theatre education and are making waves in the tradition of South African protest theatre to write, speak and act out against all kinds of violence perpetrated against woman. The critical analysis of the productions uses both literal and metaphorical examples and proves the deep connection between feminist activism and the creation of feminist theory.
Key words: feminist activism, feminist pedagogy, feminist theatre

Introduction

The University of the Western Cape, South Africa serves a university community of approximately three thousand academic and other professional staff and administrators and twenty thousand students. While the macro struggle was against the racist apartheid regime feminists at this institution valiantly addressed discriminatory women's and gender oppressions and practices at a time when these concerns were not national priority. It is in the spirit of this history that we continue to apply a feminist pedagogy to take action against the systemic violence perpetrated against women on and off campus. Cultural interventions such as feminist protest theatre proved to be valuable tools of instruction in raising awareness and educating beyond the classroom borders.

Methodology

In this paper, I discuss a few selected texts created during two work shopped theatre productions, 'Reclaiming the P…Word' and 'Words 4 Women' to illustrate how young black women have claimed their embodied place within the academy and other public spaces. Both productions have been performed in community, mainstream theatres and at Arts and Culture Festivals. The information in this paper is the result of the gathering of data over a period of eight years as part of the records of the processes involved. The university has no established theatre or drama studies department and the work with the students take place outside normal classroom hours. The participants neither receive remuneration nor course credits. None of the participants ever had prior script writing or theatre training. Initially the productions were intended for the consciousness raising amongst the university population but the impact of the productions was felt way far beyond the campus confines.

Seeking a common language

The first production under discussion is called 'Reclaiming the P…Word'. There are eleven official languages in South Africa. The Western Cape has three official languages English, Afrikaans and isiXhosa. Language as a medium of instruction has and still is at the centre of controversy. In the light of the history of the oppression and domination linked to language use in South Africa, we have remained careful of the register(s) in which the script was written. English is the language of instruction at the university and was the language of communication amongst the Reclaiming the P…Word creators and cast.

Language in all its manifestations is an important feminist concern. We heeded the caution that feminists should not talk down to the people with whom they seek solidarity (hooks, 1989). Hence, we decided to make use of ordinary street language and real life experiences to enable the targeted audience to identify with the language, the characters, and the narratives and thus become active participants. The result was that the audience often loudly participates when they connect with the experiences and language similar to their own.

One of the aims of this black feminist intellectual activist edudrama is precisely to draw attention to the historicised nature of sexual violence against black women, which in post 1994 South Africa is rarely mentioned. The majority of the initial writers and cast members of Reclaiming the P…Word were from the Cape Flats and their written and performed words reflect their direct experiences of violence, both in terms of inscriptions on the body and language. The language of both productions is, moreover, linked to the geographical space within which UWC is situated, the Northern suburbs, where Afrikaans has historically been the dominant language of the black working class. It is spoken on the streets, in places of commerce, in communities, at taxi ranks and in taxis. For these reasons, most of the initial monologues were written in Afrikaans or the in the colloquium Afrikaaps.

These stories were our own lived realities and our challenge was not to allow any 'othering' even from ourselves. As Anzaldúa reminds:

"When we, the objects become the subjects, and look at and analyse our own experiences, a danger arises that we may look through the master's gaze, speak through his tongue, use his methodology" (Anzaldúa, 1990: 134).

The first semantic issue under discussion is the term "P…Word", in particular, the abbreviated "p". The abbreviated "p" stands for the Afrikaans term "poes", which is the translation of the English word "vagina". It is recognisably a term of obscenity or a swear word both in the English and Afrikaans languages. Although the initial writing of Reclaiming the P…Word was a collective process of black feminist deliberations, the task rested on me to come up with a title for the production that would be both informative and imaginative. During the writing sessions, I proposed and the group agreed to use the term "poes" as the central theme for writing the pieces. We wanted a potential viewer to reflect on the various meanings of the silent "p" in order to prick his or her curiosity, so much so, that they would want to watch the performance. The title, Reclaiming the P…Word, also announces the feminist aim to take back, to talk back to reclaim what was taken away or is being taken away from women.

In deliberately obscuring or silencing part of the term "poes", the word and the title became loaded with meanings and ambiguities, even raising curiosity and resistance, as may be seen in the comment made by the male UWC university manager cited above. The cast was often asked to refrain from using the noun during interviews on "family" radio stations. Instead of hindering, this kind of censorship led to the creative use of the letter "p" in the marketing material of the play. Because the title prickles curiosity among prospective audience members, in wanting to know the meaning of the letter "p", the cast playfully retorts with a challenge: "If you really want to know come and watch the performance".

For instance, Gabeba Baderoon points out that use of the ellipsis in "p…word" opens up a productive ambiguity (Baderoon, 2011: 222). The play on this truncation on posters and in programmes for the play by use of adjectives and nouns such as "political", "pleasure", "pain", "prolific", "poetic", "poignant", "perceptive", "pleasurable", "provocative", "powerful", "punchy" and "propelling", amongst others, widens the possibility of the "p" and produces for it "a degree of semantic dexterity" (Baderoon, 2011: 222). "Poes" is a local term used as a derogatory or swear word, a profanity specifically aimed at women's genitalia. The feminist reclamation project is immediately announced in the claiming of the empty or absent space between the letters in the physical spelling of the misogynistic word itself. The feminist technique of counter-claim regarding the very essence of the black woman's body which is closed down by the violent patriarchal gaze and voice may be seen as working through silence, that is, via the silence in the space between the letters. The decidedly oppositional feminist politics, which is powerfully annexing and creative in its use of "silence", can hardly be underestimated. This gentler, truthful and dignified feminist use of language and silence is never allowed to be confused with the patriarchal misogynistic use and violent energy of "poes".

There is a long history attached to the use of the word "poes" in South Africa. It has been pointed out elsewhere that "[b]lack women's essence is often defined in terms of their genitalia" (Marshall, 1996: 10). In the following monologue, a piece that was subsequently written in response to the telling charge by the UWC university manager that the "p" could not possibly stand for poetry, the writer "answers" or retorts as follows:

"One of the UWC managers said, when told about the name of this production:
'So I guess the P is not for poetry'" And why not Poes poetry – seeing as I am taking it back, reclaiming it?
I find it utterly pronounceable POES.
Powerful, palace, pit, paradisical Poes.
Is it not poetically poesable?
Provocative, playful, pleasurable Poes?
Perky, perfect, proactive Poes?
Punchy, perceptive, poetic Poes?"
(Bosman, 2006, n.p)

The subversive turning of the term and connotations attached to it through the spoken, written and performed "poes" word is the crux of the re-embodiment project of the play, with its very

intensely and intentionally focused gaze on the body and voice of the black South African woman who is still excluded from the national space post 1994.

The play opens with the performer mentioning three events that marred the important 2006 national celebrations marking key historical moments in the anti-apartheid struggle. One of which was the accusation of rape against the then Deputy President of South Africa, the second citizen of this country, of raping an HIV positive woman. The second incident refers to the accusation against a South African ambassador abroad of 21 accounts of sexual harassment. The third incident refers to the accusation of sexual harassment against the then Chief Whip of the African National Congress (ANC) in parliament by a young woman who had been employed as his personal assistant. These dramatic events in the public sphere were motivating factors in the creation and production of The P…Word. It could possibly be interpreted as outrage against the extreme misogyny that is so prevalent in a country with very progressive women's and gender sensitive legal and policy framework.

The Scripts

From the very beginning, the idea was that the writing of the script would be a collective act, an ensemble, and that there would be no individual author. The initial group believed, like Howard that writing as a collective process leads to discovery of not only the self but also of others (Howard, 2004: 221). The collective process helped us to understand from the beginning that our experiences are not as isolated as one might first think. The collective process assisted with women's community building. Because no one in the group possessed skills in script writing, the process of putting together the first script was slow, experimental and took four months during 2006. The collective writing process was important because, to use Gail Smith's argument, in this process we could deal with our own insecurities as blossoming cultural writers since "apartheid did not only work its magic on our bodies, but also on our minds" (Smith, 2000: 37). Smith reminds that much of "the realities of black women in South Africa had been mediated, analysed and published by white women academics" (Smith, 2000: 37). Here then was a group of black women who did not have to bow to academic conventions to write about their lives and lived experiences in a supportive environment with other black women. Not only were we involved in "claiming" cultural processes and representation of black women in black women's cultural theorization.

Black women in South African popular culture were more often than not portrayed as the "maid" or "nanny" which results in the stereotype of "mammy" (nanny or surrogate mother) figure and this gaze still persist unabatedly in the white liberal discourse post 1994 (Gqola, 2004). The different monologues and dialogues in these productions are proving that writing and performance are powerful tools in claiming voice and space. It provides that opportunity to speak about and to make visible emotions, bodies and deeds that were previously brutalised and silenced (Moletsane, 2000: 61).
The next two extracts show how skilful writing foregrounds agency and talking back to stereotyping and subjectivity. In "Premium Poes" the writer eloquently points out that having no sex is entirely her choice especially when there is the tendency to hyper-sexualise black women's bodies:

"And no I am not going to die with my virginity.
and frankly I don't give a damn
if you call me a hag and say I can't get a man
it's a choice … a choice of quality,
because not any Tom, DICK, or Harry
is going to infiltrate the sanctity of my punani
So if you feel that you have to do too much talking to get to her
go get walking sir,
because her and I are fine without you"
(Kester, 2009, n.p)

Another extract relates the story of a young woman who had practised shaving her pubic hair to please the various men throughout her life until she realised that her own dislike of the practice and that she has to accept herself and love her own body.

"Why don't you get yourself a poes and shave it. Then tell me how it feels! If you don't like what you see down there, hit the fucking road Frank, Dave, Sipho or whatever your name is!
Because you see – me, I love my vagina, its folds and its hair! THIS IS A LIBERATED POES!!!"
(Hartzenberg, 2006, n.p.)

Heidi Mirza argues that if the black woman does not find her 'voice' she will forever represented as "without agency, without self-determination, a passive victim, waiting to be inscribed with meaning by those who wish to gaze upon her and name her. She is an object, not the subject of her story" (Mirza, 2009: 63). This argument endorses the powerful nature of these pieces especially when one takes the critique of hooks into consideration when she raises concern about the portrayal of black women in Spike Lee's debut film, 'She Gotta Have It'. She draws attention to the sexist and racist stereotyping which portrays black women as sexual deviants and passive recipients of violence. She highlights the rape of the main character, Nola Darling, during which the rapist asks her "Whose pussy is this?" to which Nola responds "yours" (hooks, 1989). 'Reclaiming the P…Word' is exactly the opposite and the text fits in with why it is important that women write against these hegemonic perceptions and constructions.

"Writing is dangerous because we are afraid of what the writing reveals: the fears, the angers, the strengths of a woman under triple or quadruple oppression. Yet in that very act lies our survival because a woman writes has power. And a woman with power is feared" (Anzaldúa, 1983: 171).

The second script under discussion is the one for 'Words 4 Women'. By 2013, the Gender Equity Unit has worked with well over one hundred women students on four different productions. Due to the transient nature of the student population we now worked with totally different generation of students, called the 'Born Frees". This student cohort was born after 1994. They had no recollection of apartheid and many of them received their primary and secondary education at historically white schools. We now dealt with a group of young adults that entered the university with different histories, expectations and awareness of being. However, we kept to the feminist writing workshops intact and invited previous participants to conduct or facilitate workshops and rehearsal sessions. This allows for continuity amongst different generations of students.

One recurring theme during the respective workshops was the struggle with the intersections of personal violence, race and identity. The continued acknowledgment that women students come to the university with very specific embodied knowledge(s) is very important. Lilia Bartolomé

argues that by "acknowledging and using existing student language and knowledge good pedagogical sense is exercised and that it also displays a humanizing experience for students traditionally dehumanized and disempowered in the education process" (Bartolomé, 2009: 345). The classroom dehumanization is often a continuation of the domestic and societal oppression and the workshop environment helped to build trust and safety. Participants build confidence and self-esteem to express themselves in various ways.

And in this regard that I found the following extract from Words 4 Women useful:

"I am not afraid to perform and confront audiences who want me to conform in their ideologies or buy into their misconceptions of what a woman is supposed to be. No, I am a woman, lover of other women. I am a leader of today with promises of a revolutionized tomorrow."

The author continues to address difficult personal situations:

"Is this the best you could do with your life? I did not raise you so that you could do this. Now, these words are not said to you with disappointment or the intention to disrespect you … I am me. I do not want to fit into your heteronormative box and won't allow you to feed on my emotions and vulnerability" (Van Rooi, 2013, n.p.)

The Audience

The process of writing and performing offered a freedom to students to 'come out' and address their own fear and trepidation in public. They 'come out' with 'confessions' of violence, identity and sexual orientation. These public performances 'give permission' to the audience to participate in this freedom. After the performances, the cast engage with the audience. Feedback such as "Thank you for a brilliant performance and giving me the confidence to say the word "POES" and love it" and "The P Word has great promise for us women who would like our young women to love themselves more. Your play is a refreshing look at the subject"

The texts became part of the formal teaching in the departments of English Studies, Anthropology and Women's and Gender Studies at the university. Students review, compare and write assignments on the productions.

Conclusion

This paper gives a limited overview of the broader feminist pedagogical project that is primarily aimed to educate about embodiment, agency through writing and performance. The impact of feminist protest theatre and pedagogical value is not under estimated as there is a continued demand for these productions as medium of instruction both on campus and in broader society.

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Stories of Yezidi Women Uterus: Untold Stories of Pregnant, Rapped Yezidi Women

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Yezidi women – though not Muslim –ethnically consider themselves as Kurds. Aside from religion, they share with others significant social norms. Among those are women's virginity, and the divine relationship between the bride and her husband to whom she loses virginity and who would be the first-person-ever to touch her body and to be later the father of her children. Thousands of Yezidi women are still 'Sabaya' (slaved) of IS (Islamic State) (war earned assets and treasures) and are at still being sold for sex and raped over and over by ISIS Amirs. A number of Yezidi women managed to escape to a safe haven after being raped by ISIS and are now living at camps for displaced people. These women's new profile is: raped by an Islamist; forced to have sex with a non-Yezidi male; lost virginity to a non-husband; most are pregnant. The child most they are carrying in their uteruses is from that ISIS terrorist: who raped her, killed her father, mother, sisters and brothers as well as many relatives. The child now and when born– for them – is and will be a living reminder –for as long as that child will live- of ISIS and all those memories.

Let's dive into the suffering of these women who are struggling for an answer to their question: what should they do with their pregnancy?
Keywords: ISIS, Yezidi, Sabaya

Introduction:
Following the US-led invasion of Iraq in 2003, the central government which held the countries' various ethnic and religious faction together collapsed. The fall of the regime was coupled with a disintegration of the Iraqi army, which consequently led to the spread of arms among civilians. Political chaos that ensued led to armed conflicts among the various competing factions. Sexual violence spread widely in most parts of the country affecting the vulnerable population of women.
Sexual Gender Based Violence against Women in Northern Iraq
Various forms of sexual violence have been used as a weapon to traumatize and destroy communities. In the current conflict in Northern Iraq, systemic rape, abduction, sexual slavery and sex trafficking are used as instruments for ethnic cleansing and genocide in order to impose religious and political hegemony. In the north of Iraq, particularly in Nineveh province and especially in Sinjar, ISIS has used rape as a tool of domination, genocide, and ethnic cleansing against a small conservative ethnoreligious group, the Yazidi. Identified by ISIS as Sabaya—war spoils—Yazidi women are raped by ISIS emirs and sold for sex. Having lost their honor (virginity), and probably got pregnant during their ordeal, these women are then ostracized by their community if they ever escape enslavement. These women will have to live with children that will ever remind them of their ordeals: their own rape, and slaughter of their families.

The traumatic ordeals of these survivors are lost within the bigger context of the political conflict between major religio-political factions. The lack of support systems and services (psychological, social, and financial) exacerbate their situation. We have also have to take into consideration that the Yazidi's now live under occupation, which practically means that they live as refuges in tents on the hills outside their cities. Presently, international community's policies in handling these crises are not supportive. In addition, such policies make it difficult for the general Yazidi refugees to seek asylum–rape victims included–even though the crises they have faced merit it.
In the rare instances when women were able to escape to the refugee camps, there were no psychiatric resources available to address the complex mental health needs resulting from posttraumatic stress and rape trauma. Therefore, they need policy intervention from both governments and humanitarian aid organizations, to which they have limited access.
About this Paper
In this paper, I focus on indigenous Yazidi women who have been abducted, raped, and enslaved over the last year or so. This paper documents the lived experiences of Yazidi women and investigates Sexual Gender Based Violence (SGBV) used as tools of genocide by ISIS. Intersecting factors of religion, race, and ethnicity contribute to the acts of genocide (through SGBV) against Yazidi women.
History of Yazidi
Different Iraqi minorities of Assyrians, few Arabic tribes and Yazidi inhabited Sinjar city until ISIS invaded in August 2014. Yazidi are ethnically Kurdish, but are not Muslims. There adherence to a different religion has led to religious discrimination against them throughout history. According to Daoud Al-Khatari, a historian and Yazidi scholar, the Yazidi went through

73 kinds of genocide in their history—mostly from the Ottoman Empire—as a result of religious discrimination (Al-Khatari, 2014).

The history of Sinjar dates back to 4,000 B.C. Sinjar is known as one of the ancient Mesopotamian towns in Nineveh province, northern Iraq. The Arabic explorer Ibn Baṭūṭa (d. 1377) mentioned the city as one of the oldest town in history, second only to Damascus. Also, some narrators believe the name emerged from Noah's ark (sin Jar), which means in ancient Mesopotamian language the edge of mountain that caused a hole in the Noah's ark. Others believe the city was named after Sinjar ibn Malik one of Prophet Abraham's sons. The geopolitical location of the city made it vulnerable to invasion by ISIS militia. Its close proximity to Syria, offered readily available markets for enslaved Yazidi women, according to Sinjar History website. (Baker, 2012)

Villainization

This historic city is now at the center of one of the biggest genocides in contemporary human history, which claimed thousands of lives of men, women, and children of this small ethnicity in Northern Iraq. This genocide and SGBV was made possible through the villainization of this ethnoreligious group. Modern historical portrayals of the Yazidi enforced a perception among Iraqi communities of "their otherness." A particular image of Yazidi indigenous population as Devil worshipers has aggravated their location as "other." The common social perception made it essay to go from "Yazidi are Devil worshippers," to conclude that "As God hates the Devil, then He hates Yazidi, and we all hate them." This common perception of, and prejudice toward, this ethnic group provided sufficient justification for a radical Islamist group like ISIS to behead and murder the Yazidis cold-heartedly, and enslave Yazidi women. (Al-Khatari,2014)

ISIS perpetrated extreme forms of SGBV violence, such as mass kidnapping, rape, slavery, and the sale of women as war spoils. This act is a crime against the whole humanity, and the entire international community has to take charge and respond to the plight of these civilian people. There are many reports focusing on ISIS, but few focusing on the psychological, social, economic and moral consequences of their acts on Yazidi women's lives.

Methodology:

In this paper, my population of interest is women from the Yazidi minority group, who have been abducted, raped, and enslaved. I will present an oral history of their lived experiences through sharing the personal narratives of trauma and suffering of these girls. What I present is an excerpt from a story of enslavement and rape from one of the female survivors. I translated her personal narrative from Arabic in hope that her story of sexual enslavement and rape trauma can be heard. I have used pseudonyms to protect the identity of the girl quoted here. In addition, I have excluded parts of her stories that might identify her or compromise her strategies for escape that other enslaved women might follow. The oral narrative included in this paper was attained through my colleague Mr. Daoud Al-Katari, who supported me in this project.

I am scheduled to travel to Iraq over the summer in order to interview women survivors of the Sinjar massacre. My hope is to act as an agent that amplifies the voices of these women. I will try to convey their messages to the humanitarian organizations and policy makers in both host countries and the international community in order to persuade them to take action and elevate their sufferings. I am hoping that shedding lights on the narratives of the survivors will assist policy makers in understanding the issues from the perspective of the victims themselves, and thus be able to suggest solutions suitable to their needs. Moreover, it will help to determine the type of international support they need such as providing extra humanitarian aid and

psychological assistance to help preserve this minority community and protect their rights, livelihood, and culture in the Middle East.

Theory:

For my paper methodology, the data will be analyzed through using Cherrie Moraga's concept of Theory in the Flesh which " means one where the physical realities of our lives-our skin color, the land or concrete we grew up on, our sexual longings-all fuse to create a politic born out of necessity. Here, we attempt to bridge the contradictions in our experience." (Moraga,1983)

As Morga has asserted her responsibility vis-à-vis the two worlds she inhabits, I feel the same responsibility toward the Iraqi people, while I currently reside in the USA. As I translated the stories of these Yazidi women, the boundaries between our bodies melted, and I felt their souls meeting mine in every moment of their arduous journey.

An ISIS survived girl, Naima Ali recounts her story with ISIS:

Naima Ali recounts the incidents that happen after the government army that ruled Sinjar city fled in front of the marching Islamic State in Iraq and Syria (ISIS) militants "On August 3, 2014, a car packed of ISIS militants approached us in Sinjar city and commanded us to stay in our houses. "You are safe if you stay at home," they said before leaving. We were around 30 women and similar number of men aged 14 and up. ISIS men asked the men to kneel down facing the fences. They shot the men while one of the ISIS fighters was taking video and pictures of them using a cell phone. Having done with the men, they paid attention to us. They first confiscated our cellphones; and then asked us to repeat after them "The Islamic State is staying, staying." The camera man approached us and said in Arabic "You, the Yazidi women are now Muslims." We pretended not understanding his language, Arabic. He asked another girl, Lami to translate when she did not respond he started cursing us. Around 5 pm, they used our vehicles to move us to another checkpoint. At 7 pm, women members of ISIS body-searched us, and confiscated all the money we had, and the gold we wore. By 11 pm they said they were moving us to another village near Sinjar. We stayed there for three days after which they separated the girls from the women. At midnight we were moved to a prison. The total number of prisoners was about 5,000 women and children, all were Yazidis, and everyone was from Sinjar. After a short period, they took all male children of age 8 years old to an unknown place.

We were imprisoned for 10 days under horrific circumstances: the toilets were very dirty and smelled horrible; we had nothing to cover our bodies with at night nor any beds; we slept on the bare ground. It was all a sort of torturing us designed to force us to enter into Islam and abandon our faith and religion. We firmly refused.

Trying to avoid the rape by ISIS's emirs and Sheikhs, two girls from another village attempted suicide. One cut veins in her arm and the other tied her neck with scarf but they did not die. To punish those two girls and dissuade the others from following their lead they tortured both girls in front of the entire group of girls. One of the two girls was bleeding from her arm but ISIS men hit her despite that by wood-stick. The two girls' screams from pain would reach the skies far above us but none of us were able to do anything to stop their torture. I heard girls witnessing this scene saying, "Dear god, what did we do wrong to deserve this torture, humiliation and aggression on our honor and dignity? Why, god, you do nothing to stop this?"

More than 2,000 Yazidi women are still missing and considered Sabaya —"enslaved by ISIS"

Even the survivors indicate that ISIS committed gruesome sexual violence against them because of their religion and ethnicity (Al-Khatari,2014). In her article, "Rape as an Act of Genocide" Brown states:

"This is not rape out of control. It is rape under control. It is also rape unto death, rape as massacre, rape to kill and to make the victims wish they were dead. It is rape as an instrument of forced exile, rape to make you leave your home and never want to go back." (Russell-Brown, 2003)

ISIS understands that using SGBV such as mass kidnapping, rape, and slavery will let them control and dominate the region land, so they used Yazidi women bodies as weapon of war to achieve their goals and destroys the community.

Conclusion:

Sexual Gender-Based Violence (SGBV) against Iraqi women reached the peak level after the US invasion in 2003. SGBV is also used as tool of heteropatriarchy, ethnic cleansing, genocide, and rape of the land. Women from minorities, such as Yazidi, are subjected to violence more than any other women in the community because of intersecting identities, ethnicity and religion, marking them as different. Continuing to face SGBV, these women are the most vulnerable in this warfare. In general, women's rights in Iraq, especially minorities, have deteriorated into dangerous levels after the US invasion and need urgent attention from the international community to save Yazidi women from the inevitable fate of death.

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Effect of Marriage on Female Students' Academic Achievement in Jigawa State College of Education, Gumel

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When a female student marries, she is faced with the challenges of interfacing the demands of academic work with traditional responsibilities and obligations as wife and a mother. This study was conducted to discover whether or not there is any significant effect between academic achievement and marriage among female students. The variables looked at marital status and Grade Point Average (GPA). The data for this study were collected from 122 level 200 female students. The data collected were analyzed using descriptive and inferential statistics. The study revealed that there was no significant effect between marriage and academic performance among female students.

Keywords: Marriage, Female Students, Academic Achievement

Introduction

Education is one of the major tools for economic and political development of a society. This study focuses on the education of female students in Jigawa state college of Education because female education is fundamental to development in the 21st century. The study seeks to investigate the academic achievement of married and single female students in the second year. Removing barriers to women education will help to increase their participation and improve their academic achievement in higher education [2]. The quality of education in any nation determines to a large extent the level of her economic, social and political development. In Nigeria female participation in higher education is still very low compared with developed countries [3]. In this regards, education for females in the study area has been prioritized and it became free at all levels. This is because higher education for women helps to foster and cement national unity as well as socio- economic development [4]. In this regard, efforts should be made by government to help improve the situation. These efforts, especially as they concern women's education at higher level, are greatly determined by tradition and cultural practices such as marriage [5]. These traditional and cultural practices profoundly affect the female's academic achievement and livelihoods. Therefore, in summary, this research seeks to investigate the effect of marriage on academic achievement of female students at NCE level in Jigawa State College of Education, Gumel, Nigeria. This led to the question, is there significant difference in the academic achievement of level 200 female students based on marital status, and the following hypothesis was postulated to guide the study.

Hypothesis

1. There is no significant difference in the academic achievements of level 200 female students based on marital status.

Methods

The study adopted descriptive survey design. It aimed at eliciting information from the respondents on the ma rital status and academic achievements of level 200 female NCE students in Jigawa State College of Education Gumel. The population for the study consists of all level 200 NCE female students 2013/2014 session, and 122 female students were randomly selected as samples. A researcher developed structured questionnaire was used for this study. The reliability of the instrument was determined using Cronbach alpha method which yielded a coefficient of 0.84. The researcher seeks the permission of the college management to administer the questionnaire. The data collected were analyzed using of mean, standard deviation and t- test statistics.

Results and discussions

Table 1.

Frequency and Percentages of female level 200 students

Marital status	Frequency	Percentages
Married	42	34
Single	80	66
Total	122	100

Table 1 above show that married students were 34%, while single students were 66%. This indicates that single students respondents were more than the married ones.

Table 2.

Summary of t- Test Analysis Testing the Null Hypothesis of no Significant Difference in the Responses Regarding the CGPA of Female Students based on Marital Status (n= 122)

Variable	Marial Status	N	Mean	SD
		t-cal	df	P- value
Cummulative Grade Point Averege (GPA)	Married	42	3.36	0.48
		2.87	121	0.005
	Single	80	2.89	0.81

Table 2 show the students' academic achievement in form of CGPA were compared against marital status and married students were observed to be more successful ($t=2.870$, $p<0.05$). This finding is in line with the results [6] that explored the data for all students graduating from U.K universities and found that married students did better than their unmarried counterparts. This finding is also in consonance with the findings [`1] which found that married students at the AOU (Arab Open University) performed better than their unmarried counterparts.

Conclusion

Studies show that academic performance of female students has been affected by diverse socio-cultural factors that range from marriage to child bearing and home management. This study focuses on the effects of marital status on the academic achievement of female students. The result of the study reveals that there was no significant difference between the academic achievement of both married and single female students.

Recommendations

Based on the finding of this study, it is recommended that unmarried students should be monitored, encouraged and guided by both parents and teachers in their academic activities.

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Women in New Hampshire Politics: The role of Mentorship in Political Leadership

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The intent of this study was to discover what could be learned from the experiences of the four women in elected political leadership roles in New Hampshire thatwould be instructive to other women interested in seeking public office and could be used to encourage and support more women candidates. Using a multiple case study approach, each woman was interviewed and books, newspapers accounts, and other electronic sources were used as supporting documentation. The results of the women's stories revealed that relationships, specifically mentorship, provide foundational support for women running for office. This paper suggests that more mentoring opportunities should be created for women such as: inviting women to join campaigns, create state chapters of women's political organizations, and create more political schools for women.
Key words: New Hampshire, politics, women, mentor.

Introduction

In November 2013, the citizens of New Hampshire elected an all-female delegation to Washington, DC and a female governor. This is the first time in the nation's history that a state has sent all female delegates to Washington. "In the U.S., women make up more than half of the population yet only occupy 16-20% of elected leadership positions." The purpose of this research was to studyfour women in political leadership roles in NH to understand what can be learned from their experiences that would help to support other women.

Research sponsored by the World Bank demonstrates the value of women in office, when women are empowered as political leaders, countries often experience higher standards of living with positive developments in education, infrastructure, health, and concrete steps to help make democracy deliver. When more women participate in higher levels of government, there is a lowerlevel of corruption and there is a correlation between women holding political office and the overall competitiveness of a nation.

Often, womendo not believe that they have the skills or knowledge to run for office. Women were twice as likely as men to describe themselves as more hesitant and less qualified to run for office, even when their credentials were equivalent to men. A strong mentoring experience can assist one to gain the courage to run. There are many definitions for mentoring. For the purpose of this paper this definition was used:"a relationship in which a mentor supports the 'professional and personal development of another by sharing his or her experiences, influence or expertise.'" Ideally both the mentor and mentee gain something from the relationship.

The literature supports the two domains of mentoring, the personal or relational and the professional. The first (personal) is relational in nature, as mentors assist one to develop self-esteem and confidence. The second domain (professional) relates to career and assists the mentee through coaching. When women act as a political mentor, they may encourageother women to run. Mentorsmay help one to develop a positive sense of self, learn about organizational cultures,

build stronger political skills and networking opportunities, and internalize occupational values and norms, all of which are critical elements to sustain success. Mentors "routinely empower mentees to take risks" and help one to identify personal and professional goals and promote self-esteem, self-awareness, self-motivation, and self-efficacy.

There are a small number of women in senior levels of government, which makes it difficult to find female political mentors at the upper levels. Research indicates that the dearth of women in higher office may be dueto insufficient mentoring, discrimination in recruitment, and the greater isolation women face as candidates and elected officials. Female mentors cannot be underestimated in politics, "mentors are important for women; we need mentors that are a little bit ahead of us." Women politicians may serve as role models (another form of mentoring) by demonstrating to othersas to how overcome traditional sex roles and achieve their dreams.

Materials and methods

This qualitative study employed a multiple case study approach; fourcase studies were conducted. This research utilizedopened ended interview questions and written documentation.

A case was selected due to its merit, when the case is of interest it is called an intrinsic case. An "intrinsic case as a type of qualitative case study where the researcher studies the case itself because it is of interest." This bounded multiple case study interviewed women who have had leadership roles in the state of NH.The use of multiple cases brings more strength to the data. "Multiple case study involves collecting and analyzing data from several cases and can be distinguished from the single case study." A multiple case study createsstronger validity.

The data consisted of written media and interviews. The written media were transcripts from radio interviews, newspaper articles, magazine articles, and almanacs of political candidates, websites, and books that focused on women in political office.

Each woman was interviewed using the following questions:

- What forms of support did you have during your campaigns?
- What factors do you feel contributed to your successful bid for election?
- Did mentoring play a role in your life?

Results

All of the women who were interviewedreceived mentoring and/or provided mentoring for others. In the experiences of these women, mentoring included role modeling.

New Hampshire State Minority Leader Hager explained that Representative William Kidder mentored her. He had taught her how to work with people in the legislature.

The best thing for me was sitting next to Bill Kidder for two years [in the N.H. House] because he was …a true mentor … just his way with dealing with the issues, dealing with people … and it was wonderful; he shaped a lot of my thinking about the legislature…[he] was a real inspiration when I ran for governor. Bill was a great mentor.

When speaking of mentoring, NH State Senate Minority Leader Larsen described another a colleague as a mentor, "having a mentor in Senator [Martha Fuller] Clark was certainly helpful". Larsen believes that women should support one another through mentoring, "It's important that as women we take on these leadership roles, including mentoring and being a good role model". When speaking of her role in the Senate she accepts that she is both a role model and a mentor.

In her interview, United States Senator Shaheen identified two mentors, Robert Craig (a political science professor at the University of New Hampshire-UNH) and NH State Senator Susan McLane. Dr. Craig taught the Senator about government by facilitating her participation in the UNH's governing system.While working at the UNH and acting as an administrator to the legislative body, Senator Shaheen learned first-hand about the workings of a political body. When speaking of Robert Craig, she said explained that he continued to be a mentor as she moved into her political career, "He was one of the people that whenever I had a political decision to make, I always talked to Bob to get his thoughts and ideas."

As for Senator McLane,Shaheen said, "she was one of the people who, early on, reached out to me and offered her help and support. We served in the state Senate together and she was terrific to support me." McLane was responsible for "Introducing her to lawmakers and imparting advice she'd received about the best colors to wear for public appearances."

One form of mentoring is role modeling. Role modeling is closely related to mentoring and was identified as a support by several of the women interviewed.Female mentors can offer role modeling by demonstratinghow to do something that is different and integrate it into their life. Many of the women mentioned role models that they had had; some of their role modelswere historical figures and some were contemporaries that the participants passed in the halls of the House or Senate.

Minority Leader Hager was greatly inspired and influenced by women who came before her. Minority Leader Hager described the (former state representative's) Caroline Gross' special place in the state house and how Representative Gross inspired her. She spoke of Representative Gross as a woman who carved a path among women leaders in the state of N.H.Gross' political career which indicated to Minority Leader Hager that a woman from a small rural district could make an impact in politics. Minority Leader Hager also spoke of Carol Pierce as a role model. Pierce demonstrated how to navigate the powerful role of chairing a statewide committee.

Senator Shaheen highlighted the women leaders who have acted as role modeled for her. She mentions, Marilla Marks Ricker, "Women couldn't even vote when she ran for Governor. That kind of legacy has been important. [Look at] Vesta Roy taking over [the office of Governor] for a short time when she was president of the Senate." She mentioned Liz Hager, Arnie Arneson, and Dudley Dudley, "All the women who have gone before us who have been so important by helping to pave the way so voters see that this is not about gender but about ideas, experience, and ability."

Senator Shaheenspoke of NH fourth graders who make the trek to the State House to learn about state government. When they enter the State House, they see women modeling how to be political leaders. She spoke of her own and her contemporaries' responsibilities as role models for children and women, "They can be in politics if they want; that's one of the best ways to get young women involved, to see other women that they can look to and see that they've been involved in politics. They've been able to see that they can have families … be able to deal with all of the challenging criticism, and all of the things that women are concerned about."

NH Speaker of the House Terrie Norelli discussedthe value role modeling to adults to create a pathway. She stated, "I think it's important that as women we take on these leadership roles and being a good role model." She believes that "the younger generations of women are more comfortable … seeing women as role models."

Discussion

The participants expressed the importance of mentors. For women considering a run for office, the message is clear that building and sustaining relationships with political leaders is a foundational step to gathering the support and guidance one needs to succeed in winning and serving in public office. Through these relationships, come the inspiration of role models and the guidance and support of mentors.

The research resulted in discovering implementable strategies thatmay increase the number of women in political office include creating more opportunities for mentoring. These opportunities may include creating avenues to encourage mentoringand creating opportunities for girls to gain experience in the political arena and feel encouraged due to role models. The following are recommended strategies.

Create more mentoring opportunities.All of the women in the study spoke of mentors. A mentor gives one the confidence to run for office and provides role modeling to women so that they may learn how to become a politician.

Invite women to join campaigns, which will increase the opportunities through proximity for mentoring by people in elected positions.This will enable women to learn about politics in a supported atmosphere. Retired women from political office could create a mentoring program for girls and women interested in politics.

Create state chapters of national political organizations aimed at women. One way to increase the number of role models and mentors available to women and girls is to create state chapters of national organizations, which will create mentoring opportunities. As for girls, these organizations make politics more accessible.National organizations promote women in political office. These organizations provide mentoring, networking opportunities, training.

Support and/or create organizations that provide instruction to girls about political process. These organizations should be age-appropriate; older girls could work with adults on campaigns as part of the organization. Older and younger girls would be able to organize efforts such as posting flyers, fundraising, and taking turns acting as leaders within their own organization. Field trips may be used to havegirlsvisit political offices where they can speak with politicians and act as volunteers.Girls are often adept at the latest technology and could be a valuable resource for the use of social media on local campaigns. There are tasks girls can do to make themselves part of the process and provide opportunities to know that they are valuable and can make a difference.

Create more political schools for women. There are political schools specifically designed to teach women how to run for office. Yale has such a school; it is a school of politics with some of the smartest women ever gathered in one place. If schools were more widely available and marketed to female college students and to women those occupations where women aremore apt to run, such as areas where women work on policies, in law, or in business, then more women may attend and therefore more women may run for office.

This research showed the value of relationships for women who made the decision to enter politics and to be successful as politicians. To create political parity in this country, opportunities must be created to allow those relationships to take root and grow. Many of the suggestions provided aboveare not costly; they require time and educational institutional commitment to implement these activities and programs. The cost is little but the benefits may be huge as the payoff such as having more women in political leadership. When more women are in leadership roles, thereis a higher standard of living with positive developments in education, infrastructure, health, and concrete steps to help make democracy deliver. All citizens should embrace higher standards of living, better educational, infrastructure and health and a stronger democracy.

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Virtualnegotiation between Prostitute Women and Male Clients: Engender a unique discourse on sexuality and power relations.

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Existing research on prostitution and sex trafficking mostly focuses on women and pimps, while only a small part investigates the industry's clients. This paper goes some way to addressing this gap, examining online forums in which sex industry clients share their sexual experiences with each other. These forums constitute a dynamic database covering all sex industries, and are used to make preliminary inquiries, to compare and cross-check, and to report on and grade the service providers; thus a corpus is formed of thousands of sex consumption stories. Surfers at these forums create a virtual community of consumers, part of an internet trade network, and develop a new language, codes, and forms of control. The unique discourse in these forums reflects fantasies, desires, power relations, and gender control and violence, as well as different narratives of masculinity. Though the online sphere grants power to sex consumers, it also enables women involved in prostitution to participate and respond to discussions about them and their performance, and thus to take part in a unique dialogue which allows negotiation with the client. The paper investigates this dialogue between women in prostitution and sex consumers, and how their online grappling raises questions about the interaction between the tangible and the virtual, and about the way new communication technologies engender new practices and a unique discourse on sexuality and power relations.
Keywords: sex industry, power relations, virtual community.

Women, Culture and Society: Determining Iranian Women's Satisfaction in Marriage

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Iranian women suffer from discrimination, violence and sometimes dehumanization in many aspects of their lives. If we acknowledge women compose of approximately one half of Iran's population, it is important to consider their situation much more serious than before. Iranian women do not have equal rights with men, and particularly in getting divorced. The findings of my narrative research are organized around a discussion of the three major themes, and each theme includes sub-themes. The emerging themes and sub-themes are: I. Social context including losing social status, child custody, family support, and fate in response to the research question No. 3, "What was the participants' idea about the laws and the cultural norms". II. Emotional problems consisting criticizing the females, as well as the lack of love, violence against women, and getting married in younger age in response to the research question No. 2, "How did the participants' husbands deal with the equal rights between men and women in their interactions? Did they have any experience in gender-based violence?" III. Consequences including tolerating the current situation, suicide, killing the husband, and extramarital relationship in response to the research question No. 1, "Did the participants enjoy their lives and their relationship with their husbands?" Exerting violence against women is one of the main social concerns of Iranian women.

Keywords: violence, gender gap, Islamic laws

Women legislative leadership in India

* Manpreet Kaur Brar

Throughout the world, the issue of women's representative in legislature has emerged as one of the key issue to determine the level and extent of their empowerment. The issue of women empowerment is on the priority of almost all the democratic societies in their effort to establish a society based on justice and human rights. Democratic political system is based on the principle of equality. But most of time wealth, knowledge, resources and opportunities are unequally distributed in democratic countries and this unequal distribution of resources affects the power of citizens to influence the decisions of the government at different levels. Therefore, under these circumstances, in every democratic society "beneath the façade of democratic politics, a social and economic elite runs the things.1 But this elite group should truly be representative of the society covering all communities and sections but generally it is not the case. Women mostly remain excluded inspite of the declared policies of liberty and equality. We cannot think of a balanced developed of society without adequate participation of women in the mainstream of the nation. There is need of political empowerment of women establish a just society. To empower women means giving women to capacity to influence the decision making process by integrating them into our political system. According to Jakarta Declaration, "Involvement of women in the political arena and in decision making role is an important tool for empowerment as well as monitoring standards of political performance."2

'Political Empowerment' refers to the acquisition of the capacity as well as the adoption of the needed strategies by women in order to exercise their power more effectively, and profitably for

their own development as well as, the development of the society they live in and for participating meaningfully in decision-making process in the governmental operations at the local and higher level.3

Political empowerment of women and producing women leaders in the society, is the utmost need of present world. Leadership develops, elaborate, re-define and transforms the existing social structure and the enable it to follow the path of development and moderanization. According to Hust, "a common feature between political representation and empowerment is that marginalization and subordination of women as a group is the result of structural forces operating at the level cultural, society, economy and politics.4 She further says that most obvious link between the demand for political representation and empowerment is the dimension of bringing women into formal position of power. Power is what politics is all about. To bring women into the political decision-making bodies is one part of women's empowerment. But in reality, women around the world at every socio-political level find themselves under-represented in Parliament and for removed from decision-making levels. While the political playing-field in each country has its own particular characteristics, one feature remains common to all; it is uneven and not conducive to women's participation. Women who went to enter politics find that the political, public, cultural and social environments are often unfriendly or even hostile to them.5

The worth of a civilization can be judged from the position that it gives to women. The future of India cannot consist of dolls and playthings and if you make half the population of country a mere plaything of the other half – an encumbrance on others, how will you ever make progress.6

This extract from Jawaharlal Nehru's speech at the Mahila Vidyapeeth, Allahabad on 31 March 1928, had underlined his growing faith in the ideal of an open and egalitarian society which would progress through democracy. This real goal was nothing less than to build a dynamic nation and a new social and economic through the involvement of all segments of society, irrespective of caste, sex and religion.7

The several factors that justify the greatness of India's culture is that the principle of gender equality is enshrined in the Indian Constitution in its preamble, fundamental rights, fundamental duties and directive principles. The Constitution of India guaranteed women the equal right to vote and hold political offices. The Constitution clearly states that "the shall not discriminate against any citizen on grounds of religion, race, sex, place of birth, or any of them.8 Since 1952, we can see women taking active part in politics and holding high offices. Though there number is not very high, but their capacity in political matters has been well-reorganized. India can boast of a very strong leadership in the Prime Minister of Indira Gandhi for more than one and a half of decade. There has been President, Ministers, speaker in Lok Sabha, Governors, Chief Ministers of States and Speakers and Deputy Speakers of Assemblies. But, a few sparrow do not make a summer. There is difference between the constitutional rights and the rights enjoy in reality by women. Sixty-seven years of independence have made very little impact on women's active participation in politics. With a few exceptions women have remained outside the domain of power and political authority. As Beteille says, "By and large, the scholarly discussion of empowerment has been context driven rather than theory driven. The context that brings the idea of empowerment so insistently the attention of Indian today to the contradiction between a hierarchical social order and a democratic political system and the realization that this contraction has not decreased even after more than 50 years independence and has rather become more acute more extensive and more clearly perceived."9

Although, women constitute nearly 50 percent of voter population yet, their representation in the political arena is proportionately very low. Women in general are reluctant to join politics because of lack of political education, social attitude, atmosphere and domestic responsibilities. When they do not vote they are immature and when they do it is for emotional not political reason.10
Parliament is the highest legislative body in the country, hence the share of women here, need to be analyzed and studies. In this context, it can be said that even after more than half a century of women's suffrage in India, the level of women's representation n higher political bodies is still very low from 1952-2014, sixteen Lok Sabha election has been held but the representation of women has increased only 4.70%to11.98%. This trend needs serious attention as the time demands active participation and representation of women in the legislative of the country." You can not have", Nehru said, "a democracy if you cut off a large chunk of humanity, fifty percent of the people, and put them in a class apart."
In India, 16th Lok Sabha election have delivered a record 65 women as member of parliament, the highest since independence, raising their parliamentary participation to 11.98%. Table 1.1 shows the state-wise position of women representatives in the Lok Sabha.
From the below table it said that Arunachal Pradesh, Mizoram, Nagaland, Sikkim, Daman & Diu and Lakshadweep are such states from where no women contest the election for Lok Sabha. Out of thirty five states/UT's fourteen states/UT's are such type from where no women is elected for the Lok Sabha.
On the another side, participation of women in the electoral process as voters has increased from 37.10% to 65.54% from 1st to 16th Lok Sabha. Table 1.2 will shows it. This shows that there has a marked increased in their voting turnout. But, women continue to be under-representation in legislative bodies at the national and state level and in political parties. Table 1.3 will shows the representation of women in State Assemblies.
Table 1.2 shows the participation of men and women in India as voters in General Election to Lok Sabha since 1952 to 2012. This table shows that women voters used their right and cast the vote and their percentage as voter is quite encouraging in comparison to their representation in Parliament as is revealed in table 1.1.

Table 1.1

Representation of Women in Lower House of Indian Parliament from Different States in 16th Lok Sabha

State/U.T's	Total Candidates Contestants	Women Candidates Contestants	Elected Women	Total Seats
Andhra Pradesh	598	43 (6.98)	3 (7.14)	42
Arunachal Pradesh	11	-	-	2
Assam	162	16 (12.50)	2 (14.29)	14
Bihar	607	47 (6.38)	3 (7.50)	40
Goa	19	2	-	2
Gujrat	334	16 (25.58)	4 (15.30)	26
Haryana	236	11	-	10

Himachal Pradesh	38	5	-	4
Jammu & Kashmir	77	3 (33.33)	1 (16.67)	6
Karnataka	434	20 (5.00)	1 (3.57)	26
Kerala	269	27 (3.70)	1 (5.00)	20
Madhya Pradesh	378	37 (13.51)	5 (17.24)	29
Maharashtra	897	69 (7.69)	5 (10.42)	48
Manipur	18	2	-	2
Meghalaya	10	1	-	2
Mizoram	3	-	-	1
Nagaland	3	-	-	-
Odisha	196	17 (11.76)	2 (9.52)	21
Punjab	253	20 (5.00)	1 (7.69)	13
Rajasthan	320	27 (3.70)	1 (4.00)	25
Sikkim	6	-	-	1
Tamil Nadu	845	55 (7.27)	4 (10.26)	2
Tripura	25	3	-	2
Uttar Pradesh	1288	126 (10.32)	13 (16.25)	80
West Bengal	472	51 (23.53)	12 (28.57)	42
Chattishgarh	211	21 (4.70)	1 (9.09)	11
Jharkhand	240	18	-	14
Uttarakhand	74	7 (14.29)	1 (20.00)	5
Andaman & Nicobar Islands	15	2	1	1
Chandigarh	17	5 (20.00)	1 (100.00)	1
Dadra & Nagar Haveli	11	1	0	1
Daman & Diu	4	-	-	1
NCT of Delhi	150	13 (7.69)	1 (14.29)	7
Lakshadweep	6	-	-	1
Puducherry	30	3	-	1

Table 1.2
Participation of Women in India in General Elections Since 1952

Year	Poll Percentage	
	Men Percentage	Women Percentage
1952	53.0	37.10
1957	56.0	39.60
1962	62.0	46.60
1967	66.7	55.5
1971	60.4	49.6
1977	66.6	54.90
1980	57.69	51.29
1984	63.61	68.17
1989	66.13	57.32
1991	61.6	51.4
1996	62.1	53.4
1998	66.2	57.9
1999	64.0	55.6
2004	52.65	44.65
2009	60.2	55.8
2014	67.0	65.54

Source: Election Commission of India.

From the below table it can be said, that in the State Assemblies, women representation does not exceed 14 percent anywhere in India.

But on the another side, some of the women representative played a very important in representative bodies. Parliament a the National level and the State Legislative Assemblies at the State level and the highest law making bodies in the country and through the legislative, representative get an opportunity to air their grievances, suggestions and through light on new areas which the government might have otherwise missed while formulating policies. Although inspite of women representation in Parliament (Two Houses Lok Sabha and Rajya Sabha) and State Assemblies is less, but they have occupied important positions, but in the Legislature and the Government and enrich the parliamentary system of democracy. But availing of the chance to represent the people, women legislators have give an excellent account of their role in participating in debates, initiating legislation, suggesting thoughtful ideas, bringing to light issue for corrective action on the part of Government and the civil society and indicating a trend of thinking which could discern the future developments in matters of national and international significance. Even though their representation is well below the desired level, the quality and control of their ideas and contributions and testimony to their high standard and for-righted vision. It is lesser that it was Dr. (Smt.) Seeta Parmanand a women member of Rajya Sabha who opined in the very first session of Rajya Sabha in 1950s, that mid-day meals should be introduced in schools for providing proper nutrition to children. Much after the suggestion was put forward in Rajya Sabha, many states introduced mid-day meals in schools. Many research studies have now come to the conclusion that introduction of mid-day meals have contributed in curbing drop out

rate in schools.11 It is now considered as significant input to the promotion of literacy and education among children throughout the country.

Table 1.3
Representation of Women in Various State Legislative Assemblies

Name of the State	Year	Total Number of Seats in State Legislative Assembly	No. of Women Members in State Legislative Assembly	Percentage of Women Members
Andhra Pradesh	2014	293	27	9.21
Arunacha Pradesh	2011	60	3	3.33
Assam	2011	126	14	11.11
Bihar	2010	243	34	14
Chattishgarh	2013	90	10	-11.11
Goa	2012	40	1	2.60
Gujrat	2012	182	16	8.79
Haryana	2014	90	13	14.44
Himachal Pradesh	2012	68	3	4.41
Jammu & Kashmir	2014	87	2	2.30
Jharkhand	2014	81*	-	-
Karnataka	2013	224	6	2.68
Kerala	2011	140	7	5.00
Madhya Pradesh	2013	230	30	1.30
Maharashtra	2014	288	20	7.2
Manipur	2012	60	3	5.00
Meghalaya	2013	60	4	6.67
Mizoram	2013	40	-	0
Nagaland	2013	60	-	0
Orissa	2009	147	7	4.76
Punjab	2012	117	16	13.68
Rajasthan	2013	200	28	14.00
Sikkim	2014	32	3	9.37
Ponduchery	2011	30	0	0
West Bengal	2011	299	34	11.51
Tamil Nadu	2011	234	17	7.27
Tripura	2013	60	5	8.1
Uttar Pradesh	2012	403	35	8.69
Uttarakhand	2012	70	5	7.14
Delhi	2015	70	6	8.57

Source: Election Commission of India.
* Data not available.

Contrary to the normal expectation that women members in the Parliament as well as the State Legislature take little part in the proceedings and remain silent spectators, they have been very active and are found to take a lively part in the debates, discussions on many bills, motions, resolutions, call-attention notice and adjournment motions.

They raised the issues related with women, such as harassment caused to them due to demand for demany for dowry and their ill-treatment in society and family, removal of dowry and social malpractices. But they are not limited only to issues related with women and child development, on various occasions, they have raised questions regarding the common civil code, education and health, centre-state relations, defence, security, food and civil supplies, finance and sensitive subjects have drawn the attention of many members. There are numerous instances during the years of their participation in debates and helping to move resolutions for legislative measures and bills.

Here, one thing is noticeable that especially in the case of women legislator from State Assemblies, the observation that women when elected do not participate in the debates are those who entered in the House through proxy politics and they remain silent spectator. On the another side, women representative who have experience at party organization or grass-root level they are doing quite well in the House. In India, majority of women in representative are belonged from the political family.

The political climate as it exist today continues to be male centered and is therefore perceived to be conducive to male participation. Women are not treated as political entity in their own right. They have been treated by political parties and other power groups as a means to further their own interests and gains. The declining number of women candidates fielded during the elections, despite promises made by political parties in their manifests to provide reservation of seats for women. Even political parties, not much importance given to women in mainstream activities. Political domain continue to be perceived a best suited for men and therefore remains very male dominated. India had a women Prime Minister, Indira Gandhi, for three consecutive terms, but, there had never been more than one Woman Cabinet Minister, most of the women ministers had been of the rank of State Ministers or Deputy Ministers. When we do not allow women to be part of decision-making at the highest levels we are denying half of humanity the right to be represented and give a voice.

Today, the political environment is deeply entrenched with corruption and criminalization. This situation needs to be changed as women have the potential to defuse and transform the mainstream political culture, by making it more transparent, accountable and participative.

It is unfortunate that in India after 64 years of functioning of constitution, we find that women are still fighting for their empowerment, for gaining equality of status and securing a role for themselves in the decision-making bodies. Strengthening women leadership in the social, economic and political milieu thus become essential for removing gender inequality and facilitating women's empowerment. As women are dependent on male members of their families economically in India, so they cannot cast their vote independently. So, it is need to make women economically empower.

For active participation of women it is desire to Government action should be continue with strong political will. Laws already exist but there is a need to institutionalize the gender equality as a cultural and governmental level. The main hurdle in women participation in politics is the customary structure of the society where women are considered to be subordinate to men. Media

campaign along with high literacy level supported by a strong women sensitive legal system can charge the culture gradually reservation of seats for women in legislative bodies is one of the effective instruments of political empowerment of women. It will provide women an opportunity to raise their grievances and other related social and economic problem sin a formal manner and ensure a better position of them in all sphere of life.

Gender equality is the crying need of the hour to bring in some balance in the male-female divide. Gone are the days when emphasis was wholly laid on the value of supportive duties traditionally known as 'women's work'. It has been increasingly realized that unless empowered politically, the socio-economic status of women cannot be improved.

In a nutshell, the work for the upliftment of women, their empowerment and gender equality should be promoted as a movement so that a confident, effective and assertive woman emerges in a society.

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Breaking Through the Glass Ceiling Without Injury: Health Status in Executive Women

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Despite the ascension of women globally in the workplace only a small fraction represent the most senior positions. Certain stress factors may limit the success of women, possibly due to negative effects on health. This study examined whether variables (e.g., income and education) affected weight, stress, and life satisfaction in 369 executive women. The major question was whether women were sacrificing their health in their pursuit for higher income and position. A cross-sectional, self-administered, survey of 369 career women was performed in the U.S. Methods of inquiry included analysis of self-reported data and examination of the literature. The study found that 50% of the women reported overall health as very good which was correlated to higher levels of income. And when controlling for age, the relationship between satisfaction and income was significant (B=2.09, t=1.80, p=0.073). And as education increases, the number of reported stressors decreases ((B=-0.13, t=-2.02, p=0.045).However, with regard to health 48% report not being able to see a doctor due to workload, 50% believing child hampers advancement, and 30% reporting a weight change due to stress. There are clear health benefits from having higher levels of education and income. However, considering the global effort to improve the numbers testing multiple health outcomes in this understudied population will help to develop effective policies and societal strategies to address current gaps and problems facing professional women.

The Challenge of Female Youth

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As teachers, we see the effects of poor self esteem and disrespect for the female in general. We three teachers discuss the importance of reviving grace in a graceless society, how to promote self talk so that females have self worth and respect. We analyze bullying and its prevalence in the Canadian school system and discuss the rationalization of gender equity as a basis for human equality in general. Analysis of the degradation of the young woman is discussed and the question as to why females tend to be their own worst enemies is considered. The need for mutual respect and conscious acknowledgement of the importance that any human being plays in his/her community is addressed. Ultimately, the decay of manners and common decency is attributable to many of the bullying issues that many schools must deal with in today's world. Courtesy, trust and respect are the necessary ingredients for a healthy life in which adults must model and teach if youth are to enjoy a healthy and robust morality, as well as intellect.

Reconciling work and family with midwives in German-speaking Switzerland: A comparison between one group with children and one without

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Job characteristics of the predominately female midwifery profession, plus juggling family with work presents a major challenge to achieving adequate work-life balance. The study examines how midwives' experience their workload, work-family conflict and how these effect their physical and mental health. A comparison was made of midwives with children (n=137) and those without (n=131). A cross-sectional analysis of German-speaking members of the Swiss Federation of Midwives included quantitative assessment of work-family conflict, job hours and demographic factors plus evaluation of the respondents' written comments. Midwives with children admitted to significantly more conflicts charged to work. There was notably more reporting of substance use and physical ailments because of their work situation by midwives without children than by mothers. Strain and had a 31% long-term detrimental health effect where strain was exacerbated by emotion-focused coping and children at home. There was an increasing linear correlation between exhaustion and both emotion-focused coping and the degree of employment. Of the midwives interviewed, all were working and half had dependent children. Although these statistics demonstrate that retaining women in the workforce after parenthood is possible, the study nevertheless makes clear that combining parenthood and work gives rise to stress in certain areas. To retain and attract future midwives by reducing work-family conflicts, both workplace practices as well as work-family policies need to be reviewed.
Keywords: Midwives, family, work-life-balance

The Image of Mother in the Saudi Novel: A Critical Study of the Novel "Saq AlGurab – Crow's Leg"

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Mother's image in Arabic & Islamic culture has a bright and shining image, which has effects on our literary production in general, and especially on novels.

This research handles by analysis and study, the image of mother in the Saudi novel through samples thereof, in order to shed lights on this shining and bright image of mother in our local literature, and what distinct this image of privacy that reflects Arabic and Islamic authentic values.

Criminalizing Marital Rape under Ghanaian Law

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Jurisprudence on marital rape is non-existent in Ghana because there is no reported case law on the issue. The lack of cases on marital rape is the cumulative effect of section 42 (g) of the old Ghanaian criminal law (now called Criminal Offences Act) which provided exception to prosecution for use of force between married people, and Ghanaian legal history that endorsed irrevocability of consent to sexual intercourse in marriage. In 2007, two legal developments: the repeal of section 42 (g) and the passage of the Domestic Violence Act which proscribes use of violence of whatever form within the domestic setting, changed the legal treatment of marital rape under Ghanaian law. Husbands can now be prosecuted for rape of their wives. This paper is an attempt to determine (1) the basis for bringing marital rape action under these two legislations and (2) the response of Ghanaians to possible marital rape prosecutions. Data was generated through an analysis of both statutes and through response to questionnaires administered to a cross-section of the Ghanaian public in Kumasi and analysis of parliamentary debates on the issue. The study showed that though majority of respondents favour prosecution there still exist negative perceptions about wives prosecuting husbands for marital rape. This could affect implementation of the laws.

Keywords: forced sex, intimate partner violence, sexual assault

I. Introduction

Historically, Ghanaian Judges have held that in marriage, parties consent to sexual intercourse and the said consent cannot be revoked by either party. According to Sarkodee J. in the case of *Addo v Addo* (2 G.L.R., 1973)

> … a wife has a right to the consortium of her husband and these rights are reciprocal...an incident to consortium is the mutual right to sexual intercourse...

The use of force to obtain sexual intercourse was justified under Ghanaian law. There was no punishment for forced marital intercourse and a husband could never be said to have raped his wife. Examination of Ghanaian case law show that there has not been any marital rape cases before court although there have been cases of murder where refusal of marital intercourse led to assault and the death of women. In *Kono v The State* (1 G.L.R., 1965) an estranged husband visited his wife and attempted to have sexual intercourse with her but she refused. He inflicted cutlass wounds on her leading to her death. Also in *Kluvia v The State* (1 G.L.R., 1965) the husband slashed his pregnant wife to death with a cutlass because she refused to sleep with him on the same bed. Though the issue of refusal to allow sexual intercourse was raised as part of the defence in both cases cited above, the courts did not address it. Judgment in both cases was based

on whether there was *mens rea* for the offence and whether the act of the accused resulted in death. Copelon (1994) noted that it is never easy regulating issues that affect the intimate aspects of peoples' lives and in Ghana it was only in 2007 that progress and changes in the law protected women from forced marital intercourse. The aim of this paper is to set down these changes in the law that formed the basis for criminalization of marital rape in Ghana and also to assess views of Ghanaians on possible marital rape prosecutions.

II. Methods

This work is a descriptive study using combined qualitative and quantitative methods. First was a review of Ghanaian law to determine the basis for marital rape action. Second was a cross-sectional survey of men and women in Kumasi, Ashanti Region of Ghana on their views on the criminalization of marital rape. Open and closed ended questions were administered to participants. Open ended questions allowed people to give their views and opinions on the matter. Opinions were then divided into themes, coded and analyzed with quantitative analysis tool, SSPS. In addition was a qualitative thematic analysis of contributions of law makers in Parliament during the debate on the Domestic Violence legislation.

III. Results and Discussion

3.1. Basis for Marital Rape Action under Current Ghanaian Law

The Criminal Offences Act, 1960 (Act 29) abolished irrevocability of spousal consent to use of force including forced marital intercourse. The Domestic Violence Act, 2007 (Act 732) listed rape as a domestic violence act whether persons are in a previous or existing domestic relationship. These two legislations lay the basis for marital rape action in Ghana.

3.1.1. Abolition of irrevocability of spousal consent to use of force under section 42(g) of the Criminal Offences Act, 1960 (Act 29).

Before the abolition of irrevocability of spousal consent to use of force, section 42 (g) of the Criminal Offences Act, 1960 (Act 29) had provided that:

> A person may revoke any consent which he has given to the use of force against him, and his consent when so revoked shall have no effect for justifying force; *save that the consent given by a husband or wife at marriage, for the purposes of marriage, cannot be revoked until the parties are divorced or separated by a judgment or decree of a competent Court* (the Italics are for emphasis because those provisions have been abolished).

Consent given by a husband or wife at marriage in this context refers to consent to intercourse in marriage. This section endorsing irrevocability of consent to marital intercourse was based on old English common law marital rape exception (Hale, 1800; Bartlett & Rhode, 2006). The English law position has since changed and in modern day England, a husband can be found liable for marital rape. As noted by Lord Keith of Kinkel in *R. v R.* (4 All ER, 1991)**:**

> The rule that a husband cannot be criminally liable for raping his wife if he has sexual intercourse with her without her consent no longer forms part of the law of England … and it is unacceptable that by marriage the wife submits herself irrevocably to sexual intercourse in all circumstances or that it is an incident of modern marriage that the wife consents to intercourse in all circumstances, including sexual intercourse obtained by force

Under current Ghanaian law, marriage is no longer a bar to revocation of consent to use of force. According to the Human Rights Advocacy Centre (2012) the exception to section 42 (g) was repealed or abolished because it was unconstitutional and because of the need for liberalization whereby women gained equal rights with their husbands. The effect is that the law removed all barriers to prosecution of husbands and wives for offences involving use of force, including the offence of forced marital intercourse.

The lingering problem however in countries where marital rape is unlawful is how to establish the offence or handle the situation (Burt, 1985). Jurisprudence from other jurisdictions shows that judges are conflicted on the matter. Sometimes judges convict husbands based on evidence of physical force like bruises on the body which when established in cases of rape of females not related to the offender would sustain a conviction. Other times, judges insist on added evidence that the wife intended to leave the marriage or that parties are separated (Jeffords CR. & Dull RT, 1982; Kizer v Commonwealth of Virginia 321 S.E.2d 291 Va. 1984).

3.1.2. Marital rape as an offence under the Domestic Violence Act, 2007 (ACT 732)

Section 1 of the Domestic Violence Act, 2007 (ACT 732) explains domestic violence to mean engaging in acts proscribed by the Domestic Violence Act within the context of a previous or existing domestic relationship. Previous or existing domestic relationships include married, separated or divorced persons. Offences proscribed by the Domestic Violence Act include physical assault and sexual violence. Hence, any form of physical assault and sexual violence committed within marriage like forced marital intercourse amounts to domestic violence under the Domestic Violence Act. To be clear that prohibition of sexual violence also relates to married spouses, section 4 of the Domestic Violence Act prohibits the use of violence in the domestic setting. Section 4 also stated that the use of violence in the domestic setting is not justified on the basis of consent.

Here too, consent in this context relates to consent to sexual intercourse in marriage. Therefore, forced marital intercourse is domestic violence and cannot be justified on the basis that parties are married or in a domestic relationship where consent to marital intercourse is given.

3.2.Profile of respondents and support for criminalization of marital rape

After comparing the demographic profiles of respondents, this section presents the views of some Ghanaians on criminalization of marital rape. The analysis reveled that though majority of respondents support criminalization, a small number did not.

3.2.1. Profile

In the cross-sectional survey, 200 questionnaires were administered. Of these 138 were completed and returned. The youngest respondent male and female was 18years of age. The oldest female respondent was 70 years and the oldest male was 67 years. In all, 37 (48.7%) female and 27 (43.6%) male respondents were married. Of 64 respondents who gave indication of the type of marriage contracted, 14 (37.8%) female and 8 (29.6%) males were married under customary law; 19 (51.4%) females and 14 (51.55) males were married under Mohammedan Ordinance and the rest 4 representing 10.8% females and 5 (18.6%) males were married under the Marriage Ordinance. In all, 35 made up of 20 (26.3%) female and 15 (25.2%) male had received primary education while 22 (28.9%) of the female respondents and 19 (30.6%) of the male respondents had tertiary education. Forty-nine (64.5%) females and 39 (62.9%) males making a total of 88

(63.8%) were Christians. Twenty-seven (33.5%) females and 23 (37.1%) males making a total of 50 (36.2%) were Muslims. Twenty-one (27.6%) females and 8 (12.9%) males making a total of 29 (21.0%) ever had sex at least once without their consent. Forced sex had also occurred in marriage; 15 (40%) females and 5 (18.5%) males making a total of 20 (13.3%) responded that they had had sex without their consent in marriage. But more females than males had sex without their consent.

Table 1: Chi-square analysis of the association between demographic profiles of respondents and support for criminalization of marital rape in Ghana

Variable	**Support for Criminalization of marital rape**		**Total**	**p-value**
	Yes (n=99)	**No (n=39)**	**N=138**	
Gender				
– Female	69(90.8)	7(9.2)	76	<0.001
– Male	32(51.6)	30(48.4)	62	-
Level of education				
– Less than secondary	34(58.6)	24(41.4)	58	0.004
– Secondary and higher	65(81.3)	15(18.8)	80	-
Religion				
– Christian	67(76.1)	21(23.9)	88	0.3
– Moslem	34(68.0)	16(32.0)	50	-
Ever made to have sex without consent				
– Yes	23(79.3)	6(20.7)	29	0.02
– No	55(64.0)	31(36.0)	86	-
– No comment	21(91.3)	2(8.7)	23	-
Known someone made to have sex without consent				
– Yes	38(79.2)	10(20.8)	48	0.16
– No	61(67.8)	29(32.2)	90	-
Marital status				
– Married	39(60.9)	25(39.1)	64	0.01
– Unmarried	60(81.1)	14(18.9)	74	-
Type of marriage (n = 64)				
– Customary	17(77.3)	5(22.7)	22	0.15
– Mohammedan	16(48.5)	17(51.5)	33	-
– Ordinance	5(55.6)	4(44.4)	9	-
Ever been denied sex				
– Yes	34(63.0)	20(37.0)	54	0.07
– No	(65(77.4)	19(22.6)	84	
Age in years (N = 138)				
– Mean (SD)	28.7(12.6)	36.4(13.0)	30.9(13.1)	0.001
– Median	23	33	25	-
– Minimum	18	19	18	-
– Maximum	70	67	70	-

On correcting for cofounding variables gender and level of education were significantly associated with support for criminalization of marital rape (table 1). Women were 16.7 times more likely to support criminalization of marital rape than men [AOR: 16.7, 95% CI (3.3, 50), $p < 0.001$]. This is contrary to the findings of Adinkrah and Mensah (2011), where they established no significant differences between the responses of male and female university students regarding criminalization of marital rape. Also, our study established that more respondents who had

secondary school education or higher supported criminalization of marital rape (p = 0.004). Education seems to be the key for progress in acceptance of marital rape as a domestic violence.

3.2.2. Support for criminalization of marital rape

In the cross-sectional survey, minority of respondents, 39 (28.3%) did not support criminalization of marital rape. Of these 36 (92%) gave varied views. Eleven (30.6%) were of the opinion that sex is an obligatory part of marriage and a man cannot be accused of rape in marriage. About 30.6% thought that the law will make women arrogant and disrespectful to men; 18% thought that the law would be discriminatory and another 15% said the law was unnecessary. A few others (3%) were of the opinion that the law would encourage men to engage in extra-marital relationships which would be a source conflict in marriages. Some of their comments were:

"I don't agree with this law thing. The law was not there when I was paying the bride price so why should the law prevent me from having what I want; this does not sound right."

"I do not think it is right to deny your partner sex for any reason."

"If my wife does not satisfy me sexually, then who will; so I don't think this will be right."

"Women will become disrespectful to their husbands; and also grow high head; and also try to control them. A law like this will spoil our women, and also make them disrespectful".

"No, it would not be fair to protect only women."

"This (the law) should not be in favor of women only; men are also at times raped or let me say are forced into a corner where they will have no option but to do women's desire; women also do it to some men and I am a victim so I know what I am saying".

The above views were also reflected in submissions of law makers during parliamentary debates on the matter (Parliament of Ghana, Parliamentary Debates Official Report, 2007)*:*

"You cannot restrict the benefit of conjugal rights when it is acquired within the process of marriage ...if this country was to go through the process of making marital rape an offence, the purpose of maintaining matrimonial harmony and ensuring cohesion within families would not be attained".

"sexual starvation as punishment for their husbands... these are acts that provoke the men beyond limit, and all those men who cannot contain the situation have only one way out; that is to reduce their wives to punching bags and lowering them into involuntary submission".

Comments such as these have been raised in other jurisdictions and have made prosecution and punishment of marital rape very difficult (Eskow, 1996). Such comments have been labeled excuses or "new practical rationalization for husband's immunity from prosecution for marital rape" (Rumney, 1999). According to Kaganas and Murray (1991), excuses such as the above are given because many continue to situate marriage and sex within the private domain outside state regulation.

The majority of respondents, 99, supported criminalization of marital rape. Of these, 96 expressed varied views on the matter. Forty-three (44.8%) supported criminalization of marital rape to uphold human rights of women. Some respondents stated that marital rape is traumatizing and abuse of women. Ten (10.4%) respondents stated other reasons like dignity and value of women and self respect for women for their support of the law on marital rape. Some of their comments were:

"Everyone has the right to his or her body and also I think if a woman is not in the mood for sex, she shouldn't be forced, because it becomes a form of embarrassment to the woman."

"*Whether married or not, a woman has the right to refuse to have intercourse; marital rape is a violation of her rights."*

"Whichever classification given, rape is rape. Whether marital sex or otherwise, marital rape is an infringement on the woman's right and each person's right must be protected under law".

"Marital rape is traumatizing experience to women"

"Men are really abusing us in so many ways and this is one of them"

"When a law is passed protecting women from marital rape, husbands are not going to do that since they know they will be punished for that. And women will feel protected and safe".

"*My experience is not a good thing to discuss and so I think there should be a way to prevent marital rape".*

"Some men don't know the value of women and therefore do not respect their feelings, so I think this will help minimize the evil act of some men".

"Women are our responsibility and they should be treated with respect and loved".

Support for criminalization of marital rape was also reflected in parliamentary debates on the matter. One lawmaker decried the notion of a woman as her husband's property:

"We all know what happens; we should not be ostriches and bury our heads in the sand. We know what happens to several wives- particularly wives in our homes. It is occasionally that it happens to men. We know how some men treat their wives as if they were their slaves. Once they paid the dowry, she became a chattel in the house".

Another noted that the domestic violence law covers everyone in the family including wives:

"Mr. Speaker, the Domestic Violence Bill covers everybody…our wives, our husbands, our sons, our daughters, nieces; in fact, everybody in the family set up. It is for this reason that I would like to urge all hon. Members of this House to support and vote massively for this Bill to be passed into law."

Others wanted the words "marital rape" specifically included in the domestic violence law:

"Mr. Speaker in as much as I support this Bill, there is one reservation that I have and that is the deletion of the marital rape clause … I believe that there is no such thing as conjugal right over another person…"

"I am the proud father of four daughters and I am also a man and I know that truly most of us men do not treat our partners as well as we should… I am really disappointed that the original provision…marital rape has not really been put in this Bill… sexual relation should be one of mutual understanding. There should be no opportunity for one to force the other against his or her will. It is very clear that if a man is not in the mood for sex there cannot be sex. So by the same token, if women are not prepared for anything there should be no force".

The Criminal Offences Act and the Domestic Violence Act did not use the words "marital rape". Without specifically mentioning the words "marital rape," Ghana seems to have legislated against forced marital intercourse through the backdoor.

Conclusion

This paper has established basis for bringing marital rape actions in Ghana per the Criminal Offences Act, 1960 (Act 29) and the Domestic Violence Act, 2007 (ACT 732). Lingering doubts remain about whether survivors of marital rape would take advantage of these laws. Legislation can only bring about substantive change when survivors know and use the law. More work needs

to be done, particularly on wider views and perils of marital rape in Ghana. Education of the general public, on laws on marital rape and sexual violence is desirable.

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Mobile Bullying and Victimization: A Study of Female Bully-Victims in South African High Schools

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One area of great debate in the realm of cyberbullying and victimization research, which has proved to be inconclusive, relates to the influence of gender. Some researchers argue that cyberbullying is largely the domain of boys and that girls endure considerably more aggression while some argue otherwise. Calls for better understanding of the influence of gender on cyberbullying and victimization have been made.

The focus of recent studies has mainly been on female bullies and/or victims and less on "bully-victims". The term "bully-victims" is used here to refer to those students who are both bullies and victims. A study aimed at understanding their behavior in a country like South Africa with a high crime rate is important. In addition, this knowledge is necessary in order to identify appropriate interventions. This study involving2704 high school girls was conducted in South Africa, 495 were found to be mobile bully-victims. The findings show thatfemale bully-victim behavior is significant and cuts across all levels in high schools. The combined effect of mobile phone usage, mobile bullying and victimization largely increases the occurrence of the behavior among girls. Mobile bullying showed the strongest impact on female bully-victim behavior but existence of anti-bullying policy greatly moderates it. These findings help infer appropriate interventions and where they should be channeled. Details of implications and future research angles are suggested in the paper.

Keywords: Mobile bullying, Females adolescents, Mobile Phone, bully-victims, South Africa

Introduction

Many studies claim that cyberbullying is largely the domain of boys while girls are often targets of these bullies. Some even maintain that female aggression is on the decline and that the attention given recently to female cyberbullying is a "hoax" causing unnecessary panic (Males &Meda-Chesney, 2010). However these claims have been challenged as both males and females are believed to transgress traditional gender boundaries. These inconsistencies in the cyberbullying studies call for further research in this area focusing on the female involvement (Favela, 2010).

Cyber-bullying is defined in many ways, however it commonly refers to that form of aggression committed using electronic means such as the Internet, mobile technology and computers (Brunstein et al., 2010). Mobile bullying is that form of cyberbullying committed through email, chat rooms, instant messaging and small text messages using mobile phones (Kowalski et al., 2008). This aggression can be committed directly as in the case of offensive or rude text and voice messages, and indirectly by social exclusion and gossiping (Bauman, 2010). Since mobile phone aggression has become a predominant method of cyberbullying and more damaging that traditional bullying (Mishna et al., 2012), its nature and how it differs from other forms of bullying need to be understood fully (Badenhorst, 2011). Inparticular, "there is incomplete understanding of mobile phone aggression and the processes that contribute to it" (Nicol& Fleming, 2010).

While numerous findings have been reported from studies on traditional bullying and cyberbullying, little is known about the characteristics of bully-victim females in the mobile environment. Furthermore, understanding the behavior of female bully-victims in a country like South Africa, which has an undesirable reputation, as one of the most violent countries worldwide (Russell, et al., 2013) is important. In addition, it is anticipated that this knowledge is necessary in order to come up with appropriate interventions to address mobile bullying and victimization challenges.

In this study, the aim is to determine the prevalence of female bully-victim behavior in South African high schools. This is significant because the focus of most studies on cyberbullying especially in the developing world has been on bullies and/or victims but less on "bully-victims". The term "bully-victims" is used here to refer to those students who are both bullies and victims. They experience both aggression directed towards them and engage in bullying (Oh &Hazler, 2009). In the following sections, a review of literature is conducted to understand the trends and factors influencing cyberbullying (which includes mobile bullying). From the findings in literature, a conceptual model is proposed to explain the interactions of these factors and trends in mobile bullying with focus on females. This model will be tested and the analysis of the findings will be presented. The paper concludes with a summary of inferences and recommendations are also made concerning further studies on cyberbullying.

Literature Review of Related Studies

The studies on bullying have several themes, one of which is gender. Some studies have found that there are gender differences in the types of bullying experienced or perpetuated while others say no such difference exists. Vlachou et al. (2011) reported that boys are more likely to bully fellow boys; girls will equally bully fellow girls in a manner called relational aggression. Boys' common acts of bullying are characterized by physical attacks such as kicking and fighting while relational aggression refers to gossiping, slandering and the likes.

Cyberbullying was found more often to record higher prevalence among girls than boys because, although girls do have anger problems as much as boys, but because the Internet accommodates covert ways of expressing the emotion, they may naturally use that medium more frequently. (O'Neil, 2008; Edmonson &Zeman, 2009).

Emotional intelligence in relation to adolescents' likelihood to be victimized was found to be vital(Schokman et al, 2014; Kokkinos &Kipritsi, 2012). Female adolescents were found to be less exposed to victimization when they had good socio-emotional skills and managed stress well (Gower et al., 2014). Also, inconsistent findings occur with victimization prevalence. Some studies show females to be more relationally victimized than males who experience more physical and verbal victimization (Finkelhor et al., 2007; Wang et al, 2010) while others found the opposite to be the case (Erdur-Baker, 2011).

A general classification of some bully-victim characteristics has also been made. Proactive and reactive aggression is found to be common among this group (Peeters et al., 2010). When aggression towards a victim is for the particular aim including power and peer status for the bully, this is called proactive aggression and is strengthened when peers are present to encourage it.

Reactive aggression on the other hand is an aggressive behavior in response to threat or anticipated provocation. This aggression is usually spontaneous in relieving the stress or anxiety expressed by bully-victims.

Having this background information from literature, this article explores the nature, prevalence and implication of female-bully-victim behavior in high schools in South Africa. Being a country with many social and economic risks such as exists in many developing countries. There is high HIV rates, violence and poverty in the country with females five times more vulnerable to the negative consequences than males (Russell, et al., 2013). Interventions to problems in such an environment need to be carefully prescribed by examining the factors therein. A conceptual model of the influence in mobile technology usage female bully-victim behavior is presented in Figure 1 below.

Conceptual Model

In this conceptual model, the argument is that independent variables such as mobile phone usage, mobile bullying and victimization have an impact on female's involvement in bully-victim behavior. Presence of anti-bullying policy is also predicted to moderate these independent variables effect on female bully-victim behaviors.

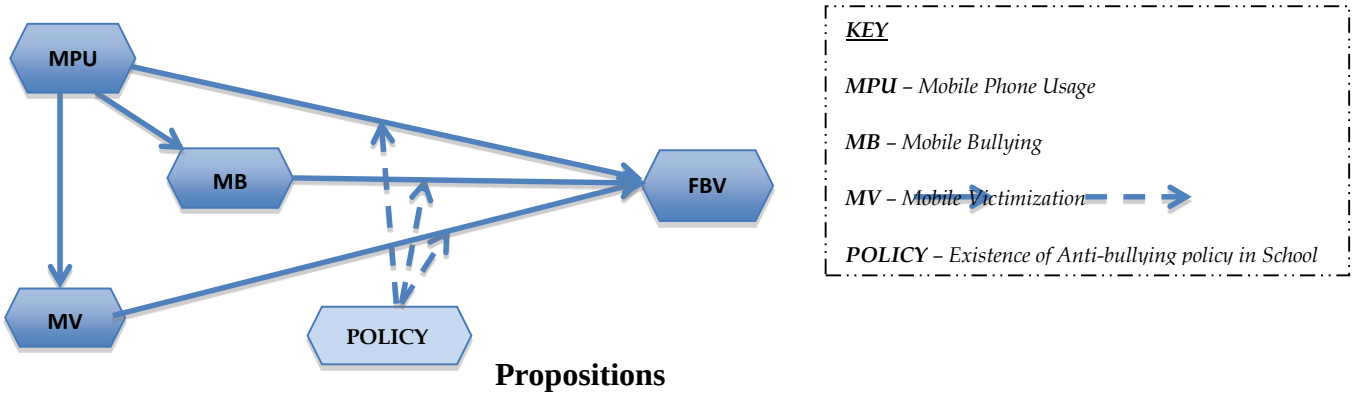


Figure 1: Conceptual Model

Propositions

The first construct in the conceptual framework led to the first proposition.

Proposition 1: Mobile phone usage offemale students will influence the risk of mobile victimization.

To better explain this statement, the high rate of mobile usage adoption among South African youths and students inclusive (Tustin et al., 2014) puts them at risk to being bullied or victimized. However, if they had less attachment to their mobile phones, they could be more protected from mobile victimization (Li, 2007). The reasoning therefore is that the more time they spend on their mobile phones, the greater the likelihood of having bad experiences such as being victimized.

Proposition 2: Mobile phone usage of female students will influence their engagement in mobile bullying.

Following on from the first proposition, the likelihood of mobile victimization due to extensive mobile phone usage conversely exposes students to the likelihood of bullying others. Furthermore, the fact that mobile phones afford anonymity, as well as the inability to see or feel the effect of their bullying activities makes mobile bullying very appealing to the students (Kowalski et al, 2007*).*

Proposition 3: Mobile Phone Usage impacts Female Bully-Victim behavior however this influence is moderated by the existence of School Anti-bullying policy.
Proposition 4: Mobile Bullying impacts Female Bully-Victim behavior however this influence is moderated by the existence of School Anti-bullying policy.
Proposition 5: Mobile Victimization impacts Female Bully-Victim behavior however this influence is moderated by the existence of School Anti-bullying policy.

School authorities, parents and even government are increasingly being involved in anti-bullying campaigns (Edmonson &Zeman, 2009; Kowalski et al, 2007; Li 2007). The increasing levels of success in the different Anti-Bullying programs being introduced in schools lend credence to Propositions 3, 4 and 5.Generally,the existence of schools Anti-bullying policy should impact the rate of female bully-victim activities.There are mixed reactions among students about what actions are regarded as bullying in general as well as mobile bullying(Oyewusi & Orolade, 2014). Having standard regulations and policies that students are aware of helps to draw the line between what is acceptable and what is not.

Research Method

Descriptive Data

Response was gathered quantitatively using a questionnaire,from 2704 females in seven high schools in different provinces of South Africa. The age range of the respondents was between 14 to 18 years. As an ethical requirement, permission was acquired from the schools Principals before the questionnaires were administered at a school assembly.They all indicated that they owned or frequently used mobile phones.

Measures

The questionnaire bore sections that enabled the study elicit facts about the students' demography, frequency of mobile phone usage, technology competency, mobile phone exposure, attachment to their mobile phones, knowledge of anti-bullying policy in the school as well as mobile bullying and victimization. The bulk of the items in the questionnaire were measured on a five-point Likert scale such as this: (1=Never, 2 = Rarely, 3= Sometimes, 4= Often, 5=Always) but there were a few other questions that were constructed differently.

Results

Reliability Testing

The first step in analyzing the data collected was to determine the model's formative and reflective latent variable (Ronald & Robyn, 2007). The second step was assessing the fitness of the conceptualized model by computing the structural equation with partial least square and the tool used was Warp PLS 5.0. The recommendation is that p value readings for the Average R-Squared (ARS) and Average Path Coefficient (APC) be less than 0.05. The Average Variance

Inflation Factor (AVIF) should be less thanor equal to 5, ideally less than or equal to 3.3 (Kock, 2015). The p values retrieved were, APC <0.001, ARS <0.001 and AVIF = 1.607.

Reliability of the conceptual model and validity of the presented constructs determined the dependability and symmetry of the questionnaire items. Confirmatory Factor Analysis was employed in validating the construct. Loading according to expectation on their respective factors without cross loading was the criterion for retention, otherwise those items were dropped. A clean loading was obtained on all refined factors. The test for reliability was done using Cronbach alpha for all the validated multiple-item constructs. An alpha coefficient >0.7 shows strong reliability and the internal consistency of the constructs were confirmed to be satisfactory. Figure 2 below presents the results of the PLS analysis of the model.

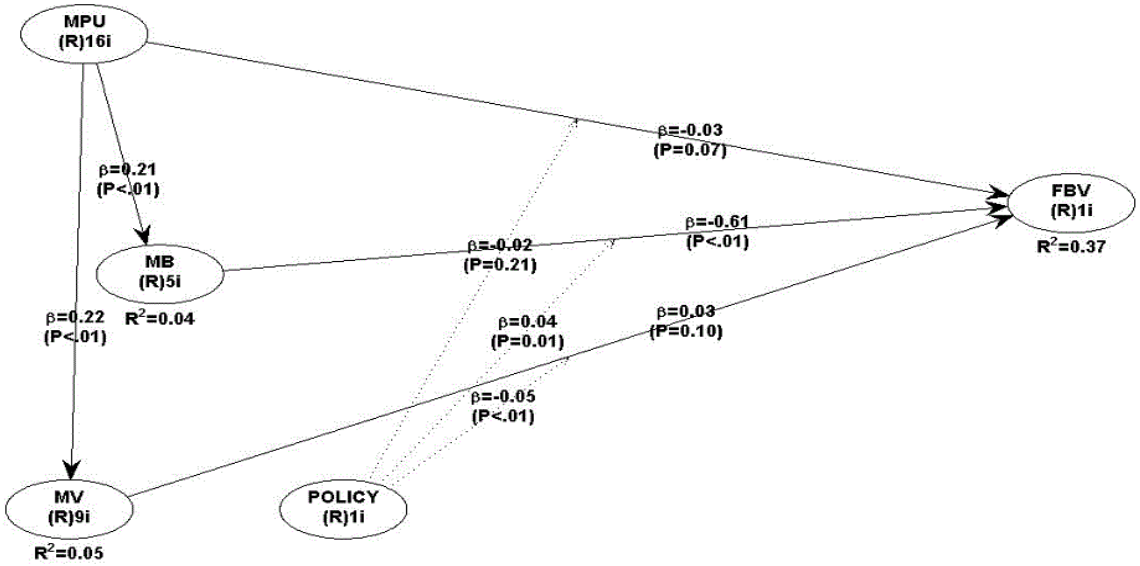


Figure 2: PLS Path Coefficients of Conceptual Model

Findings and Data analysis

In the figure 2 above, the propositions are highly significant at p<=0.01 and significant at p<=0.05 with positive β values showing positive relationships between the constructs being measured. The following findings concerning each of the model constructs are explained below.

Proposition 1, MPU was found to have a coefficient of 0.22 with MV at p<0.01, therefore supporting the positive relationship that was proposed between the two factors.

Proposition 2, MPU was found to have a coefficient of 0.21 with MV at p<0.01, therefore supporting the positive relationship that was proposed between the two factors.

Proposition 3, MPU was found to have a positive relationship with FBV at 0.03, p=0.07 though this relationship is insignificant; the moderating effect of existence of school policy is also not significant, p=0.21.

Proposition 4, The relationship between MB and FBV was positive and significant at 0.61, p<0.01 and coefficient of existence of school policy highly reduced MB impact to 0.04 also significant at p=0.01.

Proposition 5, MV impact on FBV was 0.03, p=0.10, positive but insignificant however, existence of school policy boosted positive significance 0.05, p<0.01.

The findings also reveal that the cumulative effect of MPU, MB and MV on FBV is of a substantial amount 37% (R^2=0.37).

Discussion

Mobile bullying showed greatly to influence female bully-victim behaviors. This shows that there is a possibility of reactive aggression in the respondents. When there is a school policy in place, the effect reduces drastically, meaning that the policies help to define what is acceptable and thus curb the behavior particularly for those female students who are unable to draw the line between how to behave when nobody is watching.

Mobile phone usagedid not necessarily influence female bully-victim behavior. This may be argued that mobile technology does not necessarily engender bad habits and good habits can also be learnt from the different numerous apps and uses of the mobile phone. Although, females generally are not aggressive and the subtlety that mobile phones afford makes it an appropriate means of expression (Peeters et al., 2010) it was not shown to have such an effect in this study.

The effect of policy on bully-victim behavior in schools was significant. This is plausible because such school policy will provide guidance on acceptable conducts. This is very crucial in South Africawhere there is easy accessibility of alcohol, drugs and weapons to learners in high school (Burton &Leoschut, 2012). The combined effect of Mobile Phone Usage, Mobile Bullying and Mobile Victimization however is significant notably because of the finding (Figure 3) that this behavior increases across increasing age.

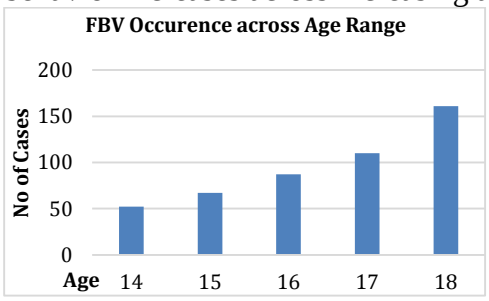


Figure 3: Statistics of FBV in the ages 14 - 18

Unlike related studies, where the likelihood of being a bully or bully-victim decreased with increasing age, this was not so in the present study. This depicts a risk of the attitude of bullying carried on in female bully-victims into adult life. The participants of this study are part of the society that make up South Africa and their behavior reflects on the image of the general society (Oosterwyk& Kyobe, 2013).

Conclusion

Ourfinding that female bully-victims are minute does not suggest that they should be ignored. It can be helpful to address them as a distinct sub-group of a larger population of bully-victims in future studies to understand the extent of overlapping characteristics of bullies and victims. Early and targeted school-wide interventions are also suggested to minimize the risk of bullying and provision of support to victims to reduce impact in schools.

This study was not without its own limitations. It is suggested that a more in-depth study on the issues surrounding female mobile bully-victim behaviors can achieved by qualitative research methods. Also, a more in-depth study of the contents of available legislation and school policies against bullying can be useful. The policy construct can be better investigated for more details on the content and operationalization. Factors such as awareness of the policy, how easy it is to report a case of bullying and the manner in which reports are treated could be researched in order to intervene mobile bullying in schools.

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Gender Equilibrium Debate in a Religious-Secular Context and the Limitations of the Human Rights in Europe

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This paper undertakes a critical examination of judgments delivered in religious tribunals demonstrates non-compliance to the Qur'anic model and whether gender equilibrium can be reached with the limitation on Human Rights for minority groups. A praxeological study is conducted (practice based approach) of Muslim religious tribunals, Shari'a Councils and Muslim Arbitration Tribunals not part of the UK law. It is important to examine the shift from the 'true narratives' of the Qur'ānic model to the 'living practice'; co-construction of 'true narratives' with the Qur'anic model It is my contention that discrimination can be eliminated through the Qur'anic model. This paper treats the Qur'an-Sunna as complementary sources to each other because this has important implications with reference to 'wife beating' verse in the Qur'an (Q.4:34). There are un-written rules on interpretation of Q.4:34 within these tribunals and being subjected to political scrutiny. The secular-religious debate has been politically influenced, for example, inequality issue for women seeking advice from RTs and the veil ban in France, legal implications of the ruling given by the European Court of Human Rights in July 2014. Baroness Cox introduced the Arbitration and Mediation (Equality) Services Bill that has gone through its first reading in June 2014. Gender Equilibrium has two perspectives: the State's interpretation and from a private individual's perspective. This paper explores the two sides of the gender equilibrium discourse.
Keywords: human rights, Gender Equality, religious-secular

Introduction

The emergence of Shari'a Councils challenges the hegemonic power of state law and EU law. The religious-secular debate in Europe has been politically influenced, for example, inequality issues for women seeking advice from Muslim RTs and the veil (face-covering) ban in France. Could these inequalities be attributed to the different misogynic interpretations of shari'a law or culture? This paper conducts a praxeological (practice-based) study of Muslim religious tribunals (RTs), Shari'a Councils and Muslim Arbitration Tribunals (MATs). Some Western scholars maintain that traditional shari'a law is discriminatory on issues of gender equality, non-Muslims (dhimmis) and freedom of expression/religion. It is important to examine the shift from the 'true narratives' of the Qur'anic (hermeneutical) model (QM) to the 'living practice' ; co-construction of 'true narratives' and adherence to the Qur'an-Sunna . The Qur'an-Sunna is used to promulgate legal/Islamic decisions by Muslim jurists and RT judges. The Sunna is the second primary source used in shari'a and is the actions and conduct of the Prophet Muhammad. The research intends to bring a better understanding of religious minority groups in law and towards the secular-religious debate in the political domain not just in the UK but in Europe collectively.

The interdisciplinary approach to the study of law, draws upon the secular-religious divide, and this study makes reference to Asad Talal, legal pluralism, the interpretative approach, grounded theory, praxeology, literature on minority groups, critical hermeneutical tools and promulgation of traditional shari'a law. An interdisciplinary approach provides conceptual tools to explore the complex relationship between 'actual law' (dominant feature of the State) and 'unregulated law' (other religious legal orders that are not enforceable) and the social conditions in a 'post-secular' society. Praxeology is a micro-analysis that can be very useful for developing a legal and theoretical framework in the field of Islamic law, which is neither monolithic nor universal. Islamic law within a secular society demands a micro-analysis, which can aid such studies. It examines whether there is adherence to the Qur'anic model, which seeks to eliminate 'internal' and 'external' discrimination. Also this study explores the benefits of the Qur'anic model as an

emancipatory tool of mediation relating to spousal conflict-resolution dealt with by Shari'a Councils. In summary, it can be inferred from the findings in the results section that 'true narratives' are not followed by RTs when promulgating and a flawed system of inequalities exists which is far from perfect. This cannot even stand up to scrutiny internally within Islam, let alone externally by the State or on an international level. The religious-secular debate has been politically influenced, for example, inequality for women seeking advice from Shari'a Councils and the veil (face covering) prohibition in France. The practice-based approach is combined with a hermeneutical (theory of interpretation) project. This study further constructs the Qur'ānic model, incorporating human rights from the Qur'ān-Sunna. In addition, this paper examines whether discrimination exists in the 'living practice' of 'traditional shari'a'. This neglects some important implications, in particular, the references to 'wife beating' in a verse in the Qur'ān (Q.4:34). In this paper, 'wife beating' verse is used as its interpretation surrounds a lot of controversy in terms of Islam condoning domestic violence against women and secondly, it conflicts with UK and European Convention on Human Rights 1950 (ECHR).

The Qur'anic Model (QM)

The Qur'anic model is a rediscovery of an invaluable tool in contemporary times. The Qur'anic (hermeneutical) model is 'gender neutral' and can be very useful as an emancipatory tool and to retrieve the alternative dispute resolution (ADR). Human rights are derived from both the Qur'an and Sunna. The Sunna is used to interpret the Qur'an and thus, constitutes Qur'anic hermeneutics. The concessions/discretions give flexibility to RTs, for example, Umar ibn al-Khattab (d.577-644) exercised discretion to suspend limb amputation (Qur'anic punishment) during the famine period (d.640). Shari'a is the set of divine commands transmitted by God through the primary sources and jurisprudence is the human effort to identify these divine injunctions. Human rights from the Qur'ān constitute basic rights that are intended to protect human dignity, right to life, family life, non-discrimination and democracy. The human rights from the Sunna are more extensive and deal with more specific rights relating to family life, human dignity, employment and gender equality, in particular, with reference to women. Ayesha Chaudhry explores the clash of 'patriarchal and egalitarian cosmology' and in the former, God is at the top hierarchy, then the husband and wife (wife's relationship with God is mediated by the husband); in the latter, men and women possess equal human worth before God, so every individual has an independent relationship to the Divine. The construction of the Qur'anic model would be useful for religious-secular family law matters for European Muslims. The events of 9/11 have only aggravated these tensions but generally speaking, most communities are co-existing peacefully. The juxtaposition of secularism and religion has been a powerful explanatory notion in Western liberal political thought and a secular state does not guarantee toleration. Muslims are divided whether to turn to religious tribunals or to a secular legal system . The data collection revealed that Muslims were divided and mostly, they require Muslim courts to deal with their affairs. The debate surrounds the role of religion and whether it should be kept in the private or public sphere. What should be the nature of the discourse and where the Councils need to be more open and transparent. Secularism has a different meaning for Muslims in the Middle East than in the West. This paper focuses on Sunni schools of thought as majority of the Muslims are Sunni followers. Legal pluralism and interaction of different legal orders in the UK provides a space for critical thought and room for reflection – relationship between law, culture and religion. Professor Werner Menski is the first to document Islamic legal practice in the UK. Menski calls this 'plurality-consciousness'. So, what do these different legal orders mean? Some argue that in a multicultural society, there are heterogeneous, cultural diversity and pluralism.

Methodology

This study used mixed methods but the dominant method is practice based approach or praxeology. Mixed methods are defined as integrating quantitative and qualitative research methods into one. John W. Creswell and Plano Clark argue that integrating methodological approaches strengthens the overall research design, as the strengths of one approach offset the weakness of the other, and can provide more comprehensive and convincing evidence. Practice-based approach is combined with a hermeneutical project. Hermeneutics is generally referred to as the 'theory of interpretation'. This paper uses hermeneutics to understand the text of the Qur'an from the inside and to take the 'best possible' meaning of the text.

Results and Discussion

Practice-based approach is defined as 'being legally involved in the day-to-day actions/process of the RT's proceedings, seeking judicial decisions and working with the judiciary (qadi)'. The researcher was involved in cases from the beginning to the end process of judicial decisions being delivered to women and acting on their behalf. Praxeology studies people living their daily lives and how they understand and interpret law. Muslim personal law is practiced daily in a Muslim's life; these practices vary from person to person and never coincide with the 'true narratives' of the Qur'anic model. Muslim judges (qadis) and jurists (individuals who learned the law) are people, and what was observed is that they bring their fundamental values and beliefs into judgments. The praxeological study enabled to identify the specific factors of discrimination towards women, compare these to the Qur'anic model and determine adherence to the Qur'anic model. Interviews with Muslim females were conducted and they were asked to complete questionnaires about their experiences; anonymity and confidentiality were allowed for their protection and to build trust. The majority of the women felt that most men understand the verse Q.4:34 as a God-given right to discipline wives. Most women complained that 'wife-beating' verse was used as justification by men for discipline purposes. In the West, women contest this misunderstanding and abuse of the verse, and assert that they have been subjected to violence or disciplined simply for disagreeing with their husbands.

Conclusions

Women's experiences of domestic violence challenge the misogynistic and patriarchal exegesis of the Qur'an. Equilibrium in gender equality is therefore far from being reached unless there is compliance with the QM and there is an egalitarian re-interpretation of the texts in light of modern challenges. A private individual seeks to have their religious observance recognized by the State. On the other hand, gender equilibrium from the state's interpretation derives from a Western state's interpretation of human rights , and in the UK, Baroness Cox introduced the Equality Bill and yet there has been no consultation with Shari'a Councils. Human rights in Europe do not offer protection to all minority groups.

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Female Space in the Poetry of Kamala Surayya Das

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I am different; I am an entity-Kamala Das. The main purpose of this article is to map the female space that Kamala Surayya Das, (a liberal turned conservative) created in her poetry (pre-conversion and post-conversion). Her medium she chooses "to educate" woman is through her poetry. Being "aggressively individualistic" she abandoned the certainties offered by an archaic, aestheticism for an independence of mind and body in her poetry before conversion. Identity crisis created a state of confusion and the possibility of being "SHE" was denied invariably thwarted by the do's and don'ts of society. Seeking freedom, she says "I am Indian, very brown, born in Malabar, I speak three languages, write in Two, dream in one.… I too call myself I. (An Introduction)".In the pre conversion era, Kamala Das strongly complains about the neglect of woman's aspirations, individuality and even the frustrations. The scenario changes in the post conversion era. In an interview she declares "I don't want freedom… I wanted protection and not freedom." The voice of "every woman now seeks asylum in God and His perfection.

Keywords: Woman, identity, convention

The presence of man in Eastern women poetry A study of the Suad Al-Sabah poetry

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This paper shows the presence of man in Eastern women poetry, and selects Suad Al-Sabah's Poetry as a sample.The presence of man in the poetry of the Eastern women is represented in more than one image, and this paper is expected to reveal those images, also to show the potential emotional relationship between women and men in the Eastern Arab community.

Women's Rights and Catholic Church in Poland–Power, Politics and Control

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In the Global Gender Gap Report 2014 was ranked at the 57th place among 142 states assessed by WEF, however Poland is one of the countries with most restrictive law on reproductive health. Due to political changes and reversal of power relations in Poland after 1989, abortion became legal only in three cases: a threat to life or health of the pregnant woman; a heavy, irreversible damage of the featus or if pregnancy was a result of an illegal act. In all other cases women are forced to give birth, while doctor who performs illegal abortion is subject to the punishment of up to three years of prison. The attempts to liberalize the abortion law where each time stopped by the conservative politicians backed up by the Catholic Church, which has a magnificent role in Polish politics. In the paper we would like to examine the links between politics, Catholicism and women's rights in Poland, present the role of Church in public discourse over reproductive health and gender based violence as well as deconstruct the concept of "gender ideology" used by Catholic Church to hinder any progressive movements towards gender equality in Poland. In order to do so, we will present results of the research "Churches, State and Public Sphere in Poland" carried out by the Institute of Public Affairs in 2013, which included analysis of Church's influence on political decisions regarding abortion, in-vitro, homosexual marriages, Constitutional Law and accession to EU as well as*IDIs carried out with 15 experts, current and former politicians.*

Key words: Religion, Politics, Reproductive health, Legislative process

Introduction

Polish social reality is very much affected by the history of the region, as any other country located in the East-Central Europe, which was constantly at war, under occupation or in a "friendly alliance" with Soviet Union. Therefore the situation of women and current state of gender equality cannot be analyzed without references to the past and historic processes. The history of advancement of women's rights in Poland and other postcommunist countries differ much from the Western societies. While in Western Europe and North America we may observe stable growth of gender equality and recognition of women's rights from the end of the II World War, in Poland and other countries of the region, the situations was slightly different.[1] Since 1945 there was a sudden development of women's advancement, especially on the labour market, connected to the official ideology of communist party, which required equality in all fields and increase of labour force in order to carry out extensive infrastructural projects and support rapid industrialization of the country. Polish figure of Rosie the Riveter was created in the post-war environment and was riding a tractor, which represents lack of any barriers in access to labour

[1]Grabowska M., *Polish Feminism Between East and West. The Formation of the Polish women's movement identity*, 2009, Rutgers University

market.[2]This model was clashing with a long term tradition of women limited only to private sphere developed throughout many decades or even centuries. The figure of "Polish Mother" as a guarantee of heart and home during partitions of Poland, it's occupation, many wars and battles is a classic stereotype of woman in Poland. She should be devoted to the fatherland and dedicated to preserving Polish tradition, language, customs in the hearts and minds of her sons, who in the future would fight for sovereignty of the country. On one hand the role of women was very important for the sovereignty movement, but on the other, it was limited only to the private sphere of family. The family, one's may note, which since 1772 had been in Poland a public institution of preserving national identity[3].

These two figures of a tractor-driver and Polish Mother clashed over the period of communism. Women tried to preserve their special role in the household and benefit from the profits of gender equality brought to Poland together with the communist regime. The same regime that was violent and took lives of many Poles being in the resistance movement or simply fighting for their rights to decent salary as many workers who died during the protests in Poznań 1956 or in "Wujek" mine in 1981.[4] In the peak moment of development of anticommunist opposition, "Solidarity" – the independent trade union – gathered 10 billion Poles. However, when both women and men were active on the labour market, someone had to take over the role of preservation of national tradition and Polish identity. And that is how the Catholic Church becomes one of the main actors on the Polish public scene. There were many brave priests, who acted against the regime, some of them murdered by the secret police.[5] The churches became places were resistance movement could gather and plan their course of action, the illegal art was presented within sacral buildings and children could learn about various aspects of Polish history such as Katyń massacre[6] only during religion classes, which were performed outside of the schools in churches. The role of Catholic Church in making the communist regime collapse is doubtless and their contribution to preserving national heritage unprecedented, however no one probably had foreseen the results of such position of the Church for the social reality in the times of democratic transition which begun in 1989.

After 1989 the Catholic Church believed that, as a hero in fight against communists, it requires special treatment and its demands in the field of politics, social and family policy should be met by new democratic authorities. The problem laid in that fact, that the authorities thought the same. The main democratic standard of separation of state and religion was not applied at the rebirth of Polish democracy at the beginning of 1990s, which led to significant role of Church in Polish public life. And life of many Polish women, that were deprived of right to abortion, right to efficiently counteract gender-based violence and many others. The sudden withdrawal from the gender equality policies of new Polish authorities was a painful experience to many women. And it did not end in 20th century. The attempts to further restrict the right to abortion, by forcing women to give birth even if fetus has severe birth defects, discussions over "conscience clause"

[2] More about Rosie the Riveter: Young, William H.; Young, Nancy K. (2010). *World War II and the Postwar Years in America: A Historical and Cultural Encyclopedia, Volume 1*. The figure of tractor rider is to be seen here: http://www.nieznanahistoria.pl/kobiety-na-traktory/ [access: 25th March 2015]

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for pharmaceutics who do not want to sell contraceptive, homophobic statements by key figures of the Polish public scene - are an everyday reality of Poland in the last few years. We are witnessing aggressive and rising backlash against the mere concept of gender and any kind of progressive legislation such as right to abortion, in-vitro fertilization, access to contraception, domestic partnerships, sexual education.

"*God created men and women — with the great and indispensable gift that, in body and spirit, they should be men for women, and women for men, assigned to married life. It must therefore arouse the greatest concern that an attempt is now being made to redefine marriage and family, especially by supporters of this ideology of gender."* The supporters of *this ideology* are feminists, LGBTI rights activities and people, who believe in equality and human rights. Such logic was presented in a letter read in all Catholic churches in Poland in December 2013 and started an open and aggressive attack on the Polish progressive movement for human rights.

Research: Churches, State and Public Sphere in Poland. Time to Change the Status Quo

In the research project "Churches, State and Public Sphere in Poland. Time to Change the Status Quo" carried out in 2012 and 2013 we have examined involvement and influence of the higher ranks of clergy on public affairs and government decisions. We carried out a public opinion poll on a representative sample of adult Poles to diagnose their views on and attitudes towards Churches role on the political scene. We also carried out in-depth interviews with 15 key figures in Polish political life and experts in the field of constitutional law and political scientists. The project was accompanied with debates over Church financing, religious education and separation of state and church. It showed a great interest of Poles in the subject, but also great fear over powerful Catholic Church institution among Polish politicians.[7]

According to the Centre for Public Opinion Research survey carried out in 2005 a majority of Poles, approximately 88%, identified themselves as Roman Catholics, and 58% said they are actively practicing. In spite of the fact that throughout Europe the rates of religious observance has been steadily decreasing, the drops in Poland are rather small and still the percentage of Catholics is very high. This situation allows Catholic Church to force religious values in the legislation over any sphere of public life. Those areas of special interest for the Church include i.al. abortion, birth control, sexual education, definition of family. As we have already mentioned, the influence of the Catholic Church begun to gain importance in 1989. It seems that political program for Polish transformation in terms of social norms was written under Catholic doctrine influence, which can be best observed while analyzing the introduction of antiabortion law.

Pregnancy termination in Poland

During the communist regime the abortion was legal (for social, medical and legal reasons) under the law passed in 1965. Thus one of the first issues that emerged in the public debate after 1989 was to limit access to abortion. Already, in 1990 Ministry of Health has introduced its own limitations to availability of the abortion procedure. Next year, The Polish Chamber of Physicians and Dentists passed new Code of Ethics which limited access to abortion only in case of serious threat to life or health of the pregnant woman. Parallel to those actions

[7]Chełstowska A., Druciarek M., Kucharczyk J., Niżyńska A., *RelacjePaństwo-Kościół w III RP*, Institute of Public Affairs, 2013.

take outside of the Parliament, politicians were working on a new law, which would drastically limit right to pregnancy termination.

In response to abortion restrictions implemented without proper public debate or consultations, civic society took action. A Committee for Referendum on the Subject of Penalizing Pregnancy Termination had been established, which collected 1,3 mln signatures in order to put the right to abortion to a referendum. Obviously, hierarchies of the Catholic Church opposed the referendum having said that the protection of so called 'unborn children' is a matter of values which are not to be doubted, discussed and should be excluded from any public debate. Taking that into account, the government ignored the number of signs and did not hold a national voting. It is worth mentioning the results of public opinion polls from that time showed support for rejection of the abortion law, which would drastically limit access to such treatment. It meant that results of referendum could have suspended the adoption of restrictive law, which was definitely not in a line with Catholic Church agenda.

Eventually, in 1993 the Polish Parliament introduced the anti-abortion law called the Act on family on family planning, protection of the human fetus and conditions for legal abortion. This restrictive law was introduced without any transitional period, without any mechanisms that would allow women to more easily adjust to these changes and avoid dangers associated with new restrictions. Besides, Polish government did not introduce any family planning policies, which should be applied simultaneously to new antiabortion law. According to the new law abortion became illegal but for three cases: a threat to life or health of the pregnant woman; a heavy, irreversible damage of the featus or if pregnancy was a result of an illegal act. In all other cases women were forced to give birth, while doctor who performs illegal abortion became subject to the punishment of up to three years of prison. These regulations became known as abortion compromise, because they were considered as a third path between absolute abortion ban (Catholic Church's position) and pregnancy termination due to social reasons (women's rights organizations).

Since introduction of this law numerous civic society campaigns were organized by both supporters of further antiabortion restrictions and women's rights groups. Various law drafts were sent to Parliament proposing changes in current "compromise" by both right-wing and left-wing party leaders. Nevertheless, since over 20 years the compromise had not been tackled. To understand this impressive influence of the Catholic Church over the Polish government and to certain extent over Polish politicians, an overview of the methods the hierarchy had used to restrict abortion law is necessary. It is worth mentioning that the very same methods are used until today by the Church representatives in many other social issues, concerning family and women's rights, such as IVF, contraceptives, gender-based violence etc.

1. Public announcement

The most efficient method is making public announcements of the Church's official statements on abortion. Priests made them during Masses, in sermons, homilies and pastoral letters. Those statements combined political matters together with religion issues. Apart from churches, they were also publicly announced in public media. It led to the creation of a new discourse on abortion that became the dominant one. Such phrases as 'pregnancy termination' were replaced by 'killing unborn babies', 'fetus' replaced by 'unborn life', and 'woman' by 'mother'. In the early nineties abortion become a national matter, the fight against abortion symbolized the freedom of new, democratic Poland. The right of women to makes their own choice was stigmatized. The subject

of rights becamediscursivelypersonalizedfetus and it needed protection, not women in physical, psychological or societal danger. This new language describing abortion was incorporated into official state documents and into the law. It was also implemented by vast number of politicians and members of the medical profession.

2. Impact on parliament

A Roman Catholic chapel was founded within Polish parliament already in 1992. Allegedly, it was only dedicated for MPs and senators to pray in private. In fact, the chapel became a place of political agitation for example through masses in particular voting intentions.It was possible thanks to careful monitoring of the parliamentary work by Catholic Church hierarchy. Furthermore, the topics of sermons were adapted to the working schedule on bills that Church wasespecially interested in.

3. Direct pressure on politicians, MPs and government officials

The Roman Catholic Church wanted to influence directly political processes. The hierarchy organized personal meetings with key Polishpoliticians. Churchhad been sending official letters to the Prime Ministers and other important public officials, which included suggestions how the final version of specific bill should look like. The most powerful tool for lobbying in favor of Catholic Church is the Joint Commission of Representatives of Government and Episcopal, which was established just after the II World War, but during the communist time had not been an important forum of public discussion. After 1989 the Commission's meetings became more frequent and dedicated to key issues of Polish public life. Polish government officials explain their actions in different field of economic and social life in order to obtain approval from Catholic Church hierarchy. It is the best example of institutional influence of the Church over political decisions and directly the way of performing control over many people's lives, by defining what is family, when human being is created and when does the life end.

Above presented situation showsthat Polish public life seems to be closed in acapsuleremaining in deep 1990s.The main assumption it is based on, is that Catholic Church has such influence over political life, because society is very religious and the electorate demands policies approved by the hierarchy. The reality however, is that Polishsociety is not as conservativeas it is perceived by the politicians. Indeed, 92% of Poles identify themselves as Christians and 82% declare more or less frequent participation in religious practices on a regular basis.[8]However, numerous opinion polls proved Poles' far acceptance of such behaviors as premarital sex, domestic partnership, divorces, contraception, IVF or even pregnancy termination under certain circumstances. All of these are considered immoral by the Church, nevertheless Poles seem not to care about the Catholic doctrine anymore. They even expect it to change according to the social changes in the modern world. 80% of them believes that divorced Catholics should have equal rights to participate in religious practices and Church should accept IVF as a method of supporting infertile marriages. Almost 75% hope for acceptance of contraception and pregnancy termination by the Catholic doctrine[9].The support for abortion rights when mother's life is in danger is almost universal (87%). Over three-quarters of respondents think that it should be available for women whose pregnancy threatens their health (78%), or was

[8]Komunikat CBOS, *Oczekiwane zmiany w nauczaniu Kościoła*, Warszawa 2015
[9]ibidem

caused by rape or incest (78%). Three-fifths (60%) support the right to abortion if it is known that the child would be handicapped.[10]Nevertheless, Polish politicians constantly comment whether any new law is convergent or not with Christian values. Paradoxically, Poland has very poor system of regulatory impact assessment, but each law is carefully examined on how it will affect the wellbeing of Polish Catholic Church hierarchy.

How is this situation perceived by Poles? The vast majority of Poles isagainstChurch speaking out on political issues. More than 80% of themaccepts the principle of separation of church and state.[11]Almost half of Poles believes that Catholic Church has too much influence on political decision-making in Poland and over 70% thinks that priests should not take stand publically on current political affairs.[12]

Interviews conducted in the presented research lead to the conclusion that the *status quo*, which had been formed during the first years of Polish democratic transition, is embedded in the Catholic Church's privileged position in the public sphere. Now it is widely accepted as an expression of political compromise that became a kind of "political common sense",according to which Catholic Church can put itself as a protector of the highest universal moral standards in democratic country. Our IDIs with experts and politicians proved the dominant role of Catholic Church both in Polish legal system and legal practice. Catholic Church has much more rights and privileges than any other religious organization legally registered in Poland, which obviously translates into higher level of influence in the public life. None of our experts doubted that Church has power and took control over Polish politics. The differences between them occurred when we asked to interpret this fact. The conservative respondents found it very positive and treated hierarchy as experienced experts in various aspects of social life. The liberal experts argued that such unprecedented privileged role of one institution acts against democratic balance of power and destroys transparency and accountability of decision-making process in a democratic state. During the interviews researchers had a chance to gather some tactics of the Catholic Church aiming at convincing politicians to take "advisable" decisions[13]:

- Threat of excluding from the Catholic community:
  Those MPs who voted for formalization of IVF procedure were threatened with *ex-communica*by one of Polish priests.
- Letters addressed directly to MPs and government officials formulating concrete demands:
  To the letters sent to Polish MPs before adoption of 1993 antiabortion rule, plastic embryos were attached.
- Informal meetings with politicians, outside the Joint Commission of Representatives of Government and Episcopal:

[10]Public Opinion Reserach Centre Report, *Polish Values: What is important, what is permitted, what must not be done*, Warszawa 2010: http://www.cbos.pl/PL/publikacje/public_opinion/2010/07_2010.pdf [access: 30.03.2015]
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[12]Chełstowska A., Druciarek M., Kucharczyk J., Nižyńska A., *Relacje Państwo-Kościół w III RP*, Institute of Public Affairs, 2013.
[13] ibidem

Meetings intensify especially in Christmas or Easter time, when priests can take part in religious celebration and additionally make statement on new family policy or medical code of conduct.

- Stigmatization and shaming:
  Naming concrete politicians during masses and showing their disobedience.
- Presence of Catholic hierarchy in Polish parliament during plenary sessions and consultations in parliamentary committees:
  MPs organize conferences and assemblies with participation of Catholic priests.
- Phone calls:
  Direct instructions on how MPs should vote were transmitted also over the phone.

All these methods could be described as lobbying, however Catholic church does not appear on a list of registered lobbyists in the Polish parliament. And actually, it does not have to be anymore. Many MPs believe that it is their obligations to be an advocate of Catholic doctrine. They recall catholic social teaching during debate over economic development and quote Bible on debate over access to family planning and sexual education at schools. This is polish parliamentary reality and priests do not need to be present in the parliament's building anymore.

Conclusion

Polish political reality is deeply embedded in the religious values. Regardless of party affiliation, political views, ideological convictions actors on the Polish public scene are convinced that nothing can be changed in terms of so called "moral issues", because of the Catholic Church's significant role. Unfortunately for women those "moral issues" include mostly their rights– right to family planning, right to sexual education, definition of family. The argument that we live in Poland and Poland is a Catholic country, was one of the main reasons given by the experts and regular people coming to discussions organized within the project. Prof. Agnieszka Graff called it at the beginning of 21st century the Quagmire Effect: "*Polish Catholicism is like the horseness of a horse; like the tomatoness of tomato soup. How does one make broth? From meat and vegetables. What is Catholicism? The faith of the Polish people. What is Poland? Why, it is a Catholic country. But what are we really talking about? Does „country" mean Polish society, the state or the nation? As numerous studies show, Polish society does not share many of the opinions of the Catholic Church, and generally does not perceive the Church as an authority on moral issues. (…)All of this reeks of lack of precision. But it is the swampy ambiguity that is the force behind our sentence. Bubble, bubble, Poland is a Catholic country, whispers the swamp. Bubble, bubble, if you don't like it, get out. Bubble, bubble, you don't get it? Then you're not one of us."*[14]

Those who are definitely *not one of us* are women who want to control their fertility, raise their voice against gender based violence and be treated equally to men. According to IDIs the biggest change might come together with the modernization of the institution of Catholic Church outside of Poland or with changes among Polish laic Catholics themselves. However, the hierarchy is already prepared for these modernization trends and starts to adapt the antidiscrimintation discourse for its own purposes. Catholics are showed as those who are worse treated due to the fact that they are religious by mainstream media or pop culture. The other strategy recently used by the Church is to present itself as defender of liberal democracy, including women's rights (sic!), against the attack of Islamists and their religious beliefs.

[14]Excerpt from Graff A., *Magma,* Wydawnictwa Krytyki Politycznej, Warszawa 2010 http://www.humanizm.net.pl/graff.html [access: 30.03.2015]

Regardless of whether these new strategies will prove as efficient as the ones used at turning of centuries, the situation of women's rights in Poland will probably remain the same.

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Intersecting Feminist Perspectives on Contemporary Issues Facing Marginalized Women

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Creativity in maintaining prison relationships Women often encounter institutional stigma and policy-related barriers while maintaining intimate relationships with imprisoned men. This presentation explores the use of creativity as a tool of communication, used by women to preserve their relationships through bars. Domestic violence and employment Women who experienced domestic violence can be at risk of homelessness, unemployment and further victimization when leaving an abusive relationship. This paper will explore barriers to employment that intersect with race, class, gender and immigration.Differing epistemologies and services: IPV and trauma Despite similarities between intimate partner violence (IPV) and trauma, each has a distinct therapeutic approach. This paper explores the epistemological histories informing therapeutic approaches for IPV and trauma.
Intersecting Perspectives of Aging, Immigration and Women Canada's aging population, immigration and social policy changes will likely impact the settlement experiences of newcomer older women. This presentation explores links between aging-related policies, community-based initiatives and feminist understandings of elder migration. Trans women with HIV and access to healthcare Trans women are disproportionately affected by HIV. This presentation conceptually explores how transphobia and HIV-related stigma intersect with sexism, racism, and classism to impact healthcare experiences of trans women.
Mother-Focused Child Welfare System Child welfare agencies have a disproportionate number of women case workers, mother-focused solutions and gender stereotype supports. This paper will analyze the policies and practices associated with these factors.

Keywords: Women, Stigma, and Resilience

Impact of renal failure on patients and their families: a case study of public hospitals, multan Pakistan

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The study aims to examine the problem of renal failure female patients and their families and to highlight the socioeconomic factors which face by the families due to renal failure disease. The study was done 100 female kidney failure patients who were enrolled in The Children's Hospital & the Institute of Child Health Multan, Nishtar Hospital & Medical College Multan, District Headquarter Hospital (DHQ) Multan. The data were collected from the female kidney failure patient with the help of interviewing schedule. The results concluded that patients of renal failure are the economic burden for their families and disturbed the social relations.
Key words: Renal Failure, Social relationships, Family, Economic

Introduction:
Chronic renal failure (CRF) is a painstaking condition that reduces life expectancy and usually progresses to end-stage renal disease (ESRD) and a need for renal replacement therapy. In a large proportion of cases, chronic renal failure evolves from notorious renal or systemic diseases, but in some cases the pathogenesis remains unidentified. A slope by socioeconomic status has been observed in a wide range of diseases. The converse connection between income and treated ESRD. Therefore, the income-earning ability is often reduced among ESRD patients and low income may be a consequence, rather than a cause, of ESRD (Michael, 2003). Renal failure or kidney failure describes a medical condition in which the kidneys fail to adequately filter toxins and waste products from the blood. Problems frequently encountered in kidney malfunction include abnormal fluid levels in the body, deranged acid levels, abnormal levels of potassium, calcium, phosphate, and anemia as well as delayed healing in broken bones. Long-term kidney problems have significant repercussions on other diseases, such as cardiovascular disease (Nephrol, 2003).

Classification:
Renal failure can be divided into two categories: acute kidney injury or chronic kidney disease. The type of renal failure is determined by the trend in the serum creatinine. Other factors which may help differentiate acute kidney injury from chronic kidney disease include anemia and the kidney size on ultrasound. Chronic kidney disease generally leads to anemia and small kidney size (Miller, 1998). Symptoms can vary from person to person. Someone in early stage kidney disease may not feel sick or notice symptoms as they occur. When kidneys fail to filter properly, waste accumulates in the blood and the body, a condition called azotemia. Renal failure accompanied by noticeable symptoms is termeduraemia Symptoms of kidney failure include (Bertram, 2007).

Causes of acute renal failure:

Acute kidney failure usually occurs when the blood supply to the kidneys is suddenly interrupted or when the kidneys become overloaded with toxins. Causes of acute failure include accidents, injuries, or complications from surgeries in which the kidneys are deprived of normal blood flow for extended periods of time. Heart-bypass surgery is an example of one such procedure. Drug overdoses, accidental or from chemical overloads of drugs such as antibiotics or chemotherapeutics, may also cause the onset of acute kidney failure.(Rose, Lecordier , Uzureau , Freedman, Bowden , 2010).

Chronic kidney disease:

CKD has numerous causes. The most common is diabetes mellitus. The second most common is long-standing, uncontrolled, hypertension, or high blood pressure. Polycystic kidney disease is another well-known cause of CKD. The majority of people afflicted with polycystic kidney disease has a family history of the disease. Other genetic illnesses affect kidney function as well. Overuse of common drugs such as aspirin, ibuprofen, and acetaminophen (paracetamol) can also cause chronic kidney damage. Some infectious diseases such as Hantavirus can attack the kidneys, causing kidney failure (Whelton, 1994).

Impact on family:

The impact kidney disease and dialysis treatment can have on a family ranges from your daily routine to your interpersonal relationships. Some changes may bring you and your family closer and help everyone see what is really important. Others may cause stress and friction. Being prepared can help make it easier to deal with changes. Here are some of the areas where you may notice changes. Family roles and finances may change. Most dialysis patients need treatment for anemia, a shortage of oxygen-carrying red blood cells that can make them feel tired and weak. If your loved one can't do chores he or she used to do, someone else will need to take them on or trade chores. If your loved one was the main wage earner and can't work, your family will need to figure a way to live on less money, or you may need to go to work or increase your hours if you work part time. (FMCH, 2011). The emotional effects of renal failure are Stress, Anxiety, Depression, Anger, Sexual problems. The illness can cause: Anxiety, Depression, and Feeling of frustration or anger about the illness. Tiredness and anxiety along with the physical effects of the illness itself - can result in sexual problems (Hon 2009).

Subject & methods:

Research Methodology refers to the specific strategies or techniques for systematically conducting research. It specifically describes the methodological steps, tools and instruments adopted in conducting the present investigation, which have been presented under the following sections (Minakshi and Mehta 2006). A review of the literature identified the following areas as having an impact on the social development of patients: Patient characteristics; severity of the disease, Family characteristics; family relationships, family attitude, and family involvement with patients. The universe of the present study was the female kidney failure patients of Children Hospital, Multan, Civil District Hospital and the Nishtar Hospital Multan. Keeping in view the nature of research and availability of the respondents, a sample of 100 respondents was selected by using the purposive sampling technique. A questionnaire consisting of 42 questions was constructed for data collection. The interview schedule technique was adopted because the majority of the respondents were illiterate. The arrangement of questions was made in a logical

sequence, Firstly there were questions asking the introduction of respondent as age, address, education, to build friendly environment. Then step-by-step questions were asking for the respondent's regarding the socioeconomic factors of renal failure on patients and their families. Approval was obtained from the Ethical Committee, and written permission to conduct the research was also acquired from the administrator of the Children's Hospital & the institute of Child Health Multan and Nishther Hospital Multan.

Results:

One hundred respondents from The Children's Hospital & the Institute of Child Health Multan and the Nishtar Hospital Multan were participated in this study. Demographic information gathered for this study indicated that participants were representative of families of renal failure patients. Of the 100 respondents 35(35.0%) were suffering this disease above one year, 29(29.0%) respondents were suffering this disease from one year, 25(25.0%) respondents were suffering this disease from recently and only 11(11.0%) respondents said that their patient was suffering this disease from the last six months. Of those 100 respondents 96(96.0%) came to know about disease through diagnosis's doctor while 3 (3.0%) respondents have known about this disease through Hakim and only 1(1.0%) respondent was known about this disease through spirituals. On the basis of information 64(64.0) respondents said that the father was the financial responsibility for their family health 20(20.0%) respondents said that other (Husband, Uncle, relatives) were the financial responsibility for their family health, 11(11.0%) respondents said that the mother was the financial responsible for their family health and only 5(5.0%) percent respondents said that the brother was the financial responsible for their family health. As a result, information showed that 98(98.0%) mothers of the patients are not working women and only 2(2.0%) patient's mother are working women. The monthly income of the respondents indicate that 55(55.0%) respondents were earned 1000 to 3000 PK rupees in a month, 35(35.0%) respondents were earned 3100-5000 PK rupees per month while 10(10.0%) respondents earned above 7000 PK rupees per month. Of the 100 respondents 81(81.0%) respondents revealed that they have more than 3 people in their family while 17(.0%) respondents said that only 1 family member was diagnosed in this disease and 2(2.0%) respondents said that 2 family members were diagnosed in this disease. Of them 55(55.0%) respondents said that the diagnosis person was male, while 45(45.0%) respondents said that the person which diagnosed was female family members. Of the hundred respondents 80(80.0%) of the respondents showed that they were continuing their treatment while 20(20.0%) respondents said that they were not continued their treatment. Of the one hundred respondents 67(67.0%) respondents agreed that the role of education of parents and yourself was to some extent in diagnosing of disease and 33(33.0%) respondents agreed that education of parents and yourself play an important role in diagnosing of disease to a great extent. Most of the respondents indicated that 54(54.0%) respondents said that impact of disease had negative and 31(31.0%) respondents said that their answer neutral and only 15(15.0%) respondents gave their answer positive. Respondents stated that 45(45.0%) have Weak relationship with family and society and 35(35.0%) have Normal relationship with family and society while only 20(20.0%) have Strong relationship with family and society. Of the one hundred respondents 48(48.0%) respondents were spend their time with other,35(35.05) respondents were spend their time by watching TV and 12(12.0%) respondents spend their time by using Computer and only 5(5.0%) respondents spend their time by reading Magazines. Of the one hundred respondents 63(63.0%) respondents were said that their relatives helped to some extent at the time of need and 19(19.0%) respondents

were said Not at all while 18(18.0%) said that their relatives helped them to great extent in the time of need Of the one hundred respondents 41(41.0%) were said that they released depression through catharsis with family and 33(33.0%) were released depression through Others different activities while 19(19.0%) respondents were released depression through medication solution and only 07(7.0%) were released depression through discussion with friends. Of the one hundred respondents 84(84.0%) respondents were used normal foods and 08(8.0%) respondents were used all type 5(5.0%) respondents were used fruits and 3(3.05) respondents were used fast food. Of the one hundred respondents 65(65.0%) respondents were said that they did not have knowledge on health issues and 25(25.0%) respondents were said that they have knowledge to some extent while only 10(10.0%) respondents were said that they have knowledge to great extent. 65(65.0%) of the respondents were used water from hand pump and 22(22.0%) were used water from WASA's tank and 11(11.0%) respondents were used water from tube well, and only 2(2.0%) respondents were used mineral water. From hundred respondents 69(69.0%) respondents were preferred doctor for medication and 16(16.0%) respondents were preferred self-medication while 15(15.0%) respondents were preferred Hakeem for medication. Of the hundred respondents 91(91.0%) respondents didn't not have power to take decision regarding disease and only 09(09.0%) respondents were had to take decision. Of the one hundred respondents 90(90.0%) respondents were thought that the causes of renal failure was some other factors while only 10(10.0%0 respondents were thought that this due to economic pressure.

Data analysis

1	**Respondents by Hospitals**		**Frequency**	**Percentage**
		Children Hospital	78	78.0
		Nisthar Hosoital	22	22.0
2	**Respondents by Age**			
		1-10	22	22.0
		11-20	56	56.0
		20-40	22	22.0
3	**Patients Marital Status**			
		Married	12	12.0
		Unmarried	83	83.0
		Widow	4	4.0
		divorced	1	1.0
4	**Residential Area**			
		Urban	56	56.0
		Rural	44	44.0
5	**Education Level**			
		Illiterate	44	44.0
		Primary	21	21.0
		Middle	2	2.0

	Above middle	33	33.0
6	**Type of Family**		
	Joint	29	29.0
	Nuclear	71	71.0

The responses given by respondents to the question. These included question relating to social and economic aspects of their life. 36(36.0%) of respondents reported that they have knowledge about disease while 64(64.0%) said that they have not knowledge about disease. 91(91.0%) were visiting hospital regularly for medical checkup while only 9(9.0%) were not visiting the hospital regularly. From the hundred respondents 85(85.0%) were taking medicine properly. 96(96.0%) had not free to take decision of choosing doctor their own desire. 56(56.0%) said that they did not purchase their medicine easily because of low economic status. 78(78.0%) respondents reported that they are burden on their families economically. 85(85.0%) informed that their disease effected the environment of their family. 76(76.0%) described that they did not take care their self easily. 96(96.0%) did not take any other drug. 24(24.0%) reported that they have some other disease also.

Discussion:

This study focused on socio-economic factors of renal failure in female patients and their families. A growing ratio of patients of renal failure disease requires infrastructure. Rapidly growing countries find that there is too great to keep up with the demand for new infrastructure, but just to maintain what they already have. The present research majority of the respondents were belonging from the urban areas. The respondents were belonged to the different class, status, and occupations. The mostly respondent were not financially strong and some respondents were belonging to very poor families. The study explore that the majority of the respondent were less satisfied about their treatment services and they faced the problem of overcrowded during treatment in the hospital .This study found Chronic Kidney Insufficiency substantially contributes to the morbidity and mortality of patients who are critically ill and injured. However, our understanding of how to optimally prevent, diagnose, and manage CKI in critical illness is deficient and requires a great deal of additional research. Although conclusive data is lacking in many areas, systematic, team-based approaches to CKI, predicated on existing knowledge, is likely to improve outcomes. Of course, the best solution of all is to prevent the need for dialysis in the first place. It's not always possible to prevent kidney failure, but perhaps for the majority of dialysis patients, more knowledge about their risks and better care of underlying diseases could have made all the difference. Our task as health care providers is clear we must not only treat our patients, but do a better job of educating them as well. Reducing the need for dialysis in this country could significantly reduce health care spending and eliminate untold suffering. This present study explores that majority of patients were suffering with chronic kidney disease and mostly were the children. They prefer government hospital for the treatment of their disease because they were financially unstable. The study found that mostly patients were illiterate; they had no knowledge about their disease. The majority respondents said their disease were negative impact on their family.

Conclusion:

The study concluded that guardian of the renal failure's patient were under mental stress and economic burden. A renal failure patient has negative impact on family's functionality and daily life. Their families give up social activities and have less social life due to their increased responsibilities for patient.

Suggestion:

The following suggestions are offered for better renal failure patient.

- Create renal failure center where specialized doctors and nurses provide effective, efficient and comprehensive treatment without wasting time on minimum cost.
- Support and acknowledge the fears and insecurities of the parents.
- Treat the renal failure's patient in the same way as the other children in the family.
- Psychological consultancy and guidance should be provided to such families in order to enable them to overcome their negative emotions and problems.
- Special programs for their employment and awareness should be arranged through local government and NGOs.

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Business Strategies of South African women-led SMEs in a Mobile Technology Environment

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With consideration for: 1) different geographic contexts, market environments, and barriers women-led SMEs face; 2) varying goals and interest for growth, maintaining domains and performance; and 3) inclination of businesses to adopt technology due to globalisation and the wide adoption of mobile technology by women; this study sought to examine the business strategies of South African women-led SMEs in a mobile technology environment. Data was collected and analysed using quantitative and qualitative methods from 70 respondents in four provinces in South Africa.

The findings revealed that the goal of the women-led SMEs for their business seem to drive the choice of strategy they adopted which then influenced their nature of use of mobile technology. Of the four categories of strategies that emerged, the market and growth oriented (MGO) had the highest use as a dominant strategy andhad the highest influence on business performance. Most of those who applied the MGO strategy as a dominant strategy have had their business operating for less than a year to two years, suggesting they cared more about market penetration and seeking opportunities rather than focusing on maintaining performance level and a stable market domain like those dominantly applying the customer relationship and satisfaction oriented (CRSO) strategy. The findings of this study provides insights that can guide initiatives in directing women-led SMEs on business strategies to adopt for their businesses with consideration for their individual goals towards performance and growth; and the growing rate of use of mobile technology.

Keywords: Women-led SMEs, Business Strategies, Mobile Technology, Business Performance

Introduction

Women-led SMEs are SMEs that are owned, managed or partnered by women (i.e., women entrepreneurs). Women have long been known as an important part of economy development in any country [1],[2]. Women's engagement as entrepreneurs and owners or leaders of businesses has been remarkable as women are beginning to change the face of modern business. Being an entrepreneur is however not an easy option, especially for women. For instance, women entrepreneurs in developing countries are often faced with planning challenges, lack of strategies and inadequate skills and knowledge [3]. The DTI [4] reports that for women entrepreneurs in South Africa they face racial and gender discrimination, inadequate education, lack of access to capital, vulnerability and other constraints [2],[5].These constraints make it difficult for women-led SMEs to gain the deserved recognition as well as increased growth and success in their businesses as their male counterparts receive [1],[2]. Although several authors have recommended ICT as a useful tool to assist women in confronting these challenges, such technologies have also not been leveraged effectively [6]. However there is an increasing rate of use of mobile technology by women entrepreneurs.

There is growing concerns that while there has been effort to encourage women to improve their business strategies, suggested solutions still mimic developments in male-led enterprises [7]. Consequently, limited consideration is given to what exactly women can do for themselves and how they go about achieving it. In addition, while several categories and descriptions exist for business strategies (although in many cases not particular to women-led SMEs); the actual nature of these strategies in terms of how they are applied and with what tools in women-led SMEs has gained little attention. Moreso, the nature of these strategies in a mobile technology environment is yet to gain wide popularity. Therefore, the present study sought to gather information from women entrepreneurs in South Africa who own, manage or are partners of women-led SMEs, in order to gain insight on the nature of and way they apply strategies in a mobile technology environment. Particularly to find out how or if they use mobile technology and how this impacts their business performance.The following sections start with a discussion on business strategiesin SMEs in general, followed by those in women-led SMEs. The researchers then look at how mobile technology is leveraged in these organizations for their business strategies and the impact ofthis interplay on their business performance. A conceptual model is developed to guide the study that examined the relationship between their business strategy, mobile technology and business performance. The methodology, data findings and discussion of findings follow, and finally conclusions are drawn.

Business strategy in women-led SMEs

Business strategy involves business owners making deliberate decisions to choose different set of activities to derive a unique mix of value [8],[9]. For SMEs, their strategies are usually less formal and often not documented thereby making their types of strategies inferred from the way the business is conducted and the allocation of resources. The nature and types of strategies of SMEs are usually dependent on the owner or manager and their goal for the business [10]. There are various categorisations and descriptions of business strategy, the famous Miles et al. typology is one of such which takes into consideration the dynamics with technology involved [11]. They found and argue that there are four strategy types in firms, they are: prospectors, defenders, analysers, and reactors. Prospectors seek new market opportunities and market development, and are usually invested in finding out environmental trends and events. The defenders are mostly concerned with maintaining and guarding their domain through efficiency; are fixed on their products and services and being highly competitive and do not really respond to technological changes. Analysers maintain a mixture of the strengths of prospectors and defenders. They seek to maximise profit and minimise risks by pursing market opportunities as long as they are viable. Reactors do not have any direct or clear strategy, they are often unable to respond to environmental changes or developments and usually wait till there is an absolute need in order to keep their business afloat [11].

Women entrepreneurs in particular, especially in Africa, have been observed to be proactive, innovative and creative [12],[13] which then translates to the kinds of strategies they apply to their businesses. Some of them are also inclined to employ strategies that have less risk involved. Women entrepreneur's goals for their business vary and this reflects in the kind of business strategies they apply [10]. For some they operate life style businesses and are less concerned about growing their business [14]. This category of women entrepreneurs are concerned simply

with performance and returns and take less proactive approaches to their business. They focus on maintaining their domain and market share. They are heavy on customer care and only apply tools like technology to support this goal. Boohene, Sheridan and Kotey [10] suggest that such women entrepreneurs take this path due to family responsibilities and need a path that helps them balance their work life and family life than pursing a high level of professional career or economical goal like the growth and profit oriented women-led SMEs. On another hand are the growth oriented women entrepreneurs. These women entrepreneurs pay particular attention to strategies that aid in improving their products or services, and expanding their advertising and promotions. They would use social media and other tools to seek opportunities and network. Mitchelmore and Rowley [15] found that women entrepreneurs in this category had a high level of education (not just a high school certificate) and their businesses were mostly young (not above 3 years).

Although a number of studies have provided an understanding to the kinds of strategies women entrepreneurs apply to their businesses; few have studied this in the south African context and particularly in a mobile technology environment. Also, while many categories and classifications of strategies or strategy making types exist [11],[16],[17], this study is not concerned with just classifying strategies of women-led SMEs to existing categories but rather, its major aim is to examine the nature of strategies of women-led SMEs and the way these strategies are applied in a mobile technology environment (i.e, what methods and resources do they employ and in what way). A number of studies have also examined the impact of business strategies on performance. It is found that the ability to develop and apply appropriate strategies go a long way in determining the survival and performance of the business [10],[15]. However, there are several factors that can impede implementation of strategies in SMEs. One pressing constraint is the limited knowledge of SME owners in developing appropriate strategies. Women entrepreneurs in particular are constrained by this factor as well as other factors like; shortage of resources and finance; family responsibilities; and poor access to and use of ICT [12],[18]. For this study we do not investigate the constraints to business strategies.

Women entrepreneurs, ICT and Mobile technology

ICTs have the potential to help women entrepreneurs widen the scope of their activities and provide them with the ability to make viable decisions concerning issues that were formerly beyond their capacity [19]. For women in SMEs, ICTs can offer a means to access quick information without leaving the comfort of their homes. For instance with mobile technology in particular phones, they can find the prices of products without incurring extra costs on transportation to the markets or their suppliers, and save time from constantjuggling of activities that can have effects on paid or unpaid family activities. Mobile technology in the form of mobile phones is a segment of ICT that has gained wide recognition andis asserted to have the highest growth rate in many countries worldwide [19]. The mobility and portability feature of mobile technology makes it highly advantageous, whereby one can engage in communication and coordination wherever and whenever the need arises – eliminating time, space and cost of transportation constraints.The increasing rate of adoption and use of mobile devices has created opportunities for organizations to develop new, strategic and innovative servicesand ways of doing business [20],[21].

However, according to Frempong [22], several problems are experienced by business owners with mobile technology usage in developing countries. These problems are: cost of subscription, call charges, quality of service, and underdeveloped level of mobile phone financial services. ICRW [23], show that many women, especially those with low incomes and in rural areas, face financial constraints and lack technical skill in operating a mobile phone.Inequality, social-cultural limitations, illiteracy, security, etc, have been identified as contributing factors to these constraints[23],[24],[25]. Again, this study does not assess or measure these constraints.

Conceptual model

Literature is extensive on the kinds of business strategies that women-led SMEs often apply and the goals behind these strategies. There are also a number of observations on the impacts of strategies on their business and the constraints women-led SMEs face. The conceptual model below shows the relationship between mobile technology usage and business strategy and how this impacts on business performance. In this study we argue that with the use of mobile technology, the business strategies applied will vary and the goals of the women entrepreneurs will be evident from the kinds of strategies they apply. This study also seeks to gain insight on the strategy that will have the most significant influence on the business performance.

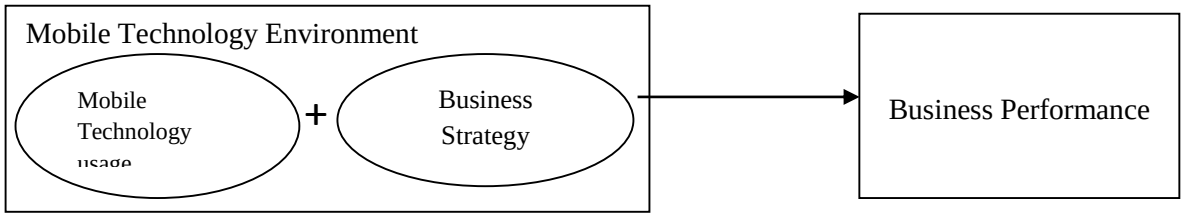


Figure 1: Conceptual model showing the relationship between mobile technology usage, business strategy andbusiness performance

The following section presents the methodology used to carry out this study.

Methodology

Data was collected through the use of questionnaires in mainly four provinces Gauteng, KwaZulu-Natal, Free State and Cape Town. These provinces were targeted because of the large concentration of women-led SMEs in these areas. Women entrepreneurs in formal sector (with established businesses) formed the most part of the sample because of the difficulty in obtaining information from those in the informal sector. Those in the informal sector are known to lack proper records relating to them [4]. Those in the formal sector, with their technical know-how and level of exposure were also able to relate more with the constructs being observed and understand them better. A simple random sampling technique was used. Sources that gave a list specific to women-led SMEs were not available, therefore business women networks and associations were contacted to seek the participation of their members. Other women entrepreneurs in the surrounding area were also approached to seek their participation in the study.

An initial number of 250 women-led SMEs were contacted to participate in the study. These women were owners, managers or partners in the women-led SMEs. A total number of 89

questionnaires were received and 19 were excluded due to incompletion and improper filling of the questionnaires, giving a response rate of 36%. This response rate is not surprising and does not invalidate the study as the response rate for studies on SMEs is usually very low [26]. The data gathered were analysed primarily through the use of quantitative measures and techniques. This is because of the quantitative nature of the research instrument. In addition to the statistical techniques used in analysing the data, the open-ended question in the questionnaire were first analysed using thematic analysis and then quantitized in order to carry out statistical tests. This research was done in a cross sectional timeline. The following section presents the results from the data analysis and findings as well as the discussion on the findings.

Results and Discussion

Demographics

Majority of the women entrepreneurs were business owners (77.1%); 15.1% were business managers and 7.1% were business partners. The majority of the respondents were married (67.1%) and 27 respondents were single (32.9).Most of the respondents were between the '31-40' and '41-50' age group (a total number of 19 in each category). A number of 18 respondents were in the '21-30' age group and a total of 12 were in the"less than 50" age group.

There were a total of 7 business sectors represented: the community, social and personal services sectorhad the highest representation (28) (businesses relating to hair and beauty parlours, wellness centres, printing services, tailoring and interior design).This is not surprising as many women are known to mostly operate within sectors like this [15]. The Manufacturing sector and the construction sector had the lowest representation. Most of the respondents had been operating their business for 10 years (31.4%). The least represented group are those that had only been in operation for less than a year (5.7%).

Most of the business had less than and not more than 5 employees (61.4%), very few had between 21 – 50 (1.4%) employees or over (2.9%). Most of the entrepreneurs had either a high school certificate or a university degree (31.4% respectively). A few number had no educational qualification (2.9%). Most of the surveyed women entrepreneurs asserted that they used a smartphone for their business (55); while others asserted the use of a basic phone (15).

Mobile technology usage by women entrepreneurs in women-led SMEs

The women entrepreneurs used the following applications on their mobile phone most of the time: the SMS, clock, email, calendar and camera applications most of the time; suggesting that these are also the applications they use the most. They asserted the use of the Internet browser, social media, instant messaging, directory, memo and file storage applications, sometimes. The GPS application seemed to be the only application that is rarely used by women entrepreneurs.

Studies have shown that SMSs are usually widely used and by women entrepreneurs in particular, confirming the results. Asides using mobile phones for the primary and basic expected function of calling, they often use SMS to communicate as it is generally cheaper [28].

The respondents were also asked to indicate if the use of mobile phones had improved their way of doing business; 59 of them asserted a 'yes' response and 11 of them a 'no' response. Five major themes emerged to classify the various benefits of using mobile technology for their businesses by the respondents, they are: convenience and ease, provides mobility advantage, provides useful

applications for business activities, encourages time management and multi-tasking, and the cheap factor (low cost of running). Such benefits have been identified in other studies [20],[28],[29],[30].

Business strategies applied by women-led SMEs

After analysing the responses to the question on the kinds of business strategies the women-led SMEs applied with consideration for a mobile technology environment, an initial twelve themes emerged. These twelve themes were then further refined and grouped into four major themes namely:market share and growth oriented strategy (MGO Strategy); leveraging the use of IT trends strategy (LIT strategy); customer relationship and satisfaction oriented strategy (CRSO strategy); and conservative strategy (CONS strategy). This categorisation and naming was guided by literature [11],[15],[16]. In some responses, we could infer that while there were dominant strategies, some of the other strategies were partly dominant or somewhat applies (though very minimally) in the women-led SMEs. This finding is similar to that of Verreynne [31], who argues that business could often apply a combination of strategies and this has significant influence on the business performance. However, it should be noted that this study did not explore whether the combination of strategies had a part to play in the level of performance, only the dominant strategies were considered.

The category of women-led SMEs who applied the MSO strategy either dominantly or partly dominant are those who networked, sought market opportunities, sought new business or products or idea. They also train themselves to improve, they keep abreast of the industry and changes in the environment. This is similar to the proactive and prospector strategy types [11],[16]. They achieved this using different methods and resources as seen in the comment below:

> *Advertise, use of telkom to gain access to old and new customers (to get ourselves out there), put ourselves in a strategic market space, sell unique items, train ourselves and research ways to be better at the business. – W1*

For the LIT strategy, the women-led SMEs under this category are those that explicitly, purposely and actively use IT trends such as social media application, instant messaging application and other IT tools for marketing, advertising, communicating with clients, getting and sharing information. For instance, they used search engines like Google to get information and keep updated. Companys and McMullen's [32]; give an account of this way of strategy, suggesting that such firms are either adaptive or proactive. The following comments were made:
We use social media and bulk text messaging as our primary means of marketing and reaching our target audience. – W2
We use online marketing in the form of a landing page and adwords to reach new clients, and use social media to create a buzz and display projects. – W3

The CRSO strategy involves a high focus on delivering good customer relationship and customer satisfaction toward the products and services offered by the women-led SMEs. This strategy can be likened to the defender strategy of the Miles et al., [11] typology. The women-led SMEs applied this strategy in various ways, one of which is reflected in the comment below:

Giving excellent personal service, talking to the people who enjoy my work through newsletters, twitter, (less so) facebook/establishing a mailing list to email latest ideas etc. . . . – W4

The CONS strategy involves heavy reliance on word of mouth. It also involves reducing costs and organising promotions and mark down sales to attract and entice customers. This strategy can be classified as a reactor strategy [11]. The following comments were made:

We make our prices to be within the customer's budget, and conduct mark down sales. – W5

...WORD OF MOUTH has been our biggest asset - good service, good communication, good product and the word spreads. – W6

In order to be able to make further inferential statistics with the categorised data on the business strategies (as this is one of the key constructs in the conceptual model), the responses were captured under each theme based on a scale of 1 – 5, where 1 = 'Not discernible'(meaning the strategy category was not discerned from the response) to 5 = 'Mostly dominant'(meaning the strategy category was the dominant strategy applied as noted from the response). This was done by quantifying the responses as they were captured using open ended questions. Of the four categories, the MGO strategy had the highest count as the dominant strategy applied by the women-led SMEs, followed by the CRSO strategy, LIT strategy and CONS strategy respectively.

Business performance of women-led SMEs

The table 1 below shows the results of the multiple regression analysis done to find out which of the strategies has the greatest influence on business performance. According to the results, the MGO strategy has the greatest significance on business performance with a P-value of 0.0071. This strategy can be likened to the prospector, analyser and proactive strategies. These strategies have been identified as having a high influence on business performance in large firms and even small firms [16],[33],[34],[35]. Therefore this study serves as an additional support to this observation.Also, such growth oriented firms are usually between the ages of 1-2 years. It is surprising that the CRSO had no significant influence on business performance although it has been observed to often result in high business performance [33],[36].

Table 1: Regression analysis on the business performance

	R= .46218775 R^2= .21361751 Adjusted R^2= .16522474 F(4,65)=4.4142 p					
N=70	b*	Std.Err.of b*		Std.Err. of b	t(65)	p-value
Intercept			3.865624	0.457101	8.45682	0.000000
MGO Strategy	-0.417247	0.150176	-0.168439	0.060625	-2.77840	0.007133
LIT Strategy	0.063988	0.131248	0.026132	0.053601	0.48753	0.627522
CRSO Strategy	0.073553	0.166088	0.027708	0.062567	0.44286	0.659338
CONS Strategy	0.047432	0.120973	0.026722	0.068155	0.39208	0.696278

Conclusion

This study sought to gain insight on the nature of strategies of South African women-led SMES and the way these strategies are applied in a mobile technology environment.Four categories of business strategies emerged namely: market share and growth oriented strategy (MGO Strategy); leveraging the use of IT trends strategy (LIT strategy); customer relationship and satisfaction oriented strategy (CRSO strategy); and conservative strategy (CONS strategy). Of the four categories, the MGO strategy had the highest use as a dominant strategy andhad the highest influence on business performance. Such strategy has also been found in studies that are not only particular to women-led SMEs to influence business performance. For each strategy the goal of the women entrepreneurs could be inferred and this reflected in their use of mobile technology. For instance, those who applied the MGO strategy were mostly young companies and were concerned about market penetration and seeking opportunities. This reflected in how they used mobile technology applications such as social media, instant messaging apps to advertise, network and update themselves on environmental and market trends. The findings also revealed the following benefits derived by these women-led SMEs from the use of mobile technology: convenience and ease, mobility advantage, useful applications for business activities, time management and multi-tasking, and cheapness (low cost of running).

The findings of this study has contributed to gaining insight into the nature of strategies and how it is applied by considering the context of a developing country with diverse cultures, in this case South Africa.It has also answered the call to listen to the voice of women and learn from them about the nature of their businesses rather than adopting models and classifications from male-focused firms. The findings of this study can help direct services and solutions that are mobile technology based and also initiatives aimed at assisting with women-led SMEs with strategy training, particularly those in South Africa. Future research can also examine this phenomenon in other developing countries contexts.

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Family Size of Older Single Mother Families Created by the aid of Sperm Donation in Israel

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This qualitative study follows up forty older single mother families created with the aid of sperm donation using either insemination or *in vitro* fertilization. The mean age of the mothers was about 47 years and of the children 7 years. The findings provide insights into the mothers' and children's socio-demographic characteristics, physical health, socio-emotional development, and the children's reactions to the absence of a father at three years follow-up time. The salient result is that at the follow up, 45% of these older single mother families comprised a family unit with more than one child, clearly demonstrating these families' desire for a larger family than a mother-child unit. The desire and attempts of the mothers in the sample to give birth to additional children using assisted conception demonstrate the divergence in the fertility patterns of Israeli society from other developed countries.

Key words: assisted conception, fertility patterns, desire for children

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Introduction

Data from nationally representative samples of school pupils in Europe, North America, and Israel reveal that children in single mother households have lower support from parents, poorer health, and smaller material resources than children living with two original parents (Laftman, 2010).

There has been little research on single women who actively choose to "go it alone" and become mothers using sperm donation. Research from the UK shows that single mother's parenting did not give cause for concern (Murray & Golombok, 2005). However, as Murray and Golombok noted, the children in the study were still infants; it will be some time before we can ascertain their feelings about the fact that they will never know the man who was their sperm donor.

Israel, a developed country, is unique in its fertility patterns. Thus, it is of interest to study the family size of older single mothers whose first birth was achieved either through sperm donation or donation of both egg and sperm. Here we report on the three year follow-up of a sample that initially comprised of 62 single women.

In our first study, the mean age of the mothers in the sample at first birth was almost 43 years. In addition to sperm donation, about 60 % of these single mothers had also needed *in vitro* fertilization, 18% also required egg donation. To achieve motherhood, the women had undergone an average of 6 fertility treatment cycles. The 62 women gave birth to 74 children in their first birth, 80% percent being singletons and 20% twins.

In our first study, as in studies focusing on the health of single mothers (e.g. Roos, Burstrom, Saastamoinen & Lahelma, 2005), about a quarter of the single mothers had reported that they were on medication due to various chronic diseases, some of these contracted before their pregnancies, others resulting from them. The mothers in our sample had perceived their children as well adjusted. The large majority reported that the children were in good health, but

there was a significantly higher than normal rate of congenital malformations and developmental problems, particularly among the twins.

In our first study we also examined whether and how older single Israeli mothers disclose to their children that they were conceived using a sperm donor and whether the donor conception causes them concern. We found that the children asked why they had no father in their lives, why their family unit was so small and whether they would ever have the chance of meeting their father, sometimes placing the mothers in uncomfortable and painful situations.

The first phase of our investigation was conducted when the mean age of the children was about 4 years. The present analysis reports the follow-up of these families three years later, focusing on the changes in the lives of these formally single mothers and their children, particularly their current socio-demographic characteristics, physical health, socio-emotional development and the children's reactions to the absence of a father.

Method

Participants and procedure

In our first study we interviewed 62 formally single mothers who were randomly selected from the list of those who agreed to participate in the study. In this follow-up study we interviewed 40 of the 62 formally single-mothers with children conceived through sperm donation who participated in our first study which we were able to locate. In contrast to the first study, in which the data were obtained from the mothers in face-to-face interviews, in the current study the data were obtained via lengthy telephone interviews during which the mothers were requested to provide qualitative data regarding the changes that have occurred in their families in relation to the variables measured at our first interview. The research was approved by the ethics committee of the hospital in which the bank sperm is located.

Instrument

Demographic and factual questions included mother's current age, formal family status, current living arrangement, number of children born following first birth with assisted conception, number of children born following second birth with assisted conception, and children's current ages. These questions were followed by questions on the mother's current self-assessed physical health, current socio-emotional development, physical health and incidence of congenital malformations and developmental problems of the children born following the first birth with assisted conception. We also asked our respondents to report about the first born children's reactions to the absence of a father. Finally, we asked the mothers to assess the pleasure they gained from motherhood.

Results

Family characteristics

At 3 years follow-up, all 40 women remained formally single. Thirty two of them were lone mothers, 6 were living in lesbian couples and two had a male partner. The children's mean age at follow-up was 6.7 years (range 3.5-11 years).

Data on conceptions

Thirty-one women bore singletons at the first birth resulting from assisted conception, 9 bore twins. Eight of the 40 women had required in *vitro* fertilization involving both sperm and egg donation. All mothers felt that a one-child family unit was too small and that two or three children would be preferable. In their desire for a second or even a third child, some mothers had

given birth following a second successful assisted conception already at the time of our first study. Some mothers had tried but failed to conceive again, while a few others could neither afford another attempt to conceive through assisted conception nor the responsibility for another child. Four children were born within the 3 year follow-up period. At follow-up time 18 of the 40 mothers (45%) had given birth to more than one child. One of the mothers, who did not succeed in becoming pregnant again, adopted a second child from abroad.

Mothers' and children's health

Thirty five of the mothers self-assessed their health as good. The physical health of the children was also rated by most of the mothers as good. Still, six out of the 49 children born as a result of the first assisted conception were reported to have congenital, sensory or mobility problems, four had psychological problems and difficulties in their relationship with others, and four children had attention deficiency disorder requiring appropriate medication.

Mothers' satisfaction and concerns

All mothers remained very satisfied with motherhood. However, five of the 40 mothers expressed definite worry about their demanding daily schedule and responsibilities. In many cases, much help was provided by the mother's mother. Twenty two out of 40 mothers noted their needing to work at more than one job. Some of the mothers expressed concerns for the child's future in case they became ill.

Reactions to the absence of a father

According to the mothers' reports, all of the children in the sample were increasingly looking for a father figure, be it the grandfather, the mothers' companion or brother, or a family friend. Also, all of them desired siblings, even those who already had some. Three mothers of older children in the sample reported that their children explicitly expressed concerns for their mother's health. Considering the children's age at follow-up (almost 7 years old on average), stories about their conception were much in demand. Children frequently expressed wishes such as: "I want a father who jumps with me... lifts me… throws me up and catches me", "Buy me a father!"; "Why didn't you make more effort to get married?"

Discussion

A complex picture was revealed by the three year follow-up of 40 older single mothers who had used sperm donation, assisted conception technologies and, in some cases, also egg donation to become mothers. The large majority of the mothers (80%), now in their late forties, are raising their first-born children alone (whose mean age is about 7 years). Most of the mothers reported they are in good health, yet in our first study at least a quarter of the sample reported chronic diseases requiring regular medication. The current health status of the children revealed a relatively high rate of either physical or socio-emotional problems requiring professional care.

In spite of more than half the mothers needing to work at more than one job, their reliance on the help of their elderly mothers, and the mothers' and children's physical health status, all the mothers felt the need for a family unit larger than mother and one child. Although not all the mothers' attempts to conceive again were successful, 45% of them had achieved a family unit with more than one child at the three years' follow-up.

This result reflects primarily the pronatalist ideology of Israeli society. The desire for children in Israel is revealed in the mean fertility rate of 2.9 children per Israeli woman, significantly higher than in other developed countries. In addition, the State provides access to and funding for assisted conception treatments of all types to all women in Israel up to the age of

51 (Sperling, 2010). The availability of fertility treatments enables the women in the sample to pursue their desire for more children in their families. Raising a family certainly strengthens a mother's position by providing acceptance and entry to the wider community of families with children. It may also deepen the mother's relationship with her family of origin (Morgan & Berkowitz King, 2001). It is not clear, however, whether the mothers opt for more children due to their own wishes, their children's desire or to societal pressure to have larger families .The desire and attempts of the mothers in the sample to give birth to additional children using assisted conception demonstrate the divergence in the fertility patterns of Israeli society from other developed countries.

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The Rising of Saudi Women

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"If you educate a man, you educate one person, but if you educate a woman, you educate a whole nation"(Dr. James Kwegyir Aggrey). The past decade has witnessed the enormous change in the status of Saudi women. The current king, King Abdullah Alsaud played a major role in this alternation. King Abdullah has always encouraged women's education as he followed the footsteps of the previous administrations. Ever since King Abdullah assumed the thrown, he clearly stated that Saudi women's education in one of his top priorities. Girls" education started in 1960 in Saudi Arabia. Although there were much opposition at the time, now, in 2015, the number of women who are enrolled in higher education surpasses the number of Saudi men by at least 8% (Ministry of Higher Education). The history of Saudi women's education is impressive and will be explored in more details. In fact, it addition to education in general, the learning of English as a foreign language (EFL) is what empowers Saudi women in the work force. Although the work force is considered new to Saudi women, the Saudi government has developed a program to increase Saudi women's work force.

Keywords: Education, empowerment, women

From Petticoats to Pantsuits: Susan B. Anthony and the Modern Political Woman

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This research concerns the life of Susan B. Anthony, the heralded leader and organizer in the women's suffrage movement. The project draws upon correspondence between Susan B. Anthony and her friends and colleagues throughout her life. To date, the readers have examined over 200 of Susan B. Anthony's personal letters. While most prior research on Anthony focuses on her numerous professional and political accomplishments, this research brings to light her personal and private lives, and examines how these forces co-existed and shaped each other. This study analyses Anthony's own correspondences, which paint a more holistic and realistic image of Anthony's life, and her desire for control over her public and personal appearance. Previous research focuses on only Anthony's political and professional accomplishments ignore the essential elements of her character and personal relationships that motivated and propelled her political career. Like many women leaders today, Anthony's image was constantly attacked throughout her life, and this research seeks to unveil many of Anthony's calculated responses to these criticisms, as well as her real concerns about the personal and political images she worked hard to cultivate. In highlighting Anthony's personal life and relationships, this research is able to create a more dynamic image of Susan B. Anthony, and allows people of all genders today to identify with the woman that forever shaped a country's history.

Keywords: personal appearance, politics, women's rights

China's 'Babe Journalists': From the Reporters to the Reported

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The mass media play an important role in reproducing and reinforcing dominant gender ideologies and gender norms. Media discourse has great defining power over people's perceptions of gender roles. This study considers the phenomenon of 'Babe Journalists' as a striking example of how benevolent sexism has been endorsed widely in contemporary China. Through examining the development of this phenomenon in the past decade, the study argues, at the societal level, Chinese women have suffered a serious setback in their striving for gender equality in the recent 30 years while the Chinese economy has experienced drastic changes and enjoyed rapid growth. At the organizational level, the Chinese mass media not only constantly reproduce discourses endorsing hegemonic forms of masculinity and femininity, but also institutionalize male hegemony over women their daily operation. At the individual level, while many Chinese female journalists take benevolent sexist language and behaviour as endearment and compliment towards themselves, some young female journalists have internalised the expected gender roles and deliberately objectified themselves as 'Babe Journalists' to fast-track their career.

Keywords: benevolent sexism, media, China

Motivations and Gains of Rural Women Entrepreneurs

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The study determined the socio-economic profile, the motivations, type of enterprises, and operational activities that the rural women entrepreneurs are involved in, the gains they derived from entrepreneurship and the problems they encounter in the operation of their business. Considered were 105 women entrepreneurs chosen from purposive sampling. Results show that the respondents have an average age of 49.60, married, have elementary education, with at least five children and a mean family income of P267, 180.11.Few have skills training, and assistance from government and non-government agencies is limited. The respondents are personally more than economically or socially motivated to succeed in their business. Their enterprise, mostly family-owned and double-product business have an average start capital of P11, 219.40.The major operational activities as managers are decision-making shared with the husband, and managerial functions like planning, supervision, production, marketing, accounting, control, monitoring and evaluation. The respondents are satisfied in their managerial functions; however, the management performance of those engaged in bagoong industry significantly differs from those engaged in other industries. Education and other sources of income significantly influence the economic gains derived from the business venture. Generally, the respondents are satisfied with their quality of life. Lack of capital, stiff product competition and high costs of production are the most pressing problems encountered.
Keywords: women, entrepreneurship, motivation, gains,

Discrimination on Women in Asia

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"Men make the house, women make the home"- This is one traditional proverb in Vietnam, my home country.Nowadays, although a lot of improvements and efforces are made from the government and Non Government Organisations (NGOs) to change the mindset of Asian people, but still there is always a trend of discrination gender existed, that female is not really important as male. They, especially old persons, in most Asian countries, even think that a couple has ten girl children is not good as another one has only one boy child as their lineage can be maintained and developed. Thus, they even tried to discover the gender of the young baby in the early pregnant stage. They rather abandon a girl fetus leading to the recent inbalance of gender in population and some relevant consequent issues such as "only child" symptom in China or human trafficking for sexual exploitation in some Indochina countries....Asians mostly thinks that females should be home, taking care of their family. In some Asian countries, in the countryside, even females are not allowed to go to school and nor knowledgeable as males because of the concept that knowledgeable females can lead or manage males. Such concept exists thousand years that males should take the key and management role in any family, organisation or company..Do you think such discrimination mindset can be changed? How?

Slavery, Resistance & Womanhood: The Literary Imagination of Morrison

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Toni Morrison's novels, *Beloved* and *A Mercy*, are examined within a feminist theoretical framework to illuminate not only the intergenerational impact of slavery on African American women, but also their resistance strategies across centuries during the antebellum era. The paper explores the factors, conditions, and beliefs leading to the methods of resistance, the unanticipated psychological consequences, and the means through which the pathway for psychological transformation was laid. The haunting ghosts of the past, the elders' physical and spiritual presence, and childbirth play a role in women's ability to grapple with and overcome their past trauma. The characters' experiences and relationships, which lead to a redefinition of their roles, responsibilities, and identities, shape their concepts of womanhood. The works capture the vulnerability, strength, and resilience of women who are compelled to confront, if not exorcise themselves of, their past suffering. Moreover, the novels illustrate the complex nature of female relationships across racial and socio-economic class lines, as well as among African Americans, and the cultural values, traditions, and bonds that sustained women who survived the violence of slavery and its aftermath.

Keywords: Antebellum Era; African American Women's Literature; Feminist Criticism

Traditional Woman in Modern Era

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We know well the feminism point of view is that up to now, only men has searched the universe and they are the only ones who concern about psychology, metaphysics, epistemology, ontology and so on. And now it's the women turn to discover the universe and have their own interpretations and compare them with men. And in this way, the "womanish" belief could, to some extent, made woman free from tradition bounds, unfortunately its consequence have not been the same all over. In this paper, by assuming this view inadequate, first the woman was considered in traditional society, especially Iran, which tradition and its requirements like Hijab are still tangible and the entrance to modernity has not yet been accomplished. And then by considering society interaction and relationship with woman, the woman's idea of herself is divided into traditional and modern distinctively and after precise studying of these viewpoints it could be found that the woman's attempt toward modernism in Iran ends to failure. Then the reasons of this failure are studied.

Key words: Tradition, Modern Viewpoint, Modern Awareness

Introduction

Subjects like woman, family, man & woman rights, gender equality and inequality has always been in spotlight. By emerge to the new era and change of conditions and modern & traditional

viewpoint, these subjects has become more important. Speaking about women, family and their rights seems simple in words but in practice and in society has caused vague conditions. As Meskoob said: "most of beautiful ideas change in practice. How this short way from mind to act is long and difficult."(13) Although belief in freedom and gender equality is not necessarily related to being traditional or modern(6), factors like gap in tradition & modernism and change of human idea towards himself and his environment, increase of communication and moving towards more technologic society can make these facts more complicated or lead to significant change of viewpoint.

As we know different "ego" s can be identified and classified in any person. In first view, "ego" is a complex of abilities, disabilities, knowledge, behavior, and wishes. The second view is one's idea about himself and if he is not realistic he wouldn't has a right understanding of himself. The third view is others attitude towards him and finally the fourth view is the image that he has according to others attitude. That is the idea of others about him (7). If these four images of oneself are extended to human communication and man & woman relationships, the subjects like the woman's idea of herself, the woman's idea of man, the man's idea of man and the man's idea of woman will become important. These four views have been lead to a system which is called a "patriarchal system" (9). Even, it can be said that what we known as a womanish nature is all dummy, since it is the result of suppression in some cases and persuasion in other cases. women who learn to follow the men's wishes have been staying away from creativity and thought, and so their emotions and feelings grew in such a way that their real nature can hardly be recognized (17).

The view of society toward woman and the limitations that society and legal system (especially in Islamic countries) opposed on woman, specifically Hijab, are the main concerns that effect on everything. But in my opinion, the main dimension that is ignored is the woman's view of herself.

This subject is so important that it can be concluded that the idea's of religious leaders and societies of

Women and their issues depend on the answer of two questions: 1. what is the woman idea's of herself? 2. What is the women's idea of man's view towards themselves? (15) In fact this issue is more important than Hijab. That is, discussing about Hijab and its limitations can solve problems when the woman achieve a clear and deep insight of herself and her society and make and understand an interaction between womanhood and being a woman[15] . The meaning of womanhood and being woman is understand by distinguishing sex, which refers to biological issues, and gender, which refers to social and mental issues. The former one is called "womanhood" and later one is called "being woman".

By looking to the past and considering society interaction and relationship with woman, the woman's idea of herself is can be divided into traditional and modern point of view.

Traditional view:

This view is formed under tradition and religion and can be stated as a moral and religious view toward woman. This view still exists in the society because of its religious structure and in most cases is in conflict with modern view. Woman often defined by womanhood and she always feel

[15] No need to say that this issue must be done by men too; they should look inside deeply, however, thanks to their luck or any other reason, society condition has not made this needs in them. So it has gone to be forgotten, caused that the male people assume current situation of the society as the utter fact. Moreover, women have a responsibility for this historical amnesia.

and understand this dimension of herself; "being woman" is defined and interpreted by the concept of womanhood. In this view, woman changed to a person who immure in house with certain and defined duties. Being a woman was suppressed by womanhood, suffered many tragedies, stayed away from society and community and gradually changed to a passive character.
In fact, in these conditions, Iranian woman is only understood through a terrible legal relation and this (legal relation) defines her as wife, mother and daughter." Iranian woman" is only a phrase; she is just a family/ woman and the concept of Iranian woman can only be recognized within a family (4). Unfortunately all the women grew with this belief that their desired character are in contrast with men character. They learn to ignore their wishes and follow other's wills.
In fact, society always dictates women to be responsible only to ones who have relation with them. In this view, family despite of its importance is changed to a school in which sacrifice exist in different form and caring of woman is like to an object which belongs to a man, and her happiness sacrificing by his personal interests (17). These comments were affected by religion and traditional view of society and they back to the past. [16]
Islamic sages always have put Women not only in lower level intellectually and perceptually, but they also known them as an evil tempter of others. As it can be seen in Islamic narratives and Ihya' ulum al-din book of Al-Ghazali, women has been known as a half of Satan military and by help of them Satan can achieve his aims in religious society(9). This idea indicates the viewpoint of political/religious thought, and for supporting their thoughts about immuring women in house and the duty of growing children; considering family as a social, closed and independent structure and ignore that family is one of the units of society structure and is affected by other units of society in such a way that its implicit description is difficult. Also both of these two trends have sterile and detailed definition of upbringing and limited it to moral/religious dimensions, commands and prohibitions, and missed its Psychological and pedagogical dimensions (2). This way of thinking prohibits the grow and maturity of main essence of each human being especially woman, that is the prohibition of woman deep insight of herself. The fact is that the problem of woman is completely social case and considering it in the religious field leads to its deviation and prevents the possibility of any free discussion about it.
Preventing women from achieving social positions and keeping her dependent to men not only leads to woman misuse of her womanhood for gaining all her rights, but also cause the change of love to the only safe mean of reaching to a just available social status for her(11).
And in this way human emotions changes to commercial good. In fact always a traditional view, with insisting on religion, has ruled and focused on natural differences for legitimizing inequality and caused the point of view which look at woman as a person whose duties are lightening the men's discomfort and providing the pleasant environment in house and in family. This view, unfortunately, has failed to fill the absence of social status and give back her real nature. In this view, woman is ignored because of man and In fact this view is looking down a woman as a tool, beautiful picture or piece of music (2).
Unfortunately, this classification was not done only in working field, but also limited and immure woman in house by insisting on internal and external dimensions of house. Perhaps the sever tendency of traditional trends to immuring woman rooted in deeper concerns which is restricting her in Hijab. Hijab has always been the concern of religious and none religious. The intellectuals and religious have spoken a lot about this subject. Recently, it was studied by details in the works

[16] It might be useful to mention whatever this discussion can be universal, here we discuss this subject in the Iranian context.

of Soroush Dabbagh. He considered Hijab from social and identical viewpoint and showed that Hijab has not moral but identity attribute and is a social phenomenon (18).
He represented some reasons for separating chastity and Hijab and considered man and woman clothing as an ordinary act which is the subcategory of chastity and moral issues. Motahhari in his book ". Islam va niazha -ye- Jahan" insisted on it and said "the things that people changed their ideas about are not the good or evil by themselves; it is the preface of it…it is said that in some nations Hijab is good and the lack of it is evil, in some other nations is vice versa. It's clear that these good and evil acts are not fixed. The answer is that we should not focus on having Hijab or not having it. The thing which exists in human nature is chastity. The thing which exists in man & woman Conscience is chastity, but there are some things which are the means and preface of it. That is, the one who believes in Hijab and thinks it is good, would accept it without chastity? Or when a woman has Hijab is enough, even she is more unchaste than the time she has Hijab? Or the one who said Hijab is good, he believes that it is the preface and save chastity…" (14).
Soroush Dabbagh by analyzing the chastity requirements and its limitations, concluded that Hijab and men and women clothing are subcategories of chastity and continuity of chastity act, and not subcategorize chastity in Hijab, and does not considered covering hair and neck as a chastity act (18). Although there were disagreements and criticisms to these comments, in the society which Hijab is mandatory, it can be a hope towards new religious looks and accompaniment of religious and society's requirements.

Modern view:
In this trend, by the change of human attitude toward himself and his environment, the attitude of woman also was changed. By the development of facilities and communications, woman compulsory faced to a very different condition comparing to the past. She couldn't interpret the new world by the use of the previous traditional views. As the woman had been suppressed by traditional attitudes, she was searching for a way to get rid of past condition, to get back her identity and get free from being the second gender.
In fact, feminism trend was formed as the result of this try. From 18th century when Wollstonecraft spoke about equity in natural, social and political rights of women and men, women struggling in this field was started and continued to 20th century. In the first of 20th century, it was disputed that whether philosophizing in gender is neutral or not. So feminism movement which had social/political aspects at first, changed to philosophical trend. Philosophical attitude toward women and having womanish view toward the world, caused lots of change (8). Feminism says that up to now, the men has viewed the world and they has considered psychology, metaphysics, epistemology, existentialism, ….and expressed their interpretation ; now this is the women turn to view the world, have their own interpretations and compare them with that's of men[17].
And through this, the womanish style of speak, behavior and interpretation was formed. Although this view and the formation of "womanish" attitude could almost free women from traditional thoughts, but unfortunately modernism in this respect, like the others, was imperfect in Iran; without considering the aims and aspects of modernity. Its result for women was the same thing that they want to get rid of it. It was different only in outward view.

[17] Although there exist four Femininity intervention in philosophy. For more info see reference (8).

In fact, some women focus on "modern appearance" instead of "modern awareness", which maturity and sense of responsibility are the indicators of it (1). This causes the falling of values and some other values replaced with name of freedom. While all know that the main value in man and woman relation is woman be a woman and man be a man. The cooperation and interaction in the society and particularly the women view toward it shall not cause woman staying away from her womanhood and man change to a woman. It is true that Community should have law; this law should be constant and rooted from its moral issue and be loyal to it and in the case of disloyalty the law would change, not the moral,(9) but it seems in our society this inverses and the moral and values changed instead of law.

Perhaps we can see these values transformation and modifications in generation violence. The violence that seems necessary for generational identity, the identity for which the new generation should deny the former generations (3) however it is obvious that the identity of new generation is affected by modernism and its aspects and modernity ruled on it.

As it is obvious in a single-gender world, men only (or women only), nothing can follow its natural way, since the foundation of this universe is based on dialectical interaction of male & female or Yin and Yang Confucianism (5). As regards we should not forget that inequality and injustice, and even ignoring the woman's thinking ability in human biological world, in addition of its basic reason, would not remain without woman's negligence. Men are not the only ones who want to continue the superiority of men over women, but the woman view to herself and her disability of establishing a balance between womanhood and being a woman worse the situation and remain her in it. We could not easily say all men have been dominant over women or men have been the only cause of this situation.

Modernity provides a situation in which woman could release herself from womanhood domination and objective look. But as it explain later this effort through modernity not only failed and didn't achieved to the desired result, but also had an inverse effect.

Tradition limitations that always has restricted woman in her womanhood; ignoring her positions beyond wife, mother and daughter by the society; neglecting of being a woman because of womanliness, looking down woman as a weak and frail person from one hand and emerge of modernity from other hand all cause that woman for breaking these barriers follow two manners:

1. Neglecting her womanhood as the main cause of her problems and sufferings.
2. Cooperating and placing herself in society and using available means for bringing back her missing nature, as we know the entire human endeavor in life summarizes in/is seeking and expressing himself.

In fact, women by neglecting their womanhood, changing the subjective and objective look in to modern form and lowering it into an identifiable tool. The result was an individual who wants an unfamiliar/unknown thing and individual who doesn't understand herself. Gradually womanhood become an object, even for woman, a valuable object by which they can reach to their wishes, unaware that this womanhood releasing happen for changing their previous situations.

Forgetting the womanhood, put her in a vague situation in which not only she couldn't understand herself but also the man couldn't know her. The desperate woman who was searching for her lost womanliness, got change to a pleasure tool. And that was the modern interpretation of woman in the context of womanhood. As the result, she tried to change the values and defined it in the society instead of searching for a clear attitude and change of herself.

There is another view in which, woman by being in community and using available deeds and speech tools could find her real character. Unfortunately this view was also failed. In this view, woman attempt to find a position for herself through deed and speech tools which have always been in the hands of men. Unaware that using these tools return her in the cycle she always tries to release from it. And instead of establishing "womanish look" with womanish insight in which there is a balance between womanhood and being woman, it establish a womanish look which can called it male womanhood. In fact, had two choices: accept the tradition view of herself and forget her social positions, that maybe impossible and inconsistent with modern world and developed communication. Or accept the situation and be in society like a man. Use her "male womanhood" and this is the point she had attempt to release from it. That is, being a second gender. Those who had chosen the first option sacrificed themselves and missed their social character. In fact both options lead to undesired results.

Perhaps the mistake of woman was being deceived by her imagination. She just looked herself from the others point of view and forgot her own idea. She valued herself from the man's view point and used his view or even words for dominating it. She wanted to get rid of instrumentalism view but she got sacrificed herself. She stepped in a way of instrumentalism unconsciously. This leads to man's carelessness for the change of his attitude toward woman and society.

Even the ones who had tried to have a womanish interpretation of world and Quran, like Fatema Mernissi (12), finally considered the existence of men necessary for it. But in my opinion this attempt is also useless and don't cause any change in society view nor in the woman value; since this attitude also place the woman in low level and it unconsciously confirms "Patriarchal" system; the womanish interpretation comes from mannish context. This situation doesn't solve any problem and just makes the gap between womanish and mannish context deeper. In this respect, the attempts of today feminists for supporting the denial of woman biological nature along with social equity should be criticized. Even if the womanish characteristics are considered as the cause of her lag and mustiness, according to Nietzsche (10), this view also wouldn't help because the power of woman roots in her womanish characteristics. In my opinion the cause of woman mustiness is not the loss of her nature but not understanding it.

I think Simone de Beauvoir is right, the only power of women is their understanding and clear attitude toward womanliness.

Conclusion:

Todays, woman should pass a long and difficult way to get rid of this condition. She should understand her nature and try to get a clear attitude toward herself and her womanliness instead of struggling with the outside world or accepting the rejected or mannish womanliness. She should try to achieve a balance between being a woman and womanliness. This will be followed by a modern awareness that the responsibility, maturity and a clear understanding of the woman value would be its results.(as I said before, trying for achieving this attitude is not just the duty of woman, but there is a need for man to try for it. unfortunately the society place them in a situation that they feel needless toward it. perhaps this achievement of woman can be a beginning point for man to desist his past thoughts and replace his view toward woman as a tool with a human-like attitude. In this case the society will reach to a humanistic system instead of swinging between feminism and masculism).

Perhaps this is the only way for achieving a womanish view along with mannish one, men and women right equity, the usefulness of Hijab and its limitation. This can solve the struggle for choosing one of the feminism or masculism as the best system and help for achieving a view that

consider a boundary for womanish and mannish fields and solve the common problems by collaboration of both. Otherwise all of the attempts would be useless as John Stuart Mill said women don't complain about their situation and if they have, it is just lamentation which exist in most of today women writings, not more than that. These lamentations would be continued and increased without any change if there is no practical aim behind it. These are like the men's complaints about their unfavorable life conditions. There is no real belief behind these complaints and they wouldn't lead to any change (17).

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Mobile Phones, (Dis) Empowerment and Female Headed Households: Trincomalee, Sri Lanka

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This study explores how the use of mobile phones by the female heads of households in Trincomalee District, Sri Lanka is shaped by the gendered power relations and inequalities in their respective cultures and communities. It also investigates the empowerment they achieve through the day-to-day use of mobile phones by living in an area recovering from the effects of a 30-year civil war and the 2004 Boxing Day Tsunami. This qualitative study is based on the epistemology of constructionism; interpretivist, functionalist and critical theory approaches; and the process of action research. The data collection was conducted from September 2014 to November 2014 in two Divisional Secretaries of the Trincomalee District, Sri Lanka. A total of 30 semi-structured depth interviews and six focus groups with the female heads of households of Sinhalese, Tamil and Muslim ethnicities were conducted using purposive, representative and snowball sampling methods. The findings of the study indicated that the participants use their mobile phones mainly to maintain their family and social relationships. It has also enabled them to balance their income earning activities and family responsibilities. However, their interaction with the mobile phone was highly shaped by their multiple identities and the medium has made their life critical by limiting her opportunities and freedom due to the gendered power relations in their respective cultures and communities.

Keywords: mobile phone, gender power relations, empowerment

The Phenomenon of twerk dance in Homecasting videos on YouTube

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Recently there has been a focus on twerking in Hip Hop music videos as a form of dance that perpetuate the sexual objectification of women. However, the twerking performance of Miley Cyrus during the Black Entertainment Awards ceremony and subsequent homecasting videos of women twerking that are viral on YouTube prompt a re-thought of 'women as sexual objects' narrative. The one school of thought frame homecasting videos of women twerking as women using images that denigrate their womanhood and promote self-objectification. On the other hand, these homecasting videos are viewed as women articulating a resistance by re-inventing oppressive images and using twerking to negotiate other ways of thinking about their sexualized bodies. However, this study argues that the narrative of twerk dancing should not only be viewed in terms of concepts of sexual democratization or female objectification, but to the ways that these relate to the visions of liberated sexuality. Postfeminist 'Sexualized Technologies' theory is used as a theoretical framework to chart a narrative where women are viewed as agents who can actively partake in consumer practices (e.g., YouTube) in the production of their sexuality. A

random selection of 500 homecasting videos was retrieved from YouTube. Critical visual methodology was used to analyse the data. Preliminary results reveal twerking in homecasting videos is a worldwide practice that is performed by women of all races, showing agency, choice and self-determination.

Keywords: Twerking, YouTube, Sexuality

Corrective Rape: The Aftermath

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Corrective Rape is a hate crime. Those who are perceived to be either homosexual or transgendered are sexuality assaulted in an attempt to strip them of their sexual or gender orientation. This act is both violent as well as demeaning to the individual which leads to alcohol abuse, drug use, mental health problems, mental disorders, sexual health problems, unwanted pregnancy, and poor overall health. Research has been limited within the field of Corrective Rape and Public Health Care. It remains generally unexplored. Corrective Rape (Forced Rape) is common in various countries such as Russian Federation, and other African countries such as South Africa. Women within South Africa are high at risk of being stripped of their dignity due to violence. There is currently a debate within South Africa, if the country should be considered as the rape capital of world. The purpose of the presentation is focusing on the scope, impact, community response, treatment and prevention in relation to health care with special focus to the public mental health care these women (corrective rape victims) receive within a feminist perspective. A case study methodology would be used, focusing on the Khayelitsha Health District of the Metro Region within the City of Cape Town, South Africa.

Keywords: Corrective Rape; Public Health; Public Mental Health

Women and Education in India

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Education is said to involve all round drawing out of the best in body, mind and Spirit of an individual. Women constitute almost half of the population in the world and access to education has been one of the most pressing demands of women's rights movements. Women empowerment can be achieved through the provision of adequate and functional education. The Constitution Amendment of Article 93 implemented in 2001 enacting 'free and compulsory education for all children is a fundamental right' Constitution of India not only grants equality to women The Ministry at a central and state level governs and controls the education policy all over the nation. The National Policy on Education, 1986 recognized that the empowerment of women is possibly the most critical pre-condition for the participation of girls and women in the educational process. The Government of India has started the universities dedicated only for women education in most the state such as Shrimati Nathibai Damodar Thackercy Women University (SNDT Women University). Education of girls is the most powerful tool of change in society. Only literacy can help women to understand the Indian's constitutional and legislative provisions that are made to strengthen them. Education for All initiatives and many other educational programmes are providing various facilities to enhance the education for women in India.
Keywords: Women's Education, Functional Education, Empowerment, Education Policies

Introduction:

'The hand that rocks the cradle rules the world' however it is not so in case of most of the countries in the world in terms of universal women's education.
Education is said to involve all round drawing out of the best in body, mind and Spirit of an individual. The character of education for individual growth and social development is now universally accepted. Investment in the education of its youth considered as most vital by all modern nations. Such an investment understandably acquires top priority in developing countries and education also brings desired change in the society.

Women constitute almost half of the population in the world and access to education has been one of the most pressing demands of women's rights movements. Women's education in India has also been a major preoccupation of both the government and civil society as educated women can play a very important role in the development of the country. India is progressing to emerge

as developed nations by 2020 and women will play a vital role in contributing to the country's development. However in India this is yet to meet the requirements despite reforms in women's education.

Importance of Women's Education

Women empowerment can be achieved through the provision of adequate and functional education. It will lead to women empowerment. The challenge can be met with provisions of reasonable access to formal and functional education to empower women to fight against discrimination, enable them to take decisions and accept responsibilities. Education also imparts economic power and avail women the opportunity to participate in the national mainstream as enlightened citizens. Therefore it is important that the women should be educated.

Women's Education in India

Women education in India plays a very important role in the overall development of the country. Educated women can provide better guidance to their children and it also helps in the reduction of infant mortality rate However the gender discrimination still persists in India and lot more needs to be done in the field of women's education.

The total population of India as per the censes is 102.7 million out of which 531.3 million are males and 495.7 million are females, out of which the 72.22% of population resides in rural and tribal area and 27.78% are settled in urban and semi-urban locations. The literacy ratio of total population is around 70% out of which 76% male are literate and only 24% females are literate which is almost 3:1 as male to female comparison. The development of women in general is a great concern however literacy percentage of women still found to be very less.

The gap in the male-female literacy rate according to the 2001 Census is a simple indicator showing the male literary rate more than 75% as against the female literacy rate was 54.16% and according to the 2011 Census, the male literacy rate is 82.14 while female literacy rate is still lagging at 65.46%.

Education System in India:

The Constitution Amendment of Article 93 implemented in 2001 enacting 'free and compulsory education for all children is a fundamental right' still remains a ray of hope to millions of children in the age group of 6-14 years. Education for All (EFA) Programme implemented by the government of India involves access to schooling and to provide equality education for children's

between 6 and 14 years has increased the literacy rate among girls. One of the main objectives of the programme is to bridge gender gaps in primary and secondary education. Thus in the measures to improve the status of women, the Constitution of India not only grants equality to women but also empowers the state to adopt measures of positive discrimination in favour of women for neutralizing the cumulative socio economic, education and political disadvantages against women.

The education as a learning process begins at a very early age of 2-3 years at nursery, pre-primary, primary, secondary(Age 16 yrs), higher secondary(Age 18 yrs) and then graduation program of three years (Age 20 yrs). The education continues for higher degrees depend on the interest, job opportunities, financial status, need for further upliftment etc. The Ministry at a central and state level governs and controls the education policy all over the nation. A care is taken when the policies are designed to accommodate the person from lower strata who will also be benefitted for their educational needs to be fulfilled.

Ministry of Human Resource Development has a Department of Education & Literacy has several policies which are aimed towards education for all. The National Policy on Education, 1986 recognized that the empowerment of women is possibly the most critical pre-condition for the participation of girls and women in the educational process.
The Mahila Samakhya programme was launched in 1988 to pursue the objectives of the National Policy on Education, 1986. It recognized that education can be an effective tool for women's empowerment, the parameters are:

- Enhancing self-esteem and self-confidence of women;
- Building a positive image of women by recognizing their contribution to the society, polity and the economy;
- Developing ability to think critically;
- Fostering decision making and action through collective processes;
- Enabling women to make informed choices in areas like education, employment and health (especially reproductive health);
- Ensuring equal participation in developmental processes;
- Providing information, knowledge and skill for economic independence;
- Enhancing access to legal literacy and information relating to their rights and entitlements in society with a view to enhance their participation on an equal footing in all areas.

Sarva Shiksha Abhiyan (SSA)

SSA has been operational since 2000-2001 to provide for a variety of interventions for universal access and retention, bridging of gender and social category gaps in elementary education and improving the quality of learning. It works on principle of gender concern, implying not only an effort to enable girls to keep pace with boys but to view education in the perspective spelt out in the National Policy on Education 1986 /92; i.e. a decisive intervention to bring about a basic change in the status of women.

Higher Education Status:

The Ministry of Human Resources and Development, Ministry of Youth Affairs and Sports, University Grants commission (UGC), Planning Commission and related Government Departments of both at State and Central Governments designs the proper developmental policies for higher education system. National Education Policy and National youth Policy covers all aspects of education related developmental programs for the benefit of youth.
As usual in any country over the globe the rural, tribal, semi-urban and urban, cities, metro-cities developed and under developed zones will be always a normal issue but will be of great concern to the administrators when related to its development through education. The conventional Universities, Professional Universities, Medical, Agriculture, Technical and the universities dealing with management studies and job- skill oriented courses do exists but still cannot fulfill the requirement to accommodate large youth of the country aspiring for higher degrees. According to the Knowledge Commission of India there is a need of more universities to cater the needs of youth, related to higher professional achievements.

Women in Higher Education:

As per the general observation and data obtained from various universities the percentage of women involved in higher education may be more when related to metro cities or urban area however the number is less in rural or tribal belt. These may be due to high dropout rate at a level from School to Higher Secondary and then to graduation level because of monetary support, family financial status, marriages at early age or responsibilities of home or the opportunities are less in that area.

In spite of certain several of individual achievements, and a definite improvement in their general condition over the years, Indian women still constitute a large body of under - privileged citizens. The gap which exists between the male and female literacy also exists between the enrolment of girls and boys at all levels of education. Right from the primary school to the university, we find that the number of girl students is considerably lower than boys.

The plight of women, in terms of education is further compounded by the negative attitude of parents toward female education. Some parents are usually reluctant to send their girl child for formal education especially to higher levels like their male counterpart. Other problems against women education include the like lack of funds, inadequate facilities, inadequate manpower, sexual harassment, government policies and lack of political will power to implement the entire educational programme.

Support to Women Education:

The Government of India has started the universities dedicated only for women education in most the state such as Shrimati Nathibai Damodar Thackercy Women University (SNDT Women University). There are many colleges which are only for women education and affiliated to number of universities in the nation. The University Grants Commission provides funding to the institutions and universities for the construction of hostels only for girl students, especially in the rural area to support women education. The education for women is taken care from the budding stage at pre-primary to secondary and higher secondary where the Government supports the education financially with no fees to be paid by the female child. There are number of free ships and scholarships available for the female or women students from Department of Social welfare, while reaching to the higher education status including professional studies. INSPIRE is the additional and special concern by the Government of India to support the female students with high financial support who takes education in basic sciences.

Opportunities for Women through Higher Education:

There are many programs devoted mainly for women development and designed by the colleges and universities such as fashion designing and textile studies, Soft ware and web designing courses, many job and skill oriented courses which enable them to get a job and support them to be independent in walk of their life.
Personality Development Programs for Women:
Number of short term or certificate courses including Yoga and meditation, Self defense, Nursing, Home Science, Nutrition and Dietician make them self sufficient and empower them to support independently. The National Service Scheme (NSS) and National cadet Corps (NCC) make them stronger to understand the society and face every situation in walk of their life.

Conclusion:
Education of girls is the most powerful tool of change in society. Education brings a reduction in inequalities and functions as a means of improving of their status in the family. Only literacy can help women to understand the Indian's constitutional and legislative provisions that are made to strengthen them. Thus promoting education among women is of great important in empowering

them to accomplish their goals at par with men in different spheres of life. Education for All initiatives and many other educational programmes are providing various facilities to enhance the education for women in India.

Note: *

All authors are associated with higher education system as an academician and also as administrator for more than three decades and have been associated with NAAC as peer team members for assessment and accreditation of the institutions at national level

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Comparing Mindfulness in a College Sample of non-Buddhist and Nichiren Buddhist Women

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Research shows that the transition to the university presents women with both multiple opportunities and challenges. Women are faced with changing expectations and increased demands in the academic and social spheres which may lead to stress. Research has shown that life satisfaction and access to various life skills impact stress. This study is grounded in the emotional regulation model. The purpose of this study is to investigate transition stress and mindfulness. This study will include at least 100 college women non-Buddhists and Nichiren Buddhists women using the Kentucky Inventory Mindfulness Skills survey. The KIMS has been successfully used to measure pre and posttest levels of mindfulness in small group intervention. A quantitative quasi-experimental design will be conducted and a t-test used to test the study hypothesis.

Speculative Futures of Feminism: the role of designers and participants in the exploration of social movements

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Language is a medium of communication that allows us to categorize, objectify, obscure, or abstract the world around us. While it provides us with structure, it also tightly connects us to societal conventions, which are not always egalitarian in nature. This is particularly relevant as it pertains to the persistence of socially imposed gender disparities - both genders are consistently victimized by the use of negative value judgments and derogatory terms based on appearance, personality, beliefs, or perceived status in relation to their gender. In contemporary society, feminist groups have long attempted to address this issue. This paper explores the potential of textiles and worn or consumer based product based artifacts as means to incite discussion and reflection on the frequent redefining and recontextualizing of the term 'feminism' in North American society. This paper describes an evolving generative model in which the designer acts first as an instigator of designed content, to a facilitator of speculative co-creation that draws on participants' abilities to create narratives and 're-imagine' garments and finally to designer as reactive speculator where participant created artifacts are expanded upon in order to open up sites for further discussion and future actions.

Keywords*:* feminism, design for social innovation, speculative design

What are Young Women Searching for on the Internet? A Discussion on Web Uses and Sexual Agency

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In the last few years, a growing number of studies on youth and women have been using the concept of sexual agency to describe the ability to take control of one's own body and sexuality. One way young women can exercise their sexual agency is to take an active role by seeking answers about sexuality. Using an innovative "private" blog method, we studied how teenage girls and young women ages 17 to 21 are using the Internet to learn about sexuality. We then interviewed the participants about the situations where they exercise (or refrain to exercise) sexual agency in their lives. In this presentation, we will propose a definition of sexual agency and address some issues related to the concept. We will also describe the method we have developed for this project, and then discuss our results. The main findings show that the participants use the Internet to gather information on a wide variety of sexual topics. Although the Internet seems to serve well their needs related to "physical" matters, the participants don't really use it to address their more "psychological" or "relational" concerns. When it comes to sexual agency, results show that the participants have integrated some agentic messages in their sexual encounters, such as "No means no", but they show some lack of sexual agency when their partner is more experienced or insistent.

Keywords: Sexual Agency, Innovative Qualitative Methods, Web Uses

The Imposition of International Political Gender Quotas: Addressing the "Q-word."

Maria Lungu[18]

Women constitute 22% of the members of parliaments around the world. Given the slow speed which the number of women in politics is growing, there are increased calls for more efficient methods to reach a gender balance in political institutions. Quotas present one such mechanism.A gender quota mandates that women constitute a certain number or percentage of the members of a body, whether it is a candidate list, a parliamentary assembly, a committee or a government. Unfortunately, because of their usually flawed implementation, quotas become catalysts for a flawed system where facially governments try to improve women's representations, but the women are often met with gender based violence and resistance. This paper explores both the benefits to quota systems as well their limitations.

This paper will explore international systems that have implemented quotas as a means to promote women inclusion in the political systems. Part I of this paper will look at the history behind gender quotas. Part II will address the definition of gender quotas and articulate their justification. Part III explores Afghanistan, and case analysis will show how they have managed to justify gender quotas. Part IV analyzes criticisms behind gender quotas and finally Part V will propose ideas for future legislative protections.

Keywords: Gender, Politics, Representation

Introduction

Although Gender quotas purport to correct political schemes and societal inequalities, in many instances they fail to do so.[19] Gender quotas provide women with a platform that they would otherwise not have in various countries. With women being able to share in being registered voters and become political candidates, they are able to be a positive representation of the usually underrepresented women of their communities. Unfortunately, because of their usually flawed implementation, quotas become catalysts for a flawed system where facially governments try to improve women's representations, but the women are often met with gender based violence and resistance.[20]

The introduction of quotas has been promoted by several factors. There has been pressure both from below (from local women's organizations) and from above (from the international communities such as the United Nations).[21] In a globalized world, the way that a country is perceived internationally may play a role in whether they introduce gender quotas to affect equality.[22] A high representation of women in politics has come to be seen as a sign of democracy

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[19] Li-Ju Chen, Do Gender Quotas Influence Women's Representation and Policies*?* (Apr. 13, 2015), *available at* http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.362.6740&rep=rep1&type=pdf

[20] *Id*.

[21] *Id*.

[22] *Id*.

in a country.[23] In order to be successful, gender quotas require the support from the government, from locals, and from active women's organizations.

Materials and Methods

I. The First Big Challenge: What are Gender Quotas and what is the justification for their implementation?

Gender quotas are a means that governments introduce to recruit women into political positions and to ensure their representation in political life.[24] Quotas can be divided into two types, legal and voluntary. Legal quotas are mandated in a country's constitution or by law, usually in the electoral law.[25] Legal quotas regulate the proceedings of all political parties in a country and also mandate sanctions in case of non-compliance.[26] Voluntary party quotas are voluntarily decided by one or more political parties in a country.[27]

There are 3 main ways that quotas are implemented. Reserved Seats (constitutional and/or legislative) constitute the first type and at this level, the aim of quotas is to guarantee that a certain number or percentage of seats in parliament is set aside to women.[28] Women are guaranteed to have these seats and these quotas are usually mandated by the constitution and/or law. There are also Legal Candidate Quotas (constitutional and/or legislative) and Political Party Quotas (voluntary).[29] These two set a minimum for the share of women on the candidate lists, either as a legal requirement (Legal Candidate Quotas) or a measure written into the statutes of individual political parties (political party quotas).[30] Legal Candidate Quotas are imposed by law and apply to all political parties, whereas Political Party Quotas are adopted by individual parties by choice. Under these two types of quotas, women still face the hurdle of being elected after they are nominated by their party.[31]

Several internationally recognized conventions on gender equality have set targets for women's political representation, including The Committee on the Elimination of Discrimination against Women ("CEDAW") which consists of 179 countries.[32] The existence of CEDAW is the turning point and the rise of women's struggle against discriminatory practices; CEDAW sets legally binding obligations to the States parties.[33] CEDAW is the most important human rights treaty for women.[34] The Convention's states parties are legally obliged, firstly, to eliminate all

[23] *Id*.
[24] *See* Drude Dahlerup, Comparative Studies of Electoral Gender Quotas , Women, Quotas and Politics (Feb. 11, 2015), http://www.quotaproject.org/CS/CS_Dahlerup_25-11-2003.pdf.
[25] *Id.*
[26] *Id*.
[27] *Id*.
[28] Li-Ju Chen, Do Gender Quotas Influence Women's Representation and Policies*?* (Jan. 28, 2015), *available at* http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.362.6740&rep=rep1&type=pdf.
[29] *Id*.
[30] *Id.*
[31] *Id*.
[32] Caul Miki. Political Parties and the Adoption of Candidate Gender Quotas: A Cross National Analysis, 63 J. POL. 1214–1229 (2001). (discussing the importance of adopting candidate gender quotas).
[33] *Id*.
[34] *Id.*

forms of discrimination against women in all areas of life, and, secondly, to ensure women's full development and advancement in order that they can exercise and enjoy their human rights and fundamental freedoms in the same way as men.[35] Thirdly, a state party must allow the CEDAW Committee to scrutinize its efforts to implement the treaty, by reporting to the body at regular intervals.[36] Majority of the member states of the UN (more than 90 percent)[37] have voluntarily agreed to protect, promote, and fulfil the human rights of women under all circumstances—unless they made known their reservations about certain articles on depositing their instruments of ratification.[38]

Results and discussion

III. The Tide Turns: How Afghanistan and South-Africa vary in their use of Gender Quotas

Afghanistan presents a few methods for combatting gender inequality using political gender quotas. In Afghanistan there is a legal mandate to offer women political seats; this was a key country to analyze considering its notoriety for machismo.[39] This would make it an unlikely candidate for the adoption of gender quotas. Furthermore, the prospects for passing an effective quota law, or any women's rights legislation for that matter, may not seem promising to a person that has followed the history of gender inequality in Afghanistan.

In Afghanistan, the constitution specifies that the Wolesi Jirga[40] shall include 64 women members (with election guaranteed through reserved seats) and up to 186 members of either sex (elected to general seats), given the current 32 provinces.[41] Members of the Wolesi Jirga are elected by the people through free, general, secret, and direct elections.[42] The number of members of the Wolesi Jirga, proportionate to the population of each region, shall be not more than 250.

The Constitution specifies that at least two female delegates should be elected from each province, which suggests that reserved seats for women allocated by election need to be implemented only at provincial level.[43] Overall at a minimum any electoral system for Afghanistan needs to meet the general requirements that ensure democratic legitimacy.[44] In Afghanistan the criticism is whether the implementation of gender quotas actually works.[45] There is criticism that quotas do not always work as planned; the parties sometimes put women's names

[35] *Id*.

[36] According to Article 18 of the Convention, states parties have to report 'within a year after the Convention went into force, thereafter at least every four years and further whenever the Committee so requests'.

[37] The following UN member countries are not CEDAW states parties: Brunei Darussalam, Iran, Marshall Islands, Monaco, Nauru, Oman, Palau, Qatar, Somalia, Sudan, Tonga and the United States of America.

[38] Unfortunately, many states parties entered reservations to the Convention, including those connected to Articles 2 and 7. Schöpp Schilling, Reservations to the Convention on the Elimination of All Forms of Discrimination Against Women (2004).

[39] Machismo is defined as a strong sense of masculine pride.

[40] This is the also called the House of the People, it is the lower house of the bicameral National Assembly of Afghanistan.

[41] House of the People, (May. 1, 2015), http://www.iec.org.af/eng/

[42] National Democratic Institute for International Affairs, The 2010 Wolesi Jirga Elections in Afghanistan*, available at* https://www.ndi.org/files/Afghanistan-2010-election-observers-final-report.pdf

[43] *Id*.

[44] *Id*.

[45] *Id*.

on the ballot but don't give them real power. In addition, adding women to the legislature does not always result in better legislation for women.

Despite the advances in female representation in political parties, violence against women is still a problem, with beatings, forced marriage and lack of economic support being listed as the top three offences reported by police.[46] Although the number of cases appears to be decreasing, the report also notes a new form of violence - prevention of women from taking part in social activities.[47] Much has changed for many Afghan women since the fall of the Taliban regime years ago. In theory they now have the same rights as men, however, there are cases of women who are still fearful of stepping out of their perceived roles as home makers into political spheres.

The feminist theories that emerge amongst urban Afghan women are interestingly very different from what is articulated in most other countries. The core theory with which emerging feminists in more traditional and religious societies are working is far different from that of western feminism – and in some ways far more profound and humane.[48] In Afghanistan, feminists articulate a vision of women's equality that is family-centered rather than self-centered, a vision that values service to community rather than personal gratification.[49] The women do not see their struggle as a cultural or ideological clash between men and women, but rather as a very practical effort to live free from violence and sexual assault, forced child marriage and bride-burning, and legal exclusion from parity.[50]

The emerging consensus in Afghanistan in support of greater rights and freedoms for women, while certainly causing some upheaval and adjustment, is that women should have the opportunity to be politically represented. However, amongst rural women, the consensus is that they should not forget their important place in the home.[51] Even though quotas present more opportunities for women to be represented, whether that translates to their social and daily life is debatable. It is difficult to change people's mindset. It will ultimately take time for there to be a societal adjustment and for society to change and progress along with the electoral process.

Catherine MacKinnon considers the idea of women's sexuality and male dominance under the dominance theory in her article untitled "Reflections on Sex Equality Under the Law."[52] Mackinnon argues that the structures and laws are the cause behind women believing that their subordination to men is acceptable.[53] Mackinnon's problem with formal equality is that it supports the women who look like men and behave like men by reinforcing the only way you can be successful is to be more dominant and aggressive and act like a man.[54] This would seem to contrast with how many women in Afghanistan would prefer to be viewed; this is rural and urban women. Mackinnon's critique on Afghanistan would be that women there are not trying to change the whole system for equality but are being complacent with where they are economically, socially, and politically.[55] Essentially, MacKinnon states that women are not catching up to men,

[46] *Id*.
[47] *Id*.
[48] Naomi Wolf, Afghanistan's feminist Revolution, (May, 1, 2015), http://www.project-syndicate.org/commentary/afghanistan-s-feminist-revolution
[49] *Id*.
[50] *Id*.
[51] *Id*.
[52] Catherine MacKinnon, Reflections on Sex Equality Under the Law, 100 Yale L. J. 1281-1309 (1991)
[53] *Id*.
[54] *Id*.
[55] *Id*.

and the women who are successful when gender quotas are introduced are the urban women who already have a position of power- this does not address the fundamental disparities of gender inequality.[56]

Overall at a minimum any electoral system for Afghanistan needs to meet the general requirements that ensure democratic legitimacy. The gender quotas should be free of violence, intimidation, bribery, vote-rigging, irregularities, fraud, and partisan manipulation. Contests should provide a choice of candidates and parties. Elections should use fair, honest, efficient, and transparent processes from voter registration to the final vote count. Reserved seats in each province are designed to make sure that women have a voice in the future of Afghanistan. If women are appointed to reserved seats, by party leaders or other bodies, then this process may give some women visibility without real power. Where reserved seats use direct elections, however, women members of parliament are likely to maintain their independence and have full legitimacy derived from democratic processes of selection.

IV. Criticisms on Gender Quotas

One of the major criticisms for gender quotas is that political representation should be a choice between ideas and party platforms, not between social categories.[57] Another criticism is that quotas are undemocratic, because voters should be able to decide who is elected without a mandated percentage or amount that would be directed towards a certain gender.[58]Quotas imply that politicians are elected because of their gender, not because of their qualifications, and that better-qualified candidates are pushed aside and as a result any women do not want to get elected just because they are women.[59]Quotas have the power to introduce significant conflicts within a party organization and they may be followed by demands for quotas for other groups, which will result in a politics of sheer group-interest representation.[60] The effect of quota policies is not entirely straightforward. Some countries have experienced strong increases in women's political representation following the adoption of new quota regulations, while others have seen more modest changes or even setbacks in the proportion of women elected to national assemblies.[61]

V. Unconstitutionality of Gender Quotas in the United States of America

It is an established rule of U.S. constitutional law that the state cannot impose or pursue race or gender quotas.[62] If a civil rights initiative can be portrayed as encouraging the adoption of a quota, its political demise is nearly certain in the United States.[63] Narrow forms of affirmative action have survived, legally and politically, only to the extent that they can be distinguished from quotas. Quotas are widely regarded as legally, politically, and morally repugnant that they are taboo, often referred to as the "q-word,"[64] yet the "q-word" is rarely the subject of any serious

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[56] *Id*.

[57] Louise K. Davidson-Schmich, The Implementation of Political Party Gender Quotas: Evidence from the German Länder (2006).

[58] *Id.*

[59] *Id.*

[60] *Id.*

[62] See Grutter v. Bollinger, 539 U.S. 306, 338 (2003); Gratz v. Bollinger, 539 U.S. 244 (2003);

[64] See, e.g. Ian Ayres & Peter Siegelman, The Q-Word as Red Herring: Why Disparate Impact Does Not Induce Hiring Quotas, 74 Tex. L. Rev. 1487 (1996). Referring to quotas as the "q-word" reinforces the taboo nature of

debate in the USA, even by those who favor stronger civil rights protections for women and minorities. It is widely accepted – even by civil rights advocates – that pursuing racial or gender balance as a goal, "for its own sake," would be illegitimate.[65]

Legislative and constitutional transformations over the last few years have led to the adoption of various policies requiring gender parity quotas in positions of political and economic power internationally.[66] Gender balance is regarded not only as a justifiable and legitimate goal, but as a permanent and enduring feature of any legitimate institution or organization exercising power in a free and democratic society.[67] A feature of "quotas" that render quotas unconstitutional is that the numerical goal is mandatory. The specified number of seats is not at all flexible even if there are extraordinary circumstances.[68] A quota requires the numerical targets to be met no matter what. The target-quota is not constitutional.[69]

VI. Legislative Proposals

The US' assessment is that political gender quotas are an impermissible division of the electorate, one that would deny the liberty of the voter and the independence of the person elected. On their face quotas are meant to be successful and their implementation comes from a need to protect women's rights and inclusion in political systems. However, that is not always the case. Women are not given the autonomy in the long run that is presented to them initially. Women have protected seats but does that mean that women's rights and needs in the countries that adopt political quotas are evident or met.

Parity democracy implies the equal representation of women and men in decision-making positions.[70] Both sexes should be represented whenever decisions are made that affect their lives. Parity democracy – understood as 50-50 male-female representation in all organizations exercising power in a democratic society – is not primarily aimed at enhancing women's opportunities as individuals or even as a group. Its primary purpose is to legitimize the exercise of political, economic, and social power between both sexes.[71] Parity democracy embraces gender balance as a collective democratic goal rather than equal opportunity for a minority

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quotas, and Ayres and Siegelman show empirically that civil rights protections will not induce quotas, implicitly affirming the prohibition and undesirability of quotas.

[65] See, e.g., Cynthia L. Estlund, Putting Grutter to Work: Diversity, Integration, and Affirmative Action in the Workplace, 26 Berkeley J. Emp. Lab. L. 1, 30 (2005) (arguing that employers are unlikely to pursue the "illicit" purpose of racial balance for its own sake); Pamela S. Karlan, The Law of Small Numbers: Gonzales v. Carhart, Parents Involved in Community Schools, and Some Themes from the First Full Term of the Roberts Court, 86 N.C. L.Rev. 1369, 1375-76 (2008) (understanding racial balance for its own sake as being essentially about class photographs); Rachel Moran, Of Doubt and Diversity: The Future of Affirmative Action in Higher Education, 67 Ohio St. L. J. 201, 239 (2006) (distinguishing the pursuit of diversity from promoting racial balance for its own sake); Samuel Issacharoff, Can Affirmative Action Be Defended? 59 Ohio St. L. J. 669, 677 (1998) (noting that diversity must be designed to enhance an institutional mission in order to be valid).

[66] *Id*.

[67] *Id*.

[68] *Id.* at 317-18 (suggesting that an admissions program that viewed race as a "plus" factor and consideration of individual circumstances could pass constitutional muster).

[69] *Id*.

[70] Sabine de Bethune; Alice Brown; Teresa Freixes; Yvonne Galligan; Manuela Garcia; Marila Guadagnini; Paloma Saavedra The future of the Parity Democracy, (May. 3, 2015), available at http://ec.europa.eu/governance/whats_new/paritydemocracy_en.pdf

[71] *Id*.

group.[72] This system is more favorable. Parity democracy is a permanent goal, therefore gender balance would be required forever, and not just temporarily until women's opportunities were sufficiently fulfilled. The constitutional amendments that pave the way for parity quotas are framed as "equal access,"[73]

Conclusion

Quotas for women do not discriminate, but compensate for actual barriers that prevent women from their fair share of the political seats. Quotas need to be specific about mandating merit along with gender as reasons for voting a person into a position. The application of quotas can be seen as part of a necessary strategy directed towards attaining substantive equality between women and men in the public and political spheres. The purpose of quotas is to ensure the continuing diverse representation of the two sexes in these areas. On their face, gender quotas are beneficial especially considering the history behind gender inequalities; however their implementation also presents some issues. Essentially, they are a flawed system.

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Structure and Content of the Iranian Female Migrate Authors

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A large body of the contemporary novels of Persian has been written in abroad. Authors of this works either voluntarily or involuntarily have left their country to live in other countries. However, not all of the novels created out of Iran can be truly categorized under the label of migration literature. In this study, works of Iranian migrate writers are investigated. This research indicates that in a number of these works, a large part of the past life of characters and their childhood and teens picture through reexpressing or remembering their reminiscences in Iran before migration. In addition, these works are products of the internal native culture of the writers, in a way that they have echoed taboos firmly established in their native societies in their works. It is possible to say although these writers have been able to cross the conventional geographical boundaries, they have not been successful in crossing cultural boundaries, although in these works authors may also make mention of cultural differences of the two situations, those of the home country and of the host country. However, in another category of the works, reflections of features related to migration literature and their writers being under the influences of the host country can be seen.

Key words: migration literature, Iranian authors, novel.

1. Introduction

There is not a comprehensive fully accepted by all definition of the migration literature since different critics have focused on one of its dimensions, so that some of them have considered the place and time of the creation of the work, and some the place of its publication. In a general definition, critics tell us that migration literature covers works as poems, novels, plays, film scripts, and critical works that are written out of the boundaries of a nation, in another country. Some also label this category of works as cross- boundary literature. And another group also calls it exile literature. In a further definition we read: "migrate and exile authors and artists of each nation in the process of their literary and artistic activities in their host countries, most of the time create a particular kind of literature with its special varieties and characteristics which is different from that created inside their home countries, both regarding literary style or register of the works" (Yazdani, 1387[74]: 15). However, since not all of the writers of this category of works are writers in exile, and some of them have left their countries voluntarily by themselves, labeling all of these works as exile literature is wrong; therefore it is better to put exile literature under migration literature as one of its subclasses. The important point is that only based on the author of a work living in another country and creating it there, we cannot categorize a work as migration literature. Works written by Iranian migrate writers out of Iran are different, both regarding subjects of these works and purpose of their writings. Some of these works are written to criticize the present political system, some for providing hidden information and some are written with erotic contents, but the most important subject most of these works have taking into account is duality in the identity of migrators and their internal mental tensions. "The most grown up brunch of migration literature is that which considers the duality in the identity of those live in exile and their internal tensions for cutting their connections to the past and starting a new life in their host country" (Mirabedini, 1384, Vol. 3: 13).

Because of the difficulties that exist in the nature of defining migration literature, making clear its criteria and features, in a way being acceptable for all, is not also an easy task. Generally speaking, regarding content, reflection of the problems forced the person to choose migration, reflection of feelings as to be homesick and remembering the home country and past, expressing reminiscences of their past, considering the environment, conditions and social rules of the new society, linguistic differences, cultural differences and the level of being accepted in the target society, and family disputes resulted from inhabiting in a new situation, can be named as the main peculiarities of those novels go under the label of migration literature.

Migrating is the cause of separation, cuts connections and creates distance and space, a space between the home land and the foreign land, between the world of the past and present, and between generations (Yazdani, Ibid, 12). In addition, in these works there may be attention to the subjects not possible be published in the home land or are not of public importance for its people. Among the formal components, language is the most remarkable one in works of migrate authors. The language may be under the lexical, morphological and syntactic influences of hosting society's language. Moreover, sometimes there can be traces and signs of making use of the literary arts and illustration styles of that society in migrate author works (Mohamadi, 1393: 50). In addition, the fact that migrator authors become familiar with forms, varieties and artistic ways

[74] in Iranian calendar

of target societies (mostly western ones) results in creation of a class of works unprecedented in homeland of the writer.

In this study, using content analysis methodology and paying attention to the present literature, we attempt to investigate some of the works created in the field of Persian migration literature. Since all of the works produced in this field didn't reach Iran, studying all of the Persian works (of Iranian writers) produced in this field is not possible for us. Consequently, in this research, we study two collections of stories of DO DONYA 'Two Worlds' and JAYI DIGAR 'Another Place' by Goli Taraghi and novels of MARDAN DAR BARABAR-E ZANAN "Men Versus Women' and AGHLE ABI 'Blue Wisdom' by Shahrnush Parshipur.

2. Analysis and Discussion

2-1 Goli Taraghi

Goli Taraghi stories mostly originate from her childhood and only in a limited number of them we observe the difficulty of living in solitude in a foreign country and spiritual confusing situation of migrators. For these characters home is a secure shelter. The collection of JAYI DIGAR includes stories of BAZIY-E NATAMAM 'Unfinished Game', SAFAR-E BOZORG-E AMINE 'Great Trip of Amine', ANARBANU VA PESARHAYASH 'Anarbanu and Her Sons', DERAKHTE GOLABI 'The Pear Tree', BOZORGBANUY-E RUH-E MAN 'The Great Lady of My Soul', and JAYI DIGAR 'Another Place', but solely in the first three stories we observe subjects and themes related to migration.

In BAZIYE NATAMAM, narrator is a migrate woman and place of the story is an Iran Air airplane. In this story, the writer have paid attention to the differences that exist between native and foreign culture and migrators criticism of native culture and their problems when return home. Mind of the narrator continuously moves inside the scattered reminiscences of her old pasts in Iran and whatever happens in the airplane, and this movement starts by seeing a familiar face from the past (Taraghi, 1379: 30-41). Remembering the past and homeland is one of the other themes of this story (Ibid, 23). Returning home, the narrator of BAZIY-E NATAM feels in herself calmness and security. "The door of the home opens slowly and a good feeling like the warm soft blanket of my childhood covers my body. … I feel calmness in myself" (Ibid, 41).

The story of ANARBANU VA PESARHAYASH continues the previous story. To return to the destined country, the narrator goes to airport where she meets an old woman called Anarbanu whose two sons have migrated to Sweden. Here again the problems a migrator confront in entering or leaving her country and limitations imposed on her and her confusing situation is mentioned (Ibid, 45). Moreover, one of the other main causes of migration mentioned in this story is political problems. One of Anarbanu's sons that have had been arrested several times in Iran for political activities have escaped the country and has taken refuge in Sweden and has triggered the will in his brother to go there too. By showing some signs of Iran to her sons, Anarbanu tries to return them back to their home land (Ibid, 58). By mentioning and picturing the kinds of problems that Anarbanu experiences, the writer tries to picture the problems of the migrator too (Ibid, 66). The next point is that the migrator transfers with herself her habits to the destined country, and as a result, she remains between two cultures. Her second son has changed her appearance, and his job is playing music in a coffee bar, but is going to open a restaurant with the

help of his mother in Sweden named Restaurant of Anarbanu and Her Sons (a common way for naming public places and shops in Iran). The migrate narrator also fears the airplane being suspended between air and land, and this suspension pictures being suspended between two cultures (Ibid, 59). But the wish for returning home is so strong to dominate everything. "I tell with myself that I'll return a day- in that day of happiness- I'll buy a small home or garden or at least a tiny garden that faces mountains and sun …" (Ibid, 71-2).

SAFAR-E BOZORG-E AMINE is the story of life of Amine, a servant from Bangladesh, her wishes and unpleasant bitter facts of her life. In this story, the writer narrates the life condition of another woman from the orient. The migration of Amine both at the past and present is a kind of living in exile, because it is imperative for her to do that to make money for her husband that in fact is her boss. In mind of Amine, who has lived years a slavery- like life, a sentence is engraved: "He is my husband, it is not possible to say no to him" (Ibid, 101).

The collection of DO DONYA of the same writer includes stories of AVALIN RUZ 'The First Day', KHANOMHA 'Ladies', AN SUY-E DIVAR 'The Other Side of The Wall', GOLHAY-E SHIRAZ 'The Flowers of Shiraz', PEDAR 'The Father', and AKHARIN RUZ 'The Last Day'. The narrator of AVALIN RUZ is a female migrator who is hospitalized in a psychiatric clinic in suburbs of Paris. This woman is a writer, but she believes that the story of her childhood is the only complete and good story of hers. She repeatedly remembers the past, her homeland and the time of her childhood. (Taraghi, 1391: 13) And finally she reaches to this conclusion that she gains her health by writing the story of herself (Ibid, 24). In this story, the narrator has taken shelter in the past. "I must create a space between myself and the past and return to the present time. I must know my present 'I' …. I cannot do that. Future is horrifying for me and 'today' is an empty and suspended time without any connection to any place. Only the past has reality and just like the colorful skirt of my mother gives me a shelter" (Ibid, 19). The remaining stories of this collection in fact are different parts of the story this character writes. On the other side of walls of the clinic love to the time of childhood is significant (Ibid, 65).

In story of FERESHTEHA, the narrator now an adult who has migrated, during speaking to another migrator who is the teacher of Persian for her children, returns back to the sweat world of the past. The narrator also provides information about the past of another woman; the story of the life of a woman for reaching wealth and happiness enters the life of a rich but married French man and marry him and goes to Paris subsequently where she confronts an unpleasant bitter fact. The migrator man also wishes to return (Ibid, 153). There is also attention to the progresses resulted in other countries in the story of PEDAR. Father of the narrator is going to send his children to the western countries "to be able to stand on their own feet and to turn into man!" (Ibid, 176). Therefore, he has hired a teacher to come to his home to teach his children English; but the narrator doesn't have a positive viewpoint towards what he does or believes in. "The expansion of this foreign language, as the outbreak of an incurable illness, is terrifying for me, and I know coming of these hidden guests, these new sounds and forms means separation from the easy and happy days of my childhood and permitting the future to come" (Ibid, 184). Attempts of father of the narrator to reach to progress come from his viewpoints towards woman formed in the patriarchal society of Iran. "I will send you to the U.S. I like you to continue your study in economy or become a physician. Do whatever you like, but do not allow anybody to humiliate you just for being a woman" (Ibid, 195). The last story of this collection at the same time is the

last part of the narrator story of her past. By writing this story, the narrator feelings improve and this time sees beauties of her world.

2-2 Shahrnush Parsipur

Escaping the reality and intolerable burden of usuality, making extra use of imagination and to see the universe in an unusual way is the significant characteristic of the novel AGHLE ABI of Shahrnush Parsipur (Mrabedini, 1387, Vol. 4: 1435). However, there is also a weak attention to migration in this novel in which there are mentions of migration or escape of some of the political figures because of their political activities or feeling Iran is not safe for them, at the advent of the revolution. Escaping of spouse to a foreign country (Parsipur, 1994: 66), sending children to a foreign country for them to avoid political activities and to save their life (Ibid, 76-80), escaping to a foreign country as a result of happening of the revolution and in order to be safe and secure (Ibid, 81 and 145), problems that exist in the very nature of escaping your country and sometimes to be killed in the process of escaping (Ibid, 82), cutting her connections to what the migrator loves and leaving her country with her family (Ibid, 92), seeking political asylum (Ibid, 93), personal dependencies of the migrator to her family (Ibid), and migration to seek better conditions of life are among the examples of migration in this novel. The female character of the novel also considers migration as a problem special to third world societies (Ibid, 127).

In MARDAN BAR BARABAR-E ZANAN, the narrator thinks about migrating because of the political causes and being afraid of staying in her homeland: "I knew the fear. This fear provides silence to you as a gift. I limited myself to myself and started to make series of imagines for myself. Some years later, I knew my share of the life. The last phase of championship, my share of life was the idea of migrating, migration to a place where you can have laugh about the feeling of fear" (Parsipur, 1384: 128). Shamsi, the second main character of the novel who is a widow housewife with two children and makes the expenses of her life through tailoring, after one of the other characters being killed and knowing about the insecure conditions of her homeland, thinks about migration and living in another country. "I don't think I could be able to stay here. I feel being smothered" (Ibid, 289). Chichini, the other female character of the novel leaves the country for the same reason.

3. Conclusion

Studying four works of two Iranian female authors who have passed many years of their lives out of Iran, indicates that these authors, among the characteristics of migration, pay attention mostly to those related to the content. There are also differences between the two writers, approaching the subject from this angle. The characters of Goli Taraghi stories mostly take shelter in their time of childhood and express the pleasant reminiscences of that period; and only in a limited number of them, we feel reflections of problems and feelings of a migrator and the consequences of migration. Parsipur pay attention predominantly to the causes of migrating. In the novel of AGHLE ABI, migration takes place mostly because of political causes and inappropriate life conditions of the migrator in her own home country. Considering components related to form, among stories of Goli Taraghi's two collections, only in story of PEDAR we see sentences and words of a language other than those of language of the text. In the two novels studied of Parsipur, also there is no sign of making use of language to create special feelings or meanings.

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Gendered organisation of standing committees of the Indonesian National Parliament

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This paper explores gender relations in the Indonesian National Parliament to seek explanation on the barriers for females in the decision-making processes. Gender exists in the processes and practices in society and its institutions. Addressing gender issues in society requires unravelling gender issues in the organisation. Introduction of a quota for female candidates in 2003 has brought more female legislators, yet the substantiveimpactsis relegated. Data was collected through interviews. Thegendered organization of standing committees prevented femalesfromfully participating in the political decision-making process. Committees associated with male activities symbolised higher status and power. Females need to conform to masculine norms and loyalty tests to enter those committees. Theywere furthermore silenced through confronting female empowerment and religiousissues under working areas of one standing committee. Mainstreaming gender equality through the Indonesian National Parliament should focus not only in increasing the number of females to the office but also in addressing the gendered organisation ofstanding committees.

Keywords: *Organisation, gender, parliament, Indonesia*

Introduction

Resolving gender inequality in society at the parliamentary level could not succeed only by instituting the affirmative action of quotas. Challenges could come not only from the scarcity of female in the organisation, but also the gendered processes and practices within the organisation that persistently disadvantage female. Organisations are not gender neutral (Acker 1990). Change is possible but difficult, as the practices and processes are persistent. The processes and pattern of the inequality vary in different organisations (Acker 2009) and vary at a particular time depending on conditions or situations of institutions(Acker 2006). Introduction of gendered sensitive policies or programmes (such as quotas)alone would not result in gender equality (Mukhopadhyayet al. 2006).Using a quota has become aworldwide trend to increase the number of female in political institutions (Krook 2009). However, the implementation of quotas does not always translate into equal practices (Peschard 2003, Walsh 2012). The gendered practices and operations in organisations failed to allow female to achieve equal positions and influence in organisations. Gender division of labour is persistent in committee assignment. Female legislators were clustered in committees associated with female issues such as health, education and social welfare (Crowford and Pini 2011, Connolly 2013, Bolzendahl 2014). Conversely males are associated with instrumental issues, such as foreign affairs, transportation, and finance. Indonesia introduced the affirmative action of the30% quota for female candidates in the 2003 Election Law.However, the quotas approval was followed by re-organisation of the standing committee on female empowerment from a combination of the committee on health and family planning and the committee on religion and social welfare (API 2001, Kompas 2005). The number of females in the National Parliament doubled after the quota from 9% in 1999 to 18% in 2009, but the substantive impact decreased. The most effective impact was before the quota introduced

in the period 1999-2004 (Cheema 2010). This paper addresses the gendered organisation into the female's substantive representation and contributing factors of the gendered organisation in the period 2009-2014.

Methodology

The study adopted qualitative research and data was collected through interviews with femalelegislators, male party leaders and female activists. Interviews with legislators (17 females and three male party leaders) aimed to identify the decision-making process toward memberships at committees. Interviews with three female activists were to seek their experiences in promoting a feminist agenda in parliament. Names of the interviewees weremade anonymous as their expressions might criticise their parties and affect their political careers.Observation of a standing committee meeting and analysis of other related documents aimed to gain more nuances and insights of the data from the interviews.

Result

The standing committees are groupings of issues and government working partners. The committees and female memberships for the period 2009-2014 areshownin table 1.

Table 1: Working areas of the Indonesian National Parliament (*DPR RI)* standing committees and female membership in 2010 and 2012

Standing committees	Working areas	Proportion of females	
		2010	2012
Committee 1	Foreign affairs and defence	9	12
Committee 2	Domestic affairs and regional autonomy	11	10
Committee 3	Law enforcement and human rights	4	3
Committee 4	Forestryand food security	5	9
Committee 5	Transportation and infrastructure	5	6
Committee 6	Trade and industry	8	3
Committee 7	Energy and mineral resources	7	5
Committee 8	Religionand female empowerment	12	13
Committee 9	Health and population/family planning	21	22
Committee 10	Education and tourism	9	9
Committee 11	Economics and national development	10	8
Total		100	100

Source: Tabulated from CETRO (2010) and KPPRI (2012)

Female membership at the early and mid-period of service had similar formation;they clustered in Committee 9 on health and population issues followed by Committee 8 on religion and female empowerment. In contrast, femaleswere uncommon in Committees 3 on law enforcement, 6 on trade and industry, 5 on infrastructure, and 7 on energy resources. Interviews with party leaders suggested that party interest and perceived competency are the main consideration in the decision of committee membership.

> My duty as leader is to bring my party's mission into parliamentary works..(5-6). The decision upon committee memberships is at the *fraksi*(party caucus)leaders. I made the decision based

> on assessment of the member's competency, educational background, previous working experiences and interview with the member. The processes aimed to make the correct decision that each member was placed at the suitable committee so that she/he can perform utmost. I will monitor their works at the committee, and occasionally, I rotate the membership for the weaker performer (277-283, interview with Mr Dani, party leader, 21 September 2012).
>
> My*fraksi*considered three main factors that are the member's preferences, distribution of representative areas, and competency(12-13, interview with Mr Anton, party leader, 4 October 2012).

Mr Dani suggested that evaluation may take place and result rotation of the membership.The assessment of qualificationsin the decision of placement and evaluation conducted by party leaders might contain bias. There was also an indication of association between female legislators with committees on female issues. The evaluation of performance was based on assertive behaviour in discussion and female legislators were less likely to display this behaviour.

> If a member could not promote the party's interests at committees due to some reasons such as being unable to speak, the party caucus will consider rotation (31, interview with Ms Ratu, legislator, 24 October 2012).
>
> I noticed that male legislators were better off in their speeches than female, even though, their contributions in discussion were similar with females. Males are better in covering their weaknesses, such as their lack of knowledge, through their better skill in their speeches. Females would rather stay quiet if they think that they are not knowledgeable about the issues (26-27, interview with Ms Olga, 24 September 2012).
>
> At the early period, my party caucus assessed our preferences on committee memberships. Individual member should fill in the preference form. I put Committees 4on food security, and 6 on trade and industry as my preferences. Iworked on those issues, when I was a provincial legislator for more than a decade. However, the decision startled me, because I got Committee 8on female empowerment and religion issues…(71-85, interview with Ms Ellia, legislator, 20 September 2012).
>
> I am interested in Committee 1 on foreign affairs… yet I am onCommittee 8on religion and female empowerment. They said that Committee 8is relatedtogood deeds and female will perform best in the committee. Other members are not interested in being members of the Committee. I obey the decision, as it is duty from the party(19-23, interview with Ms Ratu, legislator, 24 October 2012).

Table 1 indicated that the distribution of females in the committees remained similar between the early and mid-period when the evaluation had taken placed. Males still dominated the committees on legal enforcement, industry, infrastructure, and others associated with 'male' work. Interviews furthermore suggested that committees associated with traditional male interests had higher status.

> Committee 5on infrastructure is consideredto havehigher status. The Committee that does not attract the members is Committee 8about religion and female empowerment. Committee 9 on health is also less attractive. Committee 10 on education,nowhas attraction because the budget for education has increased. Committee 5is a masculine one and none of the female from my party caucus was in it, because it is about infrastructure, building bridges and roads, which is not female's area. Most members want to be inthe committee because the impact will be more

visible(30-34, interview with Ms Jeihan, legislator 2 October 2012).

Committee 11on economics is a prestigious one. Both female and male members are interested in the committee. Having membership ofCommittee 11 is an achievement.(121-122, interview with Ms Ana, legislator, 2 November 2012)

In my caucus, party leaders always pursue membership ofprestigious committees. There are three party wings and they will compete for their people to be members ofthe committees (274-277, interview with Ms Ellia, legislator, 20 September 2012).

Ms Jeihan indicated, the hierarchy was influenced by the budget allocation and visibility of programme. Budget allocation for the ministries working partners of each committee suggested the association of hierarchy with budget allocation was only partial at the Committee 8 and 11. Ms Ana suggested that Committees 5 and 11 were at the higher level, and Committees 8 and 9 at the bottom of the order. Tabulation of operation budget allocation converted into USDindicated that Committee 5 on infrastructure with $ 42.30 million had the highest budget, followed by Committee 10 on education with $ 38.49 million, Committee 1 on foreign affairs with $33.94 million, and Committee 3 on law enforcement with $ 22.64 million(Bappenas 2010). Those committees confirmed the indication of the interviewees as they had high budget and at the high ranks. Education had high budget and it might explain the female legislator scarcity on the education committee, which differs with findings ofother studies by Crawford and Pini (2011), Connolly (2013) and Bolzendahl (2014). Surprisingly, Committees8and 9,which were considered to be in the lowerrankhad higher budgets than Committee 11. Committee 8 had an allocation of $ 20.73 million, Committee 9 $ 17.74 million, while Committee 11 with $ 11.96 million. Committee 9 had a slightly higher budget than 11. The gap in budget allocation between Committees 8 and 11was obvious, but Committee 8 with a higher budget was at the lowest position in the hierarchy.

The association of budget allocation and the hierarchy might relate to economic benefit from committee works. Committee 11, for instance, which was at the high rank, was related with banking and financial matters which might allow members to meet wealthy society or businesspeople who could become their potential financial contributors for political campaign that frequently occured in the political processess (Shapiro 1999). The wealthy might provide financial contributions for political campaigns to intervene in political processes to meet their desired goal. In addition it might reflect rampant corruption cases against male members of the National Parliament. The system allows individual candidates to compete with each other and secure nomination in the party. The cost for candidacy in securing a listing and campaign material was substantial (Mulia and Farida 2005, Prihatmoko 2008). The more cash each candidate contributed to the party, the more chance the candidate had to get a higher number onthe candidate list or the winning number. The first implementation of direct election system in 2009 was marked by vigorous competition among individual candidates from other and their own parties(Schmidt 2010) included distribution of cash for vote buyers (Anonymous 2009). Budget factors in the committee classification might relate to gaining more access to financial sources.

Insights into the factors of programme visibility were obtained through observation of committee works. Few female members expressed their desired to gain more attention from their constituents in their committee works. The new direct legislative election based on popular votes might affect the contribution of programme visibility in the hierarchy.

What can I bring to my constituents? Under the previous BKKBN leadership, my photo was

used in family planning poster. My point is what I can bring to my constituent for this upcoming recess. I hope BKKBN will provide me with support, so that my visits to my constituency can bring maximum results (observation of working meeting with National Population and Family Planning Coordinating Board, Committee 9, 19 September 2012, 10.00-13.00).

My work as a member isdedicated to my constituents. My communication with the Ministry of Education is weak in my constituency. For instance, when I met with constituents, they said that budget increases for local schools was not related with my duties as a member. I just want my works being acknowledged by them. I worked in the parliament for my constituents, but it seems that they arenot aware (observation of working meeting with Ministry of Education and Cultural Affairs, Committee 10, 3 October 2012, 10.00 -14.30).

Entering the higher rank committees is desired not only by male but also female legislators as it is associated with achievement, better performers, and prestige as indicated by the interviewees. Endorsement from party leaders was essential to enter the prestigious committees, and a sign of loyalty was part of the leader's evaluation.

I requested my caucus leaders to be a member of Committee 5. I argued that working issues at Committee 5 were more relevant tomy education so that I will perform better. Yet, it was rejected. What I understood from the decision processes was that my party caucus will proposeonly the senior members… The seniors have their own league, and if I want to be part of their league, I need to be accepted (50-56).The seniors evaluated me to assure that I won't be a threat. They need to feel secure with mypresence at the committee. After mytwo yearson Committee 10, they agreed to place me at Committee 5 (86-91, interview with Ms Jeihan, legislator, 2 October 2012).

After three years of services in the parliament, female capabilities and loyalty to party started to gain attention from the party leaders. At the first year, we (female) were invisible, and strategic positions were for males (115-117, interview with Ms Ana, legislator, 2 November 2012).

I requested my caucus to move to Committee 4from 8since I was inspired by members of the legislation committee who were effectivein discussion during deliberation of thePoor People Bill proposed by Committee 8. After two years in Committee 8, my request to move to Committee 4was approved. Issues discussed at Committee 8were lighter and Committee 4is better in management, and more professional in managing committee works" (211-230, interview with Ms Ellia, legislator, 20 September 2012).

There was an indication that membership at the higher rank committee is associated with prestige and close to the location of power. Legislators, who had the power, both males and females were clustered at the committees associated with male work. It would affect the substantive representation in voicing females issues on health and female empowerment in the committee works. On the other hand, the introduction of the quota was followed by the re-organisation of the standing committee on females. Female issues shifted from health and family planning issues to religious issuesA combination of the female empowerment and religious issues affected promoting a feminist legislative agenda. One aspect of the feminist agenda was the bill on Gender Equality, which was under the working area of Committee 8. Female empowerment did not align with Islamic values.

We lobbied for a bill on gender equality to Committee 8and the responses were that it was not

> apriority. When Committee 8conducted public hearings about the bill, they stated that the bill will be aligned with religiousvalues (22-24, interview with Ms Ratih, femaleactivist, 1 November 2012).
>
> I was in a working committee for the Gender Equality Bill. The challenges came from members with religious leader background. Many argued that the bill does not fitwith Indonesian culture. Female should stay at home and not enter the workforce. The man is the one who should be the breadwinner. There were campaigns opposing the bill(33-38, interview with Ms Fany, legislator, 26 September 2012).

Committee 8 prioritised religious issues. There was an obvious gap on budget allocation at Ministry of Religion, with$ 17.85 million, and Ministry for Female empowerment with only$ 0.09 million (Bappenas 2010). It supported the indication that the committee works focused more on religion than female empowerment.

Discussion

The gendering processes in the Indonesian National Parliament come from decision and evaluation processes upon committee's memberships and the combination of female empowerment and religionissues. The clustering of female in the committees associated with health and social welfare issues is a similar finding from other studies but not at the education issue. Budget allocation and programme visibility contributed to the hierarchy.Budget allocation for education is substantial and then affected the position of the committee on education in the hierarchy.The hierarchy would disadvantage feminists in pursuing female issues as female legislators who gained power and better performers would leave the committees on health and femaleempowerment. On the other hand, female presence in the committees is significant to voice the issues in the committee works. The inexperienced implementation of the new direct legislative election and the corrupt implementation contributed to the hierarchy. Conversely the combination of female empowerment and religion issues under one committee took effect after the implementation of the quota.It suggestsa silencing process by males to maintain their domination (Harlow et al. 1995). Dominance silences the minority through two ways: by inclusion of the minority to silence their voice such as prohibition of speeches, and by structural silence such as ignoring female's contributions. Male elites approved feminist demands to have more seats inthe parliament, but they prevent females from voicing issues of gender equality in the parliamentary works through the reorganisation of committees. The combination signalled intervention of narrow interpretation of Islamic teaching to discipline females to be obedience to male orders through the parliamentary works. The rules of procedure allow reorganisation of the standing committees. Feminists should take the momentum of the Indonesian democratic transition to advocate for the separation of female empowerment issues from religion. The consolidated conduct of the legislative election and a less corrupt government may lessen the hierarchy in the committees and benefit feminists in pursuing female agendas in parliamentary works.

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Gender analysis in Diffusion of Entrepreneurship in Rural Areas; Case Study: The North of Tehran in Iran

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The world is unique for everyone, but, women's lives vary greatly from those of men because of patterns of socialization related to gender. Sustainable human development is relying on equal treat with both sexes. Rural entrepreneurship is a new approach to the theory of development. It is considering as a tool for capacity building and empowerment of rural community especially women. This research on the base of Hagerstrand's Diffusion theory Is going to analyze the status of women in the economic activities and justice-oriented development. It develops a model for rural gender analyzing in entrepreneurship. This applied research has been done by descriptive method .The data has been collected by interview or telephone call and semi- closed questionnaire. Statistical and sample population is 82 rural families that were entrepreneur. The data has been analyzed in SPSS software and the parametric and nonparametric statistics test were used. The result indicates that under the influence of internal and external factors, the diffusion of entrepreneurship among women and men is not following same situation. These differences appear in family and socio-cultural characteristics and also in geographic and environmental factors. Internal factors contributing to the diffusion of entrepreneurship between men and women, are household's work and individual characteristic and personality, also the factors such as financial conditions, institutional and organizational and legal factors have been recognized as external ones .

Keywords: Rural Women, Entrepreneurship, Diffusion Theory, Iran

A Study of Feminist Discourse

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This paper deals with feminist discourse through the book Cultural harem between variable and fixed, and trying to study Execution discourse through the presentation of the most prominent issues that suffered in a speech feminist update in Saudi Arabia.

Collaborative Poetry and Gender

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Gender has always been regarded as one of the influential and important factors in literary creativities. The present study aims to explore an Iranian poetry book which is a new phenomenon not only in the Iranian contemporary poetry but also in the world's poetry."Atr Az Naam" (The perfume from Name) is a collaborative poetry book written by two poets, one male and the other female. One is Mohammad Azarm, an Iranian contemporary poet who has published 3 poetry collections, has written many critiques in the press and is the theorizer of a type of differance poetry based on Jacques Derrida's theory. The other is a female poet who writes under the pseudonym "Eve Lilith". Interestingly, while writing the book, the two poets did not know each other and the female poet's identity was unknown to the male. The collection was extemporized by the two poets and it is by no means clear which parts of it were written by which poet. Hence, its poems challenge the poet's gender, making the collection unique in the world's poetry. It can be said that the gender apparent in the collection's poems does not necessarily match the poet's. Due to the way in which the book is extemporized, the female language in the book can be attributed to Mohmmad Azarm and the male language in other parts to Eve Lilith. The majority of the book's poems deal with woman's status in Iran's history, Persian poetry, religious beliefs and ritual traditions, society and the mutual relationships of man and woman and the woman's hidden voice is apparent in the poems. Due to the way in which the collection's poems were written, their form is generative, unfocused, quick and pluralistic and closely matches the properties some theorizes attribute to female language.
Keywords: Collaborative Poetry, Gender, Atr Az Naam

1. Introduction

From the time immemorial and based on classic views, poetry has been known as the product of the relationship between one's viewpoint and the universe, hence it is believed to be inspired by the human spirit, which in its purest form is bestowed as a gift from gods. Therefore, poets could be purported to search for such a gift within themselves. As an individual practice, poetry is where a man makes a dialogue with his surrounding world. In viewing poetry as such, there is no room for the dialogue between two human beings. However, collaborative poetry is an experience that shows the relationship between man and the universe is multidirectional and variable, molded out of the dialogue between two or more men. Collaborative poetry is no so much of a novel experience, and a few poets have already used this form of poetry. The goal of this article is to analyze one of the unique collaborative poetry books, which is also important from the viewpoint of feminist criticism.

2. Literature review of world's collaborative poetry

In their unconscious writings, surrealists used to write impromptu individually or collaboratively in their ecstasy. Under Freud's influence, they believed in a superior truth in a dream world. The realm of the dream world shows the unconscious, untold orientations of human beings, which is removed from their everyday lives for any probable reason. This superior truth should be allowed to emerge in unconscious writing. All of couple and collaborative poetry written by surrealists

are quite considerable. They all have a psychoanalytic behavior with delivery terms, conforming to the form of one's talk while hypnotism.
For example:
Where is the sea? / Andrea Burton: behind the statue. / Rene Char: any place in between two characters' dialogue. / Paul Eluard: in porches / Alberto Giacometti: So close, behind the first passages. / Murice Henry: towards the audience / Benjamin Pare: toward us but we shall turn our backs to it./ Tristan Tezara: Ten miles further, behind the chimneys.

3. Literature review of collaborative poetry in Iran

The most notable collaborative poems were written by Forough Farrokhzad and Yadollah Royayi in 1966. These poems were published posthumously in Farrokhzad's 'Nostalagia' and Royayi's 'from I love You'. Royayi has also collaborated with Ahmad Reza Ahmadi. The common feature of all these works is the frequency of the complete phrases of the poems. Each poet starts a phrase and ends it, and then the next poet's turn will come. To put it in other terms, the phrases of each poet and what he/she writes is determined and uninterrupted from the beginning to the end. As an example:
Royayi: since in the sky, / The binding of my logbook / I make out of the sun, / In the armless alleys, / In womanless times, / I burnt with the sun,
Farrokhzad: The image of this fracture is yet heavy / The image of this fracture, you the kind one / You the kindest / The balance will displace smoothness of mirrors / Invite me to my childhood garden! (Royayi, 1967, Nostalgia, p23-25)
This poem was published in Royayi's book where in the notes a reference has been made to collaboration with Farrokhzad. Later the binds of each poet was clarified separately in note space. In these poems, the poets had possession over their lines, and they could put the same lines in their other poems.

3.1 Atr Az Naam

The form of a poem does not conform to line; in other words the poetry unit is not line. When a line is made and if it is consistent with the form of the poem, then it can be kept or otherwise removed. Mohammad Azarm say that ". All of Atr Az Naam poems are written through online conversations. I and Eve Lilith quickly recorded a few phrases with the goal of writing a poem. We were not supposed to write individual lines which could separate after. The purpose was to create in one moment and to form a conventional universe brimful with nothing but poetry." (Husseini Nejad, 2013, p. 9)
One of the characteristics of aroma-of-name poetry is the complete collaboration between the two poets to create the form of a poem. "In the book "Atr Az Naam ", each line might contain two or more quick lines by two poets; in other words, even with the separation of the lines, no one is able to guess who has written a certain line. As an audience of such poems, I am always in doubt which lines I have composed. Keep in mind that a poem lining does not conform to the order of writers but to the form" (ibid).
Mohammad Azarm speaks of another feature of his book "Atr Az Naam ", namely its transgender nature. " Atr Az Naam has feminine outlooks; our interactive writing shaped the book as collaborative work. Our collaboration was so much that we could approach the poetic language and play the role of the poem characters, which made the segregation of the poets impossible. This is an important book because sexual segregation of the poets forms one of its semantic layers. No interpretation of a poem could be ascribed to one specific poet (ibid).

In a novel dialogue[1], Eve Lilith refers to another unique characteristic of the book: For example, once I had a tentative design for one of my poems, and after a few lines, the male poet wrote a line in front of me. I was silent for a while; he asked me if he should continue. I said no. He waited for me to say something yet I was still silent. He asked me again if he should continue. I answered 'no'. He asked if there was a problem. Then I started to write the poem; I said I could give him a proper response by only one word, phrase or line, and that I could not present all of my life history. I meant I could not handle what I said. I said I even could not finish that poem on my own. He was dealing with poetic language and form playing the role of an actor. That day I had this overwhelming feeling that besides the form, there is also something else, my femininity. What he had written was quite hard for me to answer. This silence was kept intact in the book, and later we completed the poem. In editing the poem, I had the same silence as well." (Jadiri, 2013)

3-2. Mohammad Azarm was born in Tehran. His poem books are "unpublished photos" (poems 72-76) and "his name is this, Mohammad Azarm" (poems 76-81) and "Hum" (poems 84-86). Several articles on literary theory has been written by him during the recent years such as Differance poetry theory as a new status in written poetry and also the explanation of the concept of performance in writing. He has held numerous workshops on impromptu writing of poetry.

Mohammad Azarm has experienced three periods of writing collaborative poetry.; first between 1992 and 1996 with his poet friends in university where the products of their collaboration was amateur. Second it was between 2002 and 2005 with some of his friends who are now very famous poets. He published some of his poems of the second period in periodicals and internet. The third period is the workshop of poetry impromptu writing held with the purpose of teaching students in different cities; this period was concurrent with the second period. In these two recent periods, the strategy used for writing poetry is entirely different from 'Atr Az Naam '; distinct identity of poets and the manifestation of style were visible all through the lines of the poem. (Jadiri, ibid)

3-3. Eve Lilith was an unknown lady with two names. In Atr Az Naam , she is only an Anima and a voice; a lost voice. Eve Lilith is the nickname of poet. Her real name is not disclosed in official media; it should be noted that she has been interviewed with the same name, which is quite new on its own (Naseri, 2014, 7). The mythic nature of this name gives the book a number of implicatures. In other words, this nickname forms numerous atmospheres of the book; therefore without them, we would face some other type of atmospheres. The metaphoric nature of her name gives her a secret power, but the semantic horizon of this name lays the foundation of Atr Az Naam . Eve Lilith is made before writing the book; as a matter of fact, this name was not made for the sake of the book in question. On the contrary, the book was inspired by this name, and in the near future the very name could lead to the emergence of other literary works as well. (Ibid)

4. The analysis of poetic concepts of Atr Az Naam with a feministic approach:

4-1. The creation of World narratives

There is a poem named dummies' in the book with elements such as wheat, dummy, falling, nakedness, three and soil; they remind one of descent of Adam to the Earth. The story of Descent and the role of women in it are among the very challenging subjects in feminism theory. In this poem, however, we will not face structural and semantic stereotypes. More importantly, we do not know that what the role of men and women is in it. Overall, viewpoint of a human beings in this type of poetry is beyond their gender.

I write from wheat to your dummies / While running, it lightens them up / And they fall from the ceiling / So that I give the umbrella my arm / Half of them have no dress on their body
Half with no body at all / I write from my the body to shirt (Atr Az Naam , 21)

"Unnamed" is a poem entirely devoted to a dialogue between man and woman in the moment of creation when two human beings reach each other between light and darkness to form the biggest event of all the times. The poem, revelation in pepper, is a feminine narration of creation which happens during cooking food process.

4-2. Language and their inseparability

Genesis is another poem of the book starting with undiscernible sounds. Sound that reminds of the first moments of the world. The language of the poem is under the process of production and as the objects and things in this world take shape, sentences are constructed little by little. The language of this poem does not contain gender-based stereotypes. It is not clear which poem is written by whom. This poem is an ideal world where two human beings have devolved into their primary state of being, thus are constructing a new world.

Co / Whe / Cm / en / Co Cm fr when / Come from / Sa from / Sa come sa / Beyond / When I am surprised from the mouth / Beyond / I arrange and it becomes perfect in hand… (Atr Az Naam , p 67)

. 4-4 Different directions of feminine myth

Another challenging subject before feminists is the creation of women on earth. In Lilith, these stories are challenged. The audience does not know that whether this narration is feminine or masculine. This is only a human voice:

No narration but human / Was awakened from this point / There was no heaven / No big name that is untold / Waters joined / Names conjoined / Light escaped the shade / It dispersed the narration /Eve sat down / Lilith sat down / But Adam was stand still (Atr Az Naam , 62-64)

4-5 The status of females in an imagined history intertextually related to historical/literary realities.

The historical and geographical conditions created in the book through which transgender human beings is crossing where females sometimes show their discontent:

I left the world to congregate / To throw out of my throat / I went to emit myself with no sound
To open my lips sealed by history / To pry open the fold of lady's dress / To dress the burnt women / From the wedding chamber to the school / To the words under the dress / To the words of children behind the door / From Jamshid to Bed, I shall / To pour wine in bone throat / To get a fever between the pages / To let out a cry through the graves' throat / To burn from throat to my belly / … / To deal with all of the books of history / To become a burning book in the revolution /I left to make the curtains filled with women / With my lips burnt with bread
I left and my shoulders burnt as they touched your shoulders / My eyes are not waiting for the fear of your steps / Limit confined my revolution (44-46)

4-5 The criticism of culture, history and everyday life as masculine action

In 'the way of hatred' poem, the poets (in this poem both of the composers write from the viewpoint of females) complain about the past male poets. In the history of Persia poetry, Persian male poets always talk about the body organs of their beloved ones rather than their thinking. In their serenades, they worship women with fixed stereotypes such as hair, beauty spots and their cypress-like height. In this poem, the writer as an individual person believes that this is not love but a kind of hatred. Therefore, the poet points his finger at Persian sonnets. He states that sonnet has risen to take back its real popularity.

From the poets that lived before you / I escape / I have been awakened from the grave
To cut the moon of the cypress / You poet! / The ear escaped you / The fingers condemned the sonnet / And this is the way of hatred / Not the way of friendship (79-80)

In "not everything starts from blockade"…. The narrators complain about the dominant masculine discourse:

I am filled with interpretations / Which forges women rights / Under the teeth / Its pieces are collected / Blood clots that come back to me / Sometimes body to body / Only pain swells / And women descend down to one (47-49)

Or in 'freedom' poem:

They don't let me enter to a few wisps of hair / The journey of entrance is obscure in another book (11)

4-6 new sonnets

In the poems of this book, there is no conformity to sonnet sterotypes:

A type from with / Poem starts with blood / To blend it with lips from beyond / To search in my body fold / To speak in order not to say / In a way that fish swims out of water in words (Atr Az Naam , 81-82)

'Farapachino' is also a dialogue between an amateur female poet and famous male poet. In this poem, an ethical-cultural issue is challenged. The female poet approaches the male with the purpose of getting popularity. However, the male poet intends to abuse her body. This poem stands against such a condition with sarcasm and irony.

5. Conclusion

As could be observed, collaborative writing is way out of a dominant discourse. Atr Az Naam is unique in that it is not clear who has composed the different parts of the poem where the gender of writer is obscure. In this poem, the presence of two poets has led to a transgender world. The specific condition of Eve Lilith as feminine expert has given a special sort of feeling to the atmosphere of the poems. The presence of myths and her name has embedded the feminine concepts in the poems by using different narratives. The poets in this book do not conform to the existing stereotypes to create serenades. Language is another feature of collaborative poems in this book. The language is multiple and multidirectional. There is also polyvocality in the dialogues. It is necessary to analyze the English translations of these poems, so that more examples are selected and the hidden layers are exposed.

Notes

1. From an interview between Behnam Naseri and Mohammad Azarm, Ghanun newspaper, no 417, year 2, May 5, p. 7, capital should be under the control of the art of poetry (a conversation with Mohammad Azarm).
2. The translation of these poems has been only done for this article

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Revisiting discourse on quota for women: field inputs from India

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Political participation of women has been a simmering debate across globe. The demand for equal political rights was at the centre of the discourse which led to the rise of feminist movements in the west during nineteenth century. Historically, different kinds of arguments were developed in order to justify women's exclusion from the political sphere. One of the assumptions was about *Nature vs. Culture*[75] dichotomy that drew justification for women's confinement to private sphere on the basis of their natural role in society. Politics being a public activity was considered to be the prerogative of men. Since men earned control of public sphere as soldiers and workers while women's role was confined to private as mothers and educators, the sexual inequality was inbuilt in the logic of granting citizenship.[76] Though procedural equality was ensured, it could not translate into substantive forms of democratic citizenship. It was reflected in women's skewed presence in legislatures. This propelled debates about how to ensure women's presence in politics which could translate in effective policies resulting in the demands for quotas. This resulted in claim for quotas so as to ensure women's presence. However it raised voices against it on grounds of 'politics as male business' or 'restriction on voters' in terms of choices or gender not important in representation activities. These discourses were stifled by unearthing the 'difference of ideas' and 'presence of women for promoting feminist agenda'. Though debates on quotas finally won it through these arguments, the larger project of justice where nearly half of the population was not represented took a side seat. The criteria for judging quota women revolved around 'difference debate'. The aim of this paper is to highlight the aspirations of women who wish to enter politics and quotas have helped them to do so. The language of judging effectiveness of quotas be judged on their aspiration rather than be couched on difference thus lessening the stigmatization of those women representatives who otherwise are addresses as 'tezz'(fast and shrewd). In order to do this paper is divided into following sections. The first section deals with debates on quotas for women, issues are raised and arguments are presented. Second section deals with a case study of an elected women representative of a panchayat (Rural local structure followed in India) in Bihar who got an opportunity to enter political sphere due to reservation. She was a sample in my study that was undertaken during 2011 and 2012. Participant-observation, semi- structured interview was used that highlighted the complexity of aspirational politics of this elected women representative. It then raised questions on 'politics of difference idea'. Thus in this process it activated the justice ideology that was hidden for sometime during debates on quotas.

'WE WANT JUSTICE': QUOTAS FOR WOMEN

Within feminist struggles, it signified a progress from "*politics of ideology"* to "*politics of presence"*. Anne Phillips in her scholarly work *The Politics of Presence* argued that the issue now was about "*who*" is representing rather than "*what*" was being represented. Phillips maintained

[75] Mary E. John, "Feminism in India and the West: Recasting a Relationship," in *Feminism in India*, ed. Maitrayee Chaudhari (New Delhi: Zuban, 2005), 63-64.
[76] Carole Pateman, "The Patriarchal Welfare State," in *Democracy and the Welfare State*, ed. Amy Gutmann (Princeton: Princeton University Press, 1988), 241.

that the present form of democratic discourse did not deal with the forms of exclusion that many groups were facing in society, for example, the exclusion of women in politics. Based on the logic of experiential epistemology, she held that the experiences of these sections affect their life worlds and in order to take cognizance of their interests, their presence in representative bodies was imperative. It was argued that policies formulated for any group cannot be relevant if there was no representation of such groups during the deliberation of the policies.[77]

Though there was a general agreement that women should have equal political rights in terms of voting, when it came to ensure their presence in representative bodies, there was much scepticism. Several arguments were forwarded to oppose the logic of quotas and other measures aiming to assure female representation. One of them was the argument about balkanization; that it will only increase the division between groups and turn them against each other. Another argument was about the responsibility of the representatives; that a representation based on a characteristic such as sex, lowers the sense of accountability. Since such mode of representation would be based on attributes and not ideas that can be formulated beforehand, it makes it difficult to be investigated and assessed. Another issue raised was about the presumption of homogeneity of women issues across all sections. The question here was that do all women intrinsically have the same interests and thereby act similarly on all issues?[78]

Philips advocated a combination of "politics of presence" and "politics of ideas", and gave four main reasons for the need of female representatives in response to such above mentioned claims. The first issue was about "symbolism", whereby the formerly excluded groups could get a sense of being represented and hence considered as equals in true sense. This symbolic representation, according to Philips, was important regardless of the outcomes such inclusion could ensure. The second argument was that there was a need for formerly excluded groups to be a part of formulating the agenda and changing the existing norms to ensure that their interests could be included. The third argument was about the importance of "experience" in policy making. If women issues were neglected, a women representative could argue more effectively argue for such considerations. Further, during debates on policies related to women issues, a women representative, based on her experiences and interests as a group member, would be in a better position to bring out a true picture on the issues. The final argument is about the need to break the pre-existing hegemonies in the representative bodies. This, according to Philips, could only be ensured by the presence of aggressive spokespersons from the formerly excluded groups in the public arena who were able to challenge the existing patterns of representation based on power hierarchies.[79]

Quotas are often accused of putting sex before merits, but sex already has an impact by favouring men, according to Phillips. Is it a matter of equal rights that gives men the right to monopolize political representation as they do today? Phillips also argued that there were certain issues where women share experiences. Even though women did not have the same opinion on each issue and that there was no certainty that a female representative would act on behalf of all women, it was still more likely that she would act for women better than a male representative, due to her shared

[77] Anne Phillips, *The Politics of Presence* (New York: Oxford University Press, 1995), 4.
[78] Ibid., 4.
[79] Ibid., 6.

experiences with other women as a group. For example, she believed that certain issues such as wage equality could affect men negatively, which was why there is a reason to believe that a female representative might be more inclined to work for it. Phillips did not argue that female representation was a guarantee for change, but rather it could increase its probability.[80]

It is this assumption of a universalized notion of women as a category that has invited severe criticism. It is argued that it seems to suggest that women are timeless subjects who are united by only a single term called "patriarchal oppression". It also seems to signify that all women face same kind of oppression. Critics have questioned this homogenized sense of understanding women's oppression. Feminist critics of different hues- Black [81], Postcolonial [82], Islamic feminists[83] and Dalit feminists[84]- have raised the following questions: a) how does the emergence of the interstices-the overlap and displacement of domains of difference-that inter subjective and collective experiences of nationness, community interest, or cultural values are negotiated. How are subjects formed "in-between", or in excess of, the sum of the parts of difference (usually as race/class/gender, etc.)? How do strategies of representation or empowerment come to be formulated in the competing claims of communities? Despite shared histories of deprivation and discrimination, the exchange of values, meanings and priorities may not always be collaborative and dialogical, but may be profoundly antagonistic, conflictual and even incommensurable? These concerns are not captured by universalized notion of gender. However, regardless of the differences in the conception of citizenship and the questions of representation, there has been a consensus regarding the necessity of quotas for women in political sphere. It is recognized as the best available mode to challenge oppression and raise consciousness about women's issues in society.

Drawing from the above arguments by various scholars regarding why reservations are necessary and how much reservation of seats for women can prove effective this work attempts to argue that reservation of seats is important to ensure presence and participation. However judging the performance of female representatives only on the basis of outcomes of such presence, either in form of their impact on women friendly legislations or their performance on women issues is problematic. This is because women legislatures do not represent only female constituency. Since it is a mixed group, they are accountable to others also. Secondly, they have extra burden of acting like male legislators. Thirdly, it is very difficult to delineate something like women interests. Fourthly, since women are first timers there is a need to give some time before their performance is evaluated.[85] Finally, characterizing women as universalized subject's who fall victims of only patriarchal oppression is a misnomer. It fails to see women bearing overlapping identities that tend to be less associated with other women and more with other sections of society. Fifthly

[80] Joni Lovenduski and Pipra Norris "Westminster Women: The Politics of Presence," *Political Studies* 51, no. 1 (2003): 84-102; Hannah F. Pitkin, *The Concept of Representation* (Berkley: University of California Press, 1967) also support the argument of women representing women.

[81] For example the writings of Angela Davis, *Women, Race and Class* (United States: Random House, 1983).

[82] For example the writings of Gayatri Chakravorty Spivak "Can the Subaltern Speak," in *Marxism and the Interpretation of Culture*, ed. Carry Nelson and Lawrence Grossberg (London: Macmillan, 1988).

[83] For example see the writings of Saba Mahmood, *Politics of Piety: The Islamic Revival and the Feminist Subject* (Princeton: Princeton University Press, 2004).

[84] For example see the writings of Sharmila Rege, *Writing Caste/Writing Gender: Reading Dalit Women's Testimonies* (New Delhi: Zubaan, 2006).

[85] Performance issue has been discussed by scholars like Sarah Childs, "Hitting the Target Hard," op. cit., 143-153.

quotas might create opportunities for women aiming a space in political sphere for their own reasons. It thus brings back the justice argument whereby women presence is also imperative in public sphere. This paper through a case study of an elected woman representative who entered panchayats after quotas for women were implemented in rural governance[86] discusses the motivations and aspirations. The case study came across during phd research in 2011-12 when other elected representatives was discussing about this lady who was tezz.(Fast and shrewd)
In India, despite women having got right to vote right from 1917 onwards women never demanded quotas[87]. In 1974"Towards Equality Report" exposed this myth. It mapped the condition of women in India after independence. The findings pointed at the invisibility of women. It for the first time recommended quotas for women in the political sphere. Despite this recommendation coming in 1973, no action was taken till 1993 when political opportunism[88] compelled the government to enact 73rd and 74th Amendment Acts which made provision for reservation of seats for women in local government. Later on in 2006, Bihar state government amended the 73rd Amendment Act in its state and decided to increase reservation of seats for women to 50%.

In India after 73rd Amendment Act, lot of researches were carried on to discuss successful implementation of quotas.[89] Broadly the findings of these researched pointed at hindrances that women met after they entered political sphere. Some researches discussed 'proxy candidate' where a woman occupies seat but in true sense some male member of the household does all the work. Some work discussed elected women representatives ability to implement women 'practical gender interest'[90] while failing in 'strategic gender interest'. Some researchers also pointed at attitudinal and behavioural changes that came in women after they got elected. However none of the research discussed about aspirations of woman who enter politics through quotas. As a result it is necessary to also argue about women's presence in political sphere not only through quotas based on difference of interest but also discuss about aspiration of a woman who due to public/private dichotomy is not allowed to enter it but quotas give them a chance to do so.

Participation and Aspiration: Politics of presence

[86] Through 73rd Amendment Act 1993 enacted by Indian parliament.

[87] A detail discussion of participation of women in political sphere refer to Geraldine Forbes, "Women of Character, Grit and Courage: Reservation Debate in Historical Perspective," in *Between Tradition, Counter Tradition and Heresy: Contributions in Honour of Vina Mazumdar*, ed. Kumud Sharma (New Delhi: Rainbow, 2003), 221-239

[88] For detailed discussion on the politics and progress of 73rd Amendment Act refer to K.C. Sivaramakrishnan *Power to the people? The Politics and Progress of Decentralization* (New Delhi: Konark Publishers, 2000).

[89] G. K. Lieten, "Panchayats in Western Uttar Pradesh- Namesake Members," *Economic and Political Weekly* 31, no. 39 (September 28, 1996). MARG Report published as Bharti Tekchandani, Jyoti Kiran and Priti Sharma, ed., *They call me Member Saab: Women in Haryana Panchayati Raj* (New Delhi: MARG, 1997). Nirmala Buch, "Women and Panchayats: Opportunities, Challenges and Support," in *Decentralization and Local Governance: Essays for George Mathew*, ed. L.C. Jain (New Delhi: Orient Blackswan, 2005). George Mathew and B. S. Baviskar, *Inclusion and Exclusion in Local Governance: Field studies from Rural India* (New Delhi: Sage, 2009). Niraja Gopal Jayal (2006) Engendering local democracy: The impact of quotas for women in India's panchayats , Democratization, 13:1, 15-35,

[90] Terms used by Maxine Molyneux, 'Analysing Women's Movements', Development and Change, Vol. 29, No. 2 (1998) p. 232.

In the course of the field study and interaction with common people in different villages, many recommended meeting Gulshan Kumari, another women mukhiya of Maniappa panchayat, Mathiani block, Begusarai district, who was referred as "muhfat" and "dabangg" ("muhfat" is a term normally used in villages for people who are very open and expressive in their viewpoints and "dabangg" being normally used for powerful and fearless). The adjectives used were not without meaning. The experience on the field and meetings with villagers informed about a very significant understanding of power relations at the level of village that produced these adjectives in relation to her personality. She represents a women reserved constituency. Educationally, she was the most qualified amongst the female representatives in the samples. She is a postgraduate in geography and was selected for the job of school teacher. When the seats were reserved for women candidates, she saw a ray of opportunity and hence decided to contest in 2006 for the first time. "*Socha rajneeti mein pair rakh kar dekhu*" (Thought let me see by stepping into politics), she says. It was already visible that she was different than others in many ways. Her level of consciousness, confidence and of course education was much more than any other mukhiyas around. Her aspirations in politics starting shape since childhood as she saw her grandfather becoming very popular in very small span of time due to his good work in society. So, politics was not only in its ethical form, a means for service to society, but also a quick ladder to success and popularity. Therefore when she got a chance, she did not want to miss it. She believes that she owed her success to her husband's work at the grassroots which made him popular among all. She openly confesses their affiliation to Communist Party and that she never faced any problems at the local level including the release of funds etc as her party members were well placed at higher level Panchayati Raj Institution structure like Block and Zilla Parishad.
She says that in order to do her panchayat work, she takes help of her husband and sees no harm in it- "What are partners for, if they cannot support each other? What is wrong in it?" She believes that husband and wife should enjoy equal position as partners and should be ready to help and support each other

Gulshan Kumari entry into politics was marked by zeal to attain quick success. Nowhere were their answers guided by the philosophy of reservation that envisaged the importance of elected women representatives in order to work for fulfillment of only women's needs. it pointed at how quotas have helped created spaces for women to enter the erstwhile prohibited area of politics. It does brings to focus how quotas have helped to ensure justice by giving women equal chance. It also points at women in India did not perform only as individuals, they always associated themselves to be part of family, caste, religion, and other community based identities.[91] As a result, the liberal notion of autonomy based on the atomistic, individualized, bounded characteristics is absent here. In its place we see a different notion of self being exhibited based on the value of relationship processed through social interaction within forms of human community, something that scholars have referred as "relational self".[92]

As a mukhiya, Gulshan Kumari remains busy for the whole day as people keep pouring in since six in the morning to ten at night. She tries to attend most of the visitors and the rounds of tea

[91] The section dealing with the resolution of women's question is discussed in Partha Chatterjee Iibid

[92] The idea of "relational self" is, however, not new. In fact the existing feminist literature, especially that of Benhabib, has stressed upon women's identity as part of some form of community in Seyla Benhabib, *Situating the Self: Gender, Community and Postmodernism in Contemporary Ethics* (New York: Routledge, 1992).

never get exhausted. Her husband handles the people she cannot attend. After each person goes, she discusses with her husband the reason of his/her visit and what can be done in that regard. She hardly finds much time for her two children who study in public school and she has also made arrangements for their private tuition so that they can work hard and excel in life. Her responses to questions regarding panchayats are well argued and show her ability to understand its utility. She argues, "Panchayat is essential as it is closest to people. The constituency of MLA and MP is big so they cannot develop people to people contact, panchayat bridges the distances between the ruler and the ruled. Moreover being from same village, people can better relate to me." This is what leaders are expected. When asked if it does not affect her "daughter-in-law" image in the village, she quickly responds, "I am a daughter-in-law but how long can I feel shy of the people if I really want to serve them? So I step out and talk to them as representative."

Even the first meeting with this lady told a story about her. In a relatively traditional society where women normally veil their faces, here was a woman who was ready to challenge norms on her own terms. According to her, she would normally veil her face in front of village elders, especially in public, so that it did not "offend" her supporters. "This is the bare minimum that is expected and you cannot say no to everything, it might lose you support in the society. So what is the harm in putting veil? It's better to put veil and continue working as you want, than face fury and social boycott", she says. For her, veil is not a symbol of oppression or patriarchy. One reason that she puts is because of respect. But even otherwise, she believes it is not oppressive as she uses it according to her own choice. It's not imposed. "I know people expect it. There are two ways then- Either not to take it in front of elderly and listen to all the buzz in the village which often may be disgusting and lose support even at home, or take it and continue doing your service to society. I chose the second way as I knew I could do nothing for the village if I did not adopt these ways," she says. Her formulae of negotiation at the level of structural constraints were remarkable and her consciousness about the "use of veil" as a rational and instrumental choice to make space for other kinds of larger struggles was significant.

Although she believes that these factors help in winning elections but that does not ensure ones popularity or chances in the next one. "If you are not honest and don't work hard", she argues, "no one is going to vote for you again." An obvious question that may arise is that if it was only to do with the work of her husband (the social service that he engaged in) that she could manage to win then why she lost the last elections? From the responses of the locals, one could gather that the last mukhiya did not do much for the village and rather concentrated more on personal welfare by indulging in corruption at various levels. The schemes were not distributed honestly and were tilted to benefit "close ones" and people who were ready to give a *cut* from the benefits (either in form of cash or kind). This brings forth two important aspects- a) the consciousness of the lady about the practical issues concerning villagers, which is reflected in the emphasis of "honesty" and "hard work"; and b) the rejection of non-incumbent candidate in the election reflects both concern and consciousness of the masses at large. This generates a sense of responsibility, accountability and also fear among the newly elected mukhiya, thereby placing a constant pressure to perform.

Gulshan Kumari's entry to politics was driven by urge for popularity. With her knowledge and zest to learn, she is very well utilizing the existing spaces and also negotiating with power relations. That is why her busy schedule as mukhiya has compelled her to arrange tuitions for her children. She does not face any objections from family, rather the support structure from extended family helps her in household work so that she has ample time for her official duty. Further,

several women family members request her for some role in the development of village so that they could also become confident like her. So we see that while performing the functions of panchayats she is able to exert her agency well. We also see that quotas have carved the path for them in political sphere that was denied due to structural constraint. It has shown that justification for quotas need not always be argued on the basis of difference argument but also on voicing the aspirations of women who have been denied entry arising out of prejudices existing in society. This would then help to push forth strongly the argument of justice where equal opportunities should be ensured to groups who were denied opportunities earlier.

Conclusion:

We see that when debates for quotas of women arose after mapping their low presence, strongly voices were heard demanding women's presence. Since some voices refuted this claim arguing that it is not important for women to be represented as long as their voices are heard. Academic literature responded by vehemently arguing for 'politics of difference'. As a result after quotas for women in political sphere was implemented elected women performance was mostly judged on it. This process hid the aspirations of many women leaders who entered politics not only to serve woman but all. In this process they maneuvered politics, which sometimes made them 'tezz' and 'dabangg'. These terms raise eyebrows in political sphere and quota literature arising out of predominance of difference nomenclature. Since in many countries quotas have been implemented for quiet sometime it is imperative that literature also stresses on similar aspirations of women who had been denied opportunities so as not to make this kind of women exception. In this process arguments can be furthered by stressing on Justice which is important component of quota literature also.

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Women in popular media : a study of medieval vaishnavite play reconstructing

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The Vaisnavite Movement of Assam which began in the 15th century under the leadership of SrimantaSankaradeva was heralded as a revolutionary movement undermining brahmanical priesthood and ritualism and establishing a more egalitarian social order. However, ironically, the movement also led to the establishment of a more rigid and stereotypical patriarchal socio-cultural ideal.As we all know in the medieval period the realm of media comprised of diverse communicative means such as music, play, literature, visual arts etc. Many of these means were utilised by Sankardeva in order to communicate his ideas far and wide, of which his plays called *Ankiya Nat* and *Bhaona* proved to be the most popular. In these plays, women were excluded from performing and roles of women were played by clean shaven men. It is also seen that in the music of these plays, *raginis* or 'female melodies' are absent. The roles assigned to female characters were often simplistic, submissive and secondary to their male counterparts. Thus, a gradual crystallization of stereotypical gender imagery in conformity with brahmanical culture took place, undermining the image prevalent in co-existing relatively egalitarian tribal matrilineal communities, ultimately resulting in a lower status for women in the society.What this study attempts to achieve is to undertake a critical appraisal of these playsand to see how this media portrays gender imagery in the society during the period under review. The aim would be to find out what implications the growth of the media had for reconstituting gender ideology in the region.

Key Words :*Vaishnavite Movement, Brahmanical, Ankiya Nat andBhaona, EkaSaranaNama Dharma, Sattra, Namghar*

In the 15th century Assam witnessed the emergence of a new socio-religious movement, the Neo-Vaishnava movement, under the leadership of SrimantaSankardeva. This movement brought about important changes in the socio-religious and cultural life of the people of medieval assam. It has been called a revolutionary movement as it undermined the brahmanical priesthood and ritualism and established a more egalitarian social order. The movement was against the caste hierarchy, brahmanical rituals, social divisions, sacrifices etc. While one cannot deny the importance of the movement in improving the lot of the common masses, the situation is more complex than has been usually portrayed by scholars. One of the most important dimensions in which scholars have failed to make an appraisal of the movement is on lines of gender. No satisfactory critical evaluation of the *EkaSaranaNama Dharma* has been so far made to see what implications the movement had for reconstructing genderidentities. Studies focusing on the status of women within the movement have been either totally ignored or at best carried on conventional lines. The critical evaluation of the literary sources of the period is largely lacking.

Sankardeva has been subjected to criticism for not giving womenfolk an equal footing with men. Women were not fully accepted within the fold of his faith '*EkaSaranaNama Dharma'*[93], though they had been initiated. It is generally said that he has given the womenfolk a subordinate position and he has not done much to uplift their status. In this paper we will see the portrayal ofgender imagery through the lens of one of the most popular Medias of the time - *Ankiya Nat and Bhaona.*

[93]. Ekasarananama dharma means devotion towards a single God being Krishna.

In the medieval period the role of media has immense importance in a region where majority of the people were illiterate. The people of the Brahmaputra valley consist of a large number of tribal communities such as *Ahom, Chutiya, Moran, Barahi, Miri, Mising, Karbi, Boro, Kachari, Garo*etc along with the caste Hindus viz. Kalitas, Brahmana, Kayastha, Kaivarta etc. Among them the majority of the people were illiterate. There Sankardeva used various media to pass his messages to the people of the valley of which Ankiya Nat and Bhaona proved to be the most popular. It is true that these plays played a crucial role in improving the status of the masses but at the same time it also led to the establishment of a more rigid and stereotypical patriarchal socio-cultural ideal.

Sankardeva has six Ankiya Nat to his credit. They are ***"Patni-Prasad", "Kalia-Daman", "Keli-Gopala", "Rukmini-Harana", "Parijat-Harana" and "Rama-Vijaya"***. He has written one more play called ***"Chihnayatra"***which has been lost. Sometimes the term ***Bhaona*** is also used as a synonym for the term Ankiya Natbut there is a difference between the two terms. The plays are called Ankiya Nat and the staging of these plays are called Bhaona. Sankardeva took the stories of these plays from BhagavataPurana with a little modification according to the needs of the then Assamese society. The first play *Patni-Prasada*is about the refusal of the Brahmanas to give food to the hungry cowherd friends of Lord Krishna and devotion of Brahmana wives towards him. The *Kalia-Damana*play is about Krishna's heroic defeat of the Kali Naga. The play *Keli-Gopala*is all about the sportive dance of Krishna and Gopis. *Rukmini-Harana*play portrays how Rukmini was abducted by Krishna and was saved from the forceful marriage. The *Parijat-Harana*play is about the stealing of Parijat tree from Indra's garden by lord Krishna for his wife Satyabhama. In *Rama-Vijaya*play Sankardeva showed the victory of Rama in Sita'sswayambar and how he defeated all the other powerful kings assembled there. If we analyze the content of these plays the women were given a subordinate position compared to their male members. The plays portrayed the role of a woman as a chaste, faithful but dependent wife. Krishna was given all the limelight but his female consort,Radha, was just given a secondary position. If we see the plays RukminiHarana and ParijatHarana we can see that the female characters were shown as very weak and dependent on their husband. In the play RukminiHarana the leading female character Rukmini was pining for her chosen husband Krishna when she was forced by her parents to get married toShisupala.[94] Later Krishna comes and save her from this situation. Here we can see a patriarchal mindset where Sankardeva portrays even the leading female character as weak and dependent on male power. This gave the society a message that females are subordinate to men and they would always be saved by their husbands. In another play called ParijatHarana, Satyabhama and Sasi, wives of Krishna and Indra respectively, were depicted as jealous wives and they fought with each other using unpleasant words to get their husband's favour.[95]All the three women were shown as bickering for their husband'sfavour which gives the message that a woman's life is worthless without a man and his favour. Satyabhama's hatred for her co-wife Rukmini is an important aspect of this play as it shows that there is no bar to the number of wives a man may

[94] .Barua, B. K. (1983). *Ankiya Nat.* Gauhati: Department of Historical and Antiquarian Studies, pp. 87-88

[95]. ibid. Pp. 157-159

have.It pointed out to the fact that the practice of polygamy in the society was very much acceptable even to the 'reformative'vaishnava movement.

Another important play which throws light on the gender imagery is the play *Keli-Gopala*whichis about the sportive dance of Krishna and Gopis. In this play it is shown that the Gopis (milk-women) ran out of their home leaving behind all their works just to have a glance of Krishna. They were shown as neglecting their worldly affairs viz. house, children, family etc, just to worship Krishna and to fall on his feet. This was contradictory to the depiction of the ideal woman as loyal, devoted and chaste. Even if we try to see this behavior of the gopis as an expression of religious freedomenjoyed by the women, the same freedom isn't seen in Sankardeva's concept of Vaishnava bhakti. If we assume that Sankardeva tried to depict a positive aspect of gender by showing greater religious freedom to women who could leave all their worldly affairs and could concentrate on their spiritual development, it is contradictory to the real practice within the vaishnava faith where women were not even allowed to enter into the main namghar within the sattra[96] premises and the women were initiated by putting a curtain between the woman and the celibate bhakat[97] who will initiate her. Women thus had minimum religious and spiritual freedom. The relationship between Krishna and his wives viz. Rukmini, Satyabhama etc. was not shown as a husband and wife relation rather they were shown as lord and devotee. The portrayal of Krishna as the master of the whole world could be a means to spread the vaishnava bhakti among the massesbut it also reflects the patriarchal mindset of Sankardeva and other Vaishnava saints. Many scholars argued that in his plays Sankardeva showed Krishna as the master of the world and did not recognize the female consort of Krishna because of the *Dasya*aspect of his bhakti which is different from the bhakti movement of Bengal or other parts of India. Here Krishna was considered as master and the devotee as a servant. But then the question is why he chose this form of bhakti? It somewhere shows the rigidity of the movement and its conservative attitude towards women. This leads us to another aspect of his faith i.e. he preached monotheism and his writings condemn the worship of any other deity. However, his hostility towards goddess worship practiced by the Shaktas (a then dominant group of the region) seems to have been especially more pronounced. Although the prevalence of the goddess cult does not automatically ensure a higher status for women within the society, yet the ability to conceive the divine in a feminine form must have had implications for structuring social attitude towards women.Coming to the technicalities of Ankiya Nat and Bhaona, as far as the staging of the plays which is called Bhaona is concerned, women were not allowed to play any role in the *AnkiyaBhaona.* The roles of the women were played by the clean shaven men. It is true that in the medieval period there was a general practice of playing the role of women by men in most parts of the country. But then the vaishnava movement of Assamwhich claimed to be a revolutionary movement establishing an egalitarian society by uplifting the status of the backward and excluded section should not have excluded womenfolk from performing the theAnkiyaBhaona. It signals that the society was not egalitarian as far as gender was concerned.Secondly, if we analyze the dialogues of the actors carefully, we can clearly see that the dialogues of women were very simple and not very bold and this reflects the submissive nature of women in the society. In one play, 'Parijat-Harana', two leading women characters, Satyabhama and Sasi, exchange coarse and undignified language which reflects the low standard of women and their state of illiteracy. The dialogues of male

[96]. Namghar or Kirtanghar is a congregational prayer hall. Sattra is an institution which propagated vaishnava movement far and wide along with other socio-cultural and religious functions.

[97]. Bhakat is a person who is initiated into the Vaishnava faith.

characters were very strong and dominating which reflect their heroic and dominating nature. It is also seen that in the music of these plays, *raginis* or 'female melodies' are absent. The roles assigned to female characters were often simplistic, submissive and secondary to their male counterparts.Now coming to next aspect of our paper we need to see the composition of the people within the fold of bhakti movement. During the medieval period assam was inhabited mainly by the caste hindus and various tribal communities. Although the Hindu communities were there from the early period but after the emergence of bhakti movement the process of hinduization started rapidly. The Vaishnava movement of Assam brought about diverse ethnic groups living in Brahmaputra valley viz.*Chutiya, Moran, Ahom, Deori, Mishing*and the caste hindus including the Brahmanas into its fold. The tribes got lower rank within the fourfold varna system of caste Hindus after converting to Hinduism but vaishnavism gave them the opportunity of upward social mobility. The social status of the backward section improved to a large extent except the womenfolk. In this process of amalgamation the position of the women of matrilineal tribes worsened as compared to their previous status. Their freedom got confined to the household activities. Thus, a gradual crystallization of stereotypical gender imagery in conformity with brahmanical culture took place, undermining the image prevalent in co-existing relatively egalitarian tribal matrilineal communities, ultimately resulting in a lower status for women in the society.We all know that there is a relationship between the popular media and the society. The popular media generally reflects different aspects of society and also sometimes it influences and controls the social life. As far as the Ankiya Nat and Bhaona in Assam is concerned it has played all the three roles. By seeing the content of these plays one can clearly say that it was basically designed by the saint to shape or influence the society and also reflects various social aspects.Along with the other factors it tried to shape the gender imagery through the staging of Ankiya Nat. It tried to show how a woman should live her life. It somehow intended to control the lives of the women who were mostly illiterate by depicting the lives of Gods and Goddesses where the Goddesses were always given a subordinate position. This would have greatly influenced the worldview prevalent at the time allocating women a inferior position in the social hierarchy.

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In-school Citizen Training from a Gender Perspective

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According to official statistics, during the past years, violence in Mexican high schools has been on the rise, especially violence against female students. This paper considers that taking a stand to prevent violence against women is critical. But schools have no feasible agenda to hinder it. Seeking to embrace a gender perspective in school subjects is indissolubly linked to the goal of eliminating gender violence. Mexican schools have the explicit mission to educate students for citizenship. Most of educational officials agree with social scientists that civic habits and values are quite easy to instill while people are young and can change. So schooling can be effective where other efforts to educate citizens usually fail. Accordingly, we propose here that a sustainable measure to prevent violence is to adopt a gender equality perspective in support of future citizens' training. Engaging students in open discussions of controversial issues from a feminist or women's human rights point of view is as well quite useful to ensure lasting effects and to effectively prevent violence against women. We have therefore carried out a project, consisting in various educational practices −debates, hands-on action, art expositions, and reflection. This project involved a significant progress in promoting a culture of gender equality.

Keywords: citizenship, gender equality.

Introduction

Somehow, everyday social interaction involves some form of violence. One can say that a violent person is the one who refuses to have a conversation and who stubbornly acts without taking others into account and without considering the suffering she may inflict. He is egotistical, non-sympathetic, intolerant, and hostile.

Violence supposedly is 'intrinsic' to human condition, and in instrumental terms, people think it can be counteracted by fostering compliance to regulations and by enforcing the law efficiently. However, when one considers violence from a more complex point of view, it is sounder not only to promote this, but to foster also in-school citizen training[98] within a frame of human integrity.

[98] Citizen perspective has several elements: 1) the dialectic understanding of individuals in the context where violence is consciously or unconsciously internalized; 2) the permanent development, through collective and individual training, of a conscience leading to social manners with ethical and communal criteria, and 3) the constant assessment and criticism of 'new' social relationships, taking dignity into account.

In this way, remedial and preventive aspects would be emphasized, violent relationships could decrease, and better ways of social coexistence could flourish.

In this paper I refer to violence from a gender approach because, although different societies 'acknowledge' the need to avoid violence against women, the aggression index towards them grows every day. This text exhibits the everyday life lived by 15 to 18 year-old Mexican youngsters with regards to the violence problem.

The purpose is to promote reflection in educational environments on how institutions and participant actors should intervene. It is specially addressed to teachers in order for them to find in citizen training a heap of transversal teaching and learning opportunities where collaboration to revert gender violence is possible. The encouragement for a collective reflection is sought in order to produce various teaching, disciplinary or recreative forms, so that the educational community gets involved in the construction of dignified social relationships. Sharing the different teaching experiences with teenagers will be specially fruitful, as gender violence is constantly practised by this group.

1. IN MEXICO GENDER VIOLENCE IS COMMONLY AND SOCIALLY ACCEPTED

In Mexican high schools teenagers get together and sometimes quarrel. But some of these fights are between boys and girls, and they can get violent, because they lack a gender perspective culture. Bullying, school harassment,[99] and violence in dating relationships are very common.

The WHO defines violence[100] as "the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation." (See 14.) According to the 2011 population census performed by the INEGI (Statistics and Geography National Institute), in Mexico there were 11 million 14 to 19 year-old teenagers, out of which 5,505,991 were female. Almost half of them, 46.99%, reported at least one violent incident against them. (See 9.) Other studies also show an increase in gender violence.

The national Mexican survey studying exclusion, intolerance and violence in public secondary and prep schools, published in April 2008, showed that it is 14 to 20 year-old youngsters who display the greatest intolerant and disdainful attitudes towards the AIDS-diseased (54%), the non-heterosexuals (52.8%), the disabled (51.1%), the indigenous (47.7%), the ones with different political ideas (38.3%) or different religious beleifs (35.1%), foreigners (31.6%), lower classes (30.9%), and the different skin colored (30.9%). This survey also reveals a high percentage of women claiming abuse from their male classmates. (See 6.)

[99] The Pan American Health Organization shows that school harassment is becoming one of the main risk factors among youngsters (See 3).

[100] In Social Sciences, violence as a concept has incorporated the symbolic aspect to describe rational actions where the 'domineering' one exerts an indirect violence against the 'subdued' one, who seems to be unconscious of the fact. (See 2).

As for gender violence, defined by this survey as "Any act of violence exerted upon women, and resulting in damage, or physical, sexual, or psychological injury, as well as threats, coaction or arbitrary deprivation of their freedom, be it public or private" (See 14, Article 1), data are still more alarming:

In Mexico, 46.1% of women aged 15 or more have suffered an act of violence coming from their partner. Four of every 10 women have been "humiliated, underestimated, locked up, watched over, and threatened with abandonment, with losing their home or children, with a weapon, with being killed, or with their partner's suicide. The have also seen their belongings or their home things destroyed". As regards physical violence, 13% of women have been beaten, tied up, kicked, or attacked by their partner in various ways, and 7% were forced to have sex (See 10). Another survey conducted in 2012 showed that many people consider that women are more suitable for domestic work, or that maternal presence is essential for children's happiness (See 8). And still in another survey, answered by 15 to 19 year-old students, 135,000 girls claimed having suffered some sort of molestation (See 16).

One can observe, then, that violence is not only on the rise, but people believe it is natural, specially when addressed against women.

In the school environment, parents, principals, teachers, administration employees, and students lack an agenda to prevent this systemic violence, and seem powerless as it increases during the last high school years. (See 3.) Why does it increase during these years? I beleive it is because private and public educational institutions have neglected citizen and moral attitudes, and wasted away the enormous youngsters' democratic potential.

2. PROMOTING A GENDER PERPECTIVE CITIZEN TRAINING

3.

If in-school citizen training were included as a transversal axis,[101] it would be possible to instill values in students and to promote a global, democratic way of thinking. The purpose would be to foster human development by making children and youngsters aware of the complexity of problems at the social, environmental, and personal levels. And also by visualizing their possibilities as social actors taking part in the appropriate solution. Thus, curricular contents should include an ethical component for students to learn.

Transversal themes are very attractive for high school teenagers, because they help them understand their context and identity. Besides, students must develop different studying schemes, all of which result in significant learning. Students feel more interested in learning about their society and in providing it their assistance as well.

[101] Los contenidos transversales son "un conjunto de saberes basados en actitudes, valores y normas, que dan respuesta a algunos problemas sociales existentes en la actualidad. Son unos contenidos que no pueden constituir una sola área, sino que han de ser tratados por todas ellas de forma global y programada, aunque también a través del currículo oculto, que cada docente, equipo o centro transmite con sus opiniones". (See 7.)

In my country, gender perspective is a transversal theme. This concept emphasizes the importance of suppressing opportunities inequalities for women and men, i.e., suppressing human rights violation through violence, discrimination, exclusion, harassment, poverty, injustice, and so forth.

Gender perspective and citizen training can therefore be blended. Gender perspective would give ethical orientation to the in-school citizen trainees' conscious behaviour (teachers, students, parents, etc.). And citizen training would put to work new interactions under the gender perspective logic. This would enable all individuals concerned to practice citizenship and attain greater independence in their ability to judge, deliberate, and to have constructive conversations. This would enable them to change interpersonal relationships with the new intercultural, environmental, solidary, and egalitarian sensitivities achieved by the present society (See 9).

However, implementing transversality in the curriculum is not easy. I propose the following axes as a training strategies framework to promote this culture:

a) **Fostering awareness of gender violence as 'everybody's' problem.** While studying the curriculum subjects and grasping the dynamics of this social problem, gender equity learning and practice should be generated, and gender violence should be problematized. Teachers of all subjects can encourage research with serious methods, and lead students to find out collective rules. Revealing results, enriching them with others' opinions, and following up on them will be basic for new social constructs to enable equity and inclusion relationships. If in each curriculum subject the world complexity is shown, students will perceive that we are all responsible for human problems.
b) **Shaping equity attitudes and setting up in-school coexistence and integration processes.** In everyday dynamics, all school spaces can be appropriate for equity gender attitudes to be shaped. Teachers have the maximum responsibility in relying upon all of their students' academic abilities and organizational creativity, in order for them to go forward one step at a time, to be coherent with community values, and to use them based on the notion that in shaping citizenship the basic principle is the society of *praxis.*[102] Encouraging women's and men's freedom of expression and internalisation of their dignitiy within a theoretical and practical frame to promote a more ethical and dignified rationality is essential. Actions to assess violence and undertake relevant intersectorial activities to cope with preventing and managing violence should be included favoring.
c) **Developing role models.** Promoting a gender perspective citizenship differs from disciplinary contents, because equity relationships must be practiced. This is the main challenge. Indignation vis-à-vis gender violence is not enough, as teachers must become role models practicing equity relationships. In this sense, educational actions are necessary and should consider an active and responsible participation of students in the educational environment. These actions should help their school solve vulnerability, risk, and gender violence situations. And the institution's responsible adults should introduce more horizontal, collegiated, and participating innovations in their management,

[102] The Greek term *praxis* refers to practice. It becomes actual when ideas or theories are experienced in the physical world, after which its results are reflectively considered. This concept is critical for Marxism, which regards it as the practical activity peculiar to humankind It is objective and subjective, and enables humans to transform nature and themselves.

teaching, and work performance methods. Immanuel Wallerstein has said that structural changes must be globally thought and locally implemented.

d) **Linking school with neighborhoods.** This strategy seeks to foster students' participation in their community in legal, respectful terms, and with a sense of inclusion. Thinking on their own local environment must be encouraged. Students should have an academic link (research, analysis, and assessment) and a social one as well (social service, dissemination, and community work) with their own community. Parents' participation is critical.

At present, a new way of living school is strongly needed because the institutional crisis is basically favoring teaching conceptual and procedural aspects of social facts, disregarding attitudes which could result in hopeful change. Learning events on gender violence involves making them more complex in order to understand their context and reconfiguration possibilities.

Marcela Lagarde has said that a varied democratic humankind requires that we, men and women, become different from our ancestors, so that we can be recognized in diversity and live in generic democracy.

But first and foremost, teachers must be persuaded that they can generate citizens solely through education.

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The Desire to Rewrite Texts

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As the canonical writings entail historical accounts which have stereotyped images of women and colonized people in the Western culture, there is desire in those who are at the margins to right/rewrite their historically doomed characters and images in order to recover the right place for their culture and selves. This establishes that something seriously went wrong in the writing of the classic texts from the perspective of the 'othered.' Here, the desire for rewriting is directly associated with the desire to re-right. My study invokes the desire to right by questioning the (re) writing process. This desire has also been intensified by Denzin's observation, "[w]riting is not an innocent practice. Men and women write culture differently". This claim refers to the gender-biased writing and observes much complicity involved in the process of writing. It also questions the writing practice which incorporates hidden motives and implicit designs.

Keywords: rerighting/rewriting, desire, canonicity

Introduction

As the canonical writings entail historical accounts which have stereotyped images of women and colonized people in the Western culture, there is desire in those who are at the margins to right/rewrite their historically doomed characters and images in order to recover the right place for their culture and selves. This establishes that something seriously went wrong in the writing of the classic texts from the perspective of the 'othered.' What went wrong during (re)presentation of the dominated cultures can be analyzed by studying writings and the rewritings in relation. Here, the desire for rewriting is directly associated with the desire to right. My study invokes the desire to right by attending to what has still been left out and, as a matter of consequence, questioning the rewriting process. This desire has also been intensified by Denzin's observation, "[w]riting is not an innocent practice. Men and women write culture differently" (324). This claim refers to the gender-biased writing and observes much complicity involved in the process of writing. It also questions the writing practice which incorporates hidden motives and implicit designs. From Showalter, Moi understands that feminist writing is effective if it "offers powerful expression of personal experience in a social framework" (4). This argument of personal experience is further developed in the editor's"Introduction" of "Upping the anti [sic] in feminist theory"byTeresa de Lauretis. It is noted that women live differently, have varied subjectivities and diverse social and cultural experiences. During reads that Lauretis finds feminism essentially different in "the sites, bodies, discourses, in and through which women live differently both from men and from each other" (307). Moi elucidates Ellmann's point by making distinction between traditional writing done by man and woman, and assertsthat "men have traditionally written in an assertive and authoritarian mode unlike women who rely on the language of sensibility"(like Charlotte Bronte's language) (34).

The desire to rewrite the characters especially with reference to history is very much relevant and a very strong thread in my study. Such rewritings work for the transformational knowledges and alternative cultures. GayatriChakravortySpivakhas talked of "the possibility of counter-knowledges" ("Colonialism and the Desiring Machine" 162) in face of the canonical knowledges. Young argues that "the desire of today's anti-colonial historian is to retrieve a subaltern history [of the absences] that rewrites [. . .] a history of the excluded, the voiceless" ("Colonialism and the Desiring Machine" 162). I take the rewritings as the extension of the possibility of counter-knowledges and a project that works for the retrieval of the subaltern history.

Deconstruction in postcolonial and feminist theories helped the rewriters to give presences to the previous absences, voice to the silences and identity to the erasure in their texts. Sarup in "Derrida and Deconstruction" explains the term "sous rature" which is usually translated as "under erasure". It means to write a word and cross it out because the word is inaccurate and inadequate but it is necessary in the writing so it is left legible in the writing. Derrida derived this device from Martin Heidegger who often crossed out the word Beingand "let both deletion and word stand because the word was inadequate yet necessary" (Sarup 33, original stress). I take that the absences in writing were crossed out but were not deleted as they were necessary for keeping the patriarchal/colonial culture in order.

The rewritings provide an understanding of the patriarchal and colonial societies and the colonialist mindset which promoted a particular understanding of "normality". To quote, for an example, from Alice Walker's novel The Color Purple thatbegins with a paternal internalization of silence: "You better never tell nobody but God. It's Kill your mammy" (11). Here "You," the addressee is a black girl who is the passive recipient of paternal as well as religious injunction. In the oppressive patriarchal/colonial culture, there is no one around to listen to the acts of oppression. Violating this injunction again means death of "mammy," a woman, the weaker section of the society. The Church instructs women in Corinthians to "keep silence in the churches. For they are not permitted to speak, but should be subordinate, as even the Law says" (Routledge International Encyclopedia of Women 167).Therefore,talking/writing back is the violation of "the law of father" and religious injunctions. From the patriarchal and colonial perspectives, Empire metaphorically fathers the colonized so the rewriting is "not permitted" likewise. Giddens discusses:

What he [Freud] was in effect doing was constructing a method for the renewal of self-identity…where the individual revisits his or her past in order to create more autonomy of the future. (47-8)

It means rewriting as a means to revisit one's past is also an empowering enterprise which gives autonomy and agency to the subject for its representation and construction of new identity. Referring here to Adrienne Rich's poem, "Diving into the Wreck," I construct the thought that colonialism and patriarchy have wrecked the women's subjectivities and experiences. It is time to revisit the classical writings. Rich repugnantly described the male writings as the "book of myths/in which /our [women's] names do not appear" in her poem:

First having read the book of myths,/ [. . .] but here alone./I go down./ [. . .] I have to learn alone/I came to explore the wreck./The words are purposes./ The words are maps./ [. . .] the

thing I came for:/the wreck and not the story of the wreck/ the thing itself and not the myth / [. . .] the evidence of damage/ [. . .] a book of myths/in which/our names do not appear. (22-24)

These feminist and post-colonial rewritings are emancipatory texts which de-canonize the Western book of myths and re-construct traditionally effaced and historically wrecked characters. The rewritings are an effort to renew the self-identity of the absences in the writings by revisiting the evidence of patriarchal/colonial excesses and damage. In this way, the personae in the rewritings revisit their past through their first person account of their colonial and/or patriarchal experiences and get autonomy in re-presentation of their 'self,' constructed through their own gaze. Freud's psychoanalytic cure has been achieved through "helping the subject to overcome the distortions that are the source of self-misunderstanding" (Ricoeur 265). The domain of rewritings is also similar to the effect that the erasures withstand the distortions established across history in the form of metanarratives, change the understanding about the self and disrupt the "orderly thought" of the Western canonicity.

If the task of criticism is to "establish the unspoken in the text" (Belsey 136), in case of the rewritings, this job has shifted from the criticism to the text itself. I argue that uncovering the erasures in the rewritings make the "familiar" uncomfortable, irksome, troublesome, and culturally estranged. One way of addressing the absences is the "contrapuntal reading" of writings. "As we look back at the cultural archive," says Said, "we begin to reread it univocally but contrapuntally" (51). Contrapuntal reading is coined by Edward Said and for him, that is a way of reading the imperialist discourses so as to reveal their deep implications in the imperialist and colonial process. We might argue that the rewritings are the "contrapuntal" readings of European canonical texts by the post-colonial and feminist writers. By using this concept, we can understand the erasures, cultural and political implications addressed fleetingly in the text and inscribed back into the rewritings.

Aijaz Ahmad reads EdwardSaid's proposition that there is a unified European/Western identity which has shaped this history through its thought and its texts. This thought runs from Ancient Greece well into the twentieth century through "a specific set of beliefs and values" and "the canon of its great books"(paraphrased from Aijaz Ahmad 167,original stresses). He reviews Said's Orientalism and notes his complaint that "the West has never permitted the Orient to represent itself [. . .] the very Western canonicity [. . .] has always silenced the Orient" (172).

Writing has been, historically, a major source of cultural representations after oral tradition. The privileged cultures of patriarchy and colonial powers have been writing the ruled cultures. Their writings foreground the patriarchal and colonial concerns in the texts, and marginalized the women and the colonized. These biased writings on the happenings of the past erased the voice, and distorted the identity of the people from subdued cultures. The politics of rewriting, "writing back," owes to the stereotypical representation and misrepresentation of the othered cultures. It is about the inside account of the silences. My concerns pertain to writing colonial/patriarchal culture versus rewriting postcolonial/feminist culture. The rewritings as a writing practice has evolved a few decades ago and has still captured the imagination of the (re)writers from the minority or marginalized cultures. They include versions of Shakespeare's TheTempest by AiméCésaire(A Tempest: based on Shakespeare's The Tempest : adaptation for a Black theatre, 1986) and George Lamming (in the collection of essays, The Pleasures of Exile (1960)); Caryl

Phillips' revisiting of Othello and The Merchant of Venice in The Nature ofBlood (1997); counter-narratives to Conrad's description of the blacks in Ama Ata Aidoo'sOur Sister Killjoy(1977), V.S. Naipaul's A Bendin the River(2002), David Dabydeen'sThe Intended (1991), AbdulrazakGurnah'sParadise(1994), Jean Rhys's Voyage in the Dark(1997), Patrick White's Voss(1980), and Wilson Harris's The Four Banks of the River of Space(1990), and Palace of the Peacock (1998). The rewritings of fairy tales can also by an interesting study. For example, the German fairy tale, Twelve Dancing Princesses originally published by the Brothers Grimm in Children's and Household Tales (1812) has been retold by many feminist writers like Juliet Marillier'sWildwood Dancing (2008),Suzanne Weyn'sThe Night Dance: A Retelling of "The Twelve DancingPrincess" (2008), Marianna Mayer's The Twelve Dancing Princesses (1999), and Arthur Quiller-Couch's The Twelve Dancing Princesses and Other Fairy Tales (1923).

Other significant postcolonial rewritings include Indigo (1992), a novel written by Marina Warner, is also a postcolonial retelling of William Shakespeare's The Tempest. A Thousand Acres (1991) novel by American author Jane Smiley is taken as a contemporary deconstruction of Shakespeare's King Lear. Likewise, in order to subvert the Greek influence, Wole Soyinka's The Bacchaerevisits Euripides' The Bacchaewith special reference to the colonial and patriarchal Pentheus refigured as an agent of colonialism and incorporated Yoruba cosmology as a foil to the western tragic mode.Kamau Braithwaite's play Odale's Choice (1962) is based on Greek play Antigone. Another notable re-play is Nigerian Ola Rotimi'sThe Gods Are Not to Blame (1968). It is rewriting of Sophocles' Oedipus Rex limiting the gods' interference in everyday life. Some significant (re)writings about blacks are Harriet Beecher Stowe's Uncle Tom's Cabin, Margaret Walker's Jubilee (1966),Hal Bennett's Lord of Dark Places and Hurston's Man of the Mountain.Rewriting the canonical Western texts takes the same plot and characters instead of merely giving allusion to an early writing in a different setting and locale with new plot and characters. The rewriters reuse, modify and subvert the old "great stories" to reveal contemporary landscapes, characters and problems. The absent and silent women in the canonical texts are the 'Judith Shakespeare(s)' who could find the expression of their talent now in the postmodern poststructuralist feminist world. The relationships between colonial and postcolonial, patriarchal and feminist texts may be explored by reading them all in relation as Catherine Belsey observes "to the degree that the present informs our account of the past, we make history out of a relation which is always a relation of difference between the present and the past" ("Reading Cultural History" 112).

The rewritings range from rewriting myths, fairy tales, short-stories, bed time stories to the rewriting of fiction and dramas. Though the rewritings have been scribed in different genres of literature, the objectives of rewriting correlate which are predominantly writing back absences by re-imagining history, deconstructing cultural and religious myths and fairy tales, decolonizing imagination, revisioning archetypes, recuperating the silenced individuals by listening to them and deciphering silence either by overreading or dramatizing the rewrites from indigenous, postcolonial, feminist, postmodern and poststructuralist perspectives.

I conclude this paper with Spivak's concerns about the subalterns. Imperialism has been defined by her with reference to subaltern culture women.Youngrelates to Spivak's position, "there is no space from where the subaltern [sexed] subject can speak"("Can the Subaltern Speak?" 307) and holds that it is also a subject-constituting project:

The problem is not that the woman cannot speak as such, that no records of the subject-consciousness of women exist, but that she is assigned no position of enunciation. (206)

Spivak states such erasure/silence and absence of women as "an aporia, a blind-spot where understanding and knowledge is blocked." In Spivak's essay on the Rani of Sirmur, for example, she shows how the Rani is inscribed with the title Rani, instead of her name in "the space of imperial production" and in the archives of indigenous patriarchy—"there is no 'real Rani' to be found" ("The Rani of Sirmur" 271). Here I quote AudreLorde: "give name to the nameless so it can be thought" (37). The names, renames and denames have special place in the rewritings and, therefore, have theoretical and political implications.

Spivak disagrees to the idea of retrieving the lost subaltern subject. She takes essentialist position here. She argues that an authentic voice of the silenced subaltern(s) of history cannot be recovered. In hot pursuit for the authentic voice, she outrightly rejects the alternative forms of narrative and considers them too as controlled:

'After the planned epistemic violence of the imperialist project' it cannot be a question of producing texts that simply answer back from a nativist position. There can be no such nativist alternative history any more than, for Said, there can be an alternative Orientalism. ("Spivak: Decolonization, Deconstruction" 207)

Here Spivak shows discontentment with "alternative history." I associate this alterity with the rewritings as they perspetivize historical accounts in the narrative. The rewritings are expected to create a space in the canonized literary tradition where a woman (or the colonized) can reclaim her "subject-position," a place of enunciation in relation to the patriarchal or colonial discourse(s). The rewritings are expected to be epistemological hope for the rewriters and the subaltern characters who rewrite with the desire to liberate their consciousness, identity, imagination, being and authentic images from the bondage of patriarchy and colonialism.

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Women, Modesty, Marriages and Law: A Case Study of Kashmir'

Sana Kochak

A number of individuals and institutions have helped me in the completion of this work. The work started in the AllamaIqbal Library of Kashmir University. My visits at the District Court, Anantnag and the High Court, Srinagar to look at the cases of the 'disappeared' and alsoIslamic Research Institute, Anantnag, Kashmir was made easy by the welcoming staff.This was followed up by visiting, where visits proved difficult telephonic conversations were resorted to, 'ulamāfrom different religious institutions in Kashmir. I want to thank QāziYāsirSahabfor guiding me through the relevant literature on this theme. I am also indebted to Mr. Nasir Ahmad Paeʿtguerwho provided me with an extensive list of the 'half- widows' in Kashmir. The materials were then re-worked upon in a number of institutions in New Delhi- Jawaharlal Nehru University, Centre for Women's Development Studies and Nehru Memorial Museum and Library.

Abstract- This paper provides an explication of Kashmiri Muslim marriages in two significant regards. The first underlines the interplay of gender, power and inequality in Kashmiri Muslim marriages. Kashmiri Muslims, like Muslims in other parts of the globe, following the guidelines noted in the Qur'ān and the Hadīṣ, hold marriage as an important institution. However, a study of these marriages reveals the way in which legal practices are gendered by prescribing an inferior status to women.

The gender hierarchies established in Kashmiri marriages are determined by the individual's in-charge of framing the rules, the 'ulamā (the scholars of Islamic law). The 'ulamā often put forth laws and rules that de-value women. The subservience of women is then justified by their interpretations of the Qur'ān and the Hadīṣ. As such, they convey that women's subservience is natural and divine as opposed to being socially constructed.

Second, this paper investigates the centrality of masculinity, sexuality, and violence in the politics of Kashmiri Muslim marriages. The decades of insurgency in Kashmir led to 'disappearance' of men. These women, whose husbands have disappeared, called 'half widows' in Kashmir live in a state of despondency and vagrancy. The hundreds of women were also left in a quandary regarding their marital status. But instead of taking them out of the crisis situation, the 'ulamā hardened the terms of remarriage of such women. This paper is an attempt at locating the trajectory of the marginalization of 'half-widow, half-wife.'

Keywords-'Ulamā, militancy, gender, half-widow, half-wife.

Introduction- Islamic feminists in some of the excellent studies have attempted to unravel the causes behind women's derelict status in Islam. A few examples are Women and Gender in Islam, Qurʾān and Woman, The Veil and the Male Elite among many others. In Kashmir too, similar studies have been done, though not as strongly making a point for women's downtrodden status. Example can be cited of Muslim Law and Customs (With a Special Reference to the Law as applied in Jammu and Kashmir).

The experience of women affected by conflict is also a well-researched theme. The impact of violence on women in countries of west Asia has been deal beautifully in Gender, Politics and

Islam. In Indian case many examples can be cited- The Impact of Armed Conflict in South Asia, Maoist and Other Armed conflicts etc. The studies of women affected by armed conflict in Kashmir have been researched well. Numerous references can be cited- Speaking Peace: Women's Voices from Kashmir, Women Silent Victims in Armed Conflict: An Area Study of Jammu And Kashmiretc. But the questions that I am particularly interested in i.e. 'half-widows' and their re-marriage, although dealt by almost all the studies- most importantly by SoudiyaQutab, Afsana Rashid, Bashir Ahmad Dabla and others though dwell on the varied aspects of problems faced by half-widows, including their remarriage concerns fail to analyze the problem in the light of the customary prohibition to remarriage of half-widows and the role of the'ulamā in hardening the terms of remarriage of 'half-widows.' Thus what sets this study apart is an attempt at tracing the subject position of 'half-widows' visa-a-vis the norms of the Kashmiri society and laws.

Materials and methods- I have used a mix of written records and oral sources for my work. An extensive survey of the secondary sources, the Qur'ān and books on Islamic jurisprudence has been undertaken. Interviews with the 'ulamā, conversations with some 'half-widows' and a study of some specific case studies also helped immensely in crafting a meaningful debate. I have also looked at newspaper reports.

Results and Discussions-In the Qur'ān the terms of remarriage for a woman in case of death or divorce of her husband are clear. As a general rule, divorced women remain in 'id'dat (waiting period) for three monthly periods. After the expiry of her 'id'dat period she is free to solemnize nikāḥ with any Muslim she likes. A woman whose husband died has to wait for four months and ten days before she can marry again. And for those who are pregnant, their term lasts until they give birth. IbnKaṣīr, a classic commentary on the Qur'ān, states that the reason as to why the 'id'datperiod was prescribed is to find out whether or not the woman is pregnant. But there is an ambiguity when it comes to 'disappearance' of the husband. The confusion arose owing to the absence of any mention in the Quran. There are varied opinions among religious clerics about the time a woman should wait before remarrying if her husband has gone 'missing'.

The issue of 'disappearance' is of central concern in Kashmiri context. A full discussion of the Kashmir problem is beyond the scope of this study. But to contextualize the theme discussed herein i.e. re-marriage of women whose husbands have disappeared in the last two decades in Kashmir, a background is necessary. Since 1989, there has been a militant insurgency in Kashmir, backed by a call for 'Āzādī' from the government of Indian. The Indian state crushed the conflict with military might bringing with it human rights violations in Kashmir. To this day, about half a million Indian military and paramilitary forces remain in Kashmir, making this one of the world's most militarized regions. Two decades of armed conflict has seen more than 70,000 deadand more than 8,000 disappeared. Of about 8000 of these disappeared men, about one-fourth were married. The number of 'half widows' in Kashmir is estimated to be 1,500.

'Half widows' refer to those women whose husbands were the victims of 'enforced disappearances' during the tumultuous times of militancy in Kashmir. The organizations in Kashmir working for the cause of disappeared e.g. Association for the Parents of Disappeared Persons (APDP) assert that these men disappeared mainly because of the atrocities committed by the Indian army; the army and the state reject such a claim. Indian authorities claim that the

disappeared men crossed over into Pakistan-administered Kashmir, became militants and never returned. Their husbands thus have not yet been declared deceased.

As wives of suspected militants, half widows face severe economic, social, and psychological problems. Most debilitating factor is their severe economic hardship. After the 'disappearance' of the husband, in several cases, half widows leave or are forced to leave their in-laws house. And where even the natal family is unwilling to support the half widow and her children, they are rendered homeless. The 'half widows' find menial work as household help, others turn to begging, and a few have been known to resort to prostitution for survival.

The inheritance of children of 'half widows' is also nil. While deciding matters of inheritance, the disappeared sons are regarded as deceased and their children's inheritance comes to naught. This I argue is a clear violation of the Qur'ānic verse which states that 'Give the orphans their wealth, and exchange not vileness for the good, neither devour their wealth with your wealth, for that is a great iniquity' and awaits punishment. The verses in the Qur'ān that are against the grabbing of the rights of the orphans and punishment for those who do not distribute the property to the orphans is a clear indicator that the consensus of scholars (ijtihād) on the issue that 'If any of the grandfather's own sons are alive, then the grandsons do not inherit, regardless of whether their father is alive or dead' is misplaced.

Adding to the woes of a 'half widow' is the unavailability of certain administrative provisions otherwise created to serve widows. Widow pension is unavailable to half widows. They are unable to access even the ration cards. Even the legal remedies remain unaffordable to half widows due to immense financial costs.

Arising from the confused status of half widows as 'single' yet legally married, thousands of half widows are caught in a crisis arising from whether or not they are married. A half-widow, till her husband is declared dead, is forbidden under Kashmir's customary laws from remarrying. And without the 'ulamā giving a nod to the remarriage of half widows they are caught in a conundrum. Two of the women who married before the 'ulamā set the terms of remarriage were ostracized by their families and were looked at with disdain for 'allegedly' repudiating the sharī'at injunctions. Sara waited for twelve long years for her husband's arrival and finally married but had to face opposition from her family even to the extent that she is not allowed to enter kitchen of her in-laws.

I assert that the social taboos around remarriage are cultural rather than religious. Islam encourages widow remarriage. However, mystic Islam in Kashmir has absorbed many dominant Hindu cultural practices including the disapproval of widow re-marriage. To keep the 'half widows' in a miserable position where they even resort to prostitution to support themselves and their children, I argue, is against the Qur'ānic injunctions. Quran posits that to prevent immorality in the society marriage should be advocated. Legal jurists too assert that marriage is nisfwājib al-din (half of your religious duty). Nikāḥ is regarded by Islamic legal jurists as sunnat-imuak`kadah i.e. an institution the compliance with which is considered as virtuous and a deviation from which is regarded as sin. But 'ulamā in Kashmir, acting on the contrary, put in place harsh rules for remarriage of half-widows, fundamentally denying them the option of remarriage.

I argue that while custom was relegated to a secondary position in the Kashmiri society in 2007, customary law maintains its superior position even after 2007. The Muslims of the Valley follow the Muslim law supplemented by custom in solemnizing nikāḥ and settling of disputes regarding marriage, dower, maintenance and divorce even after the implementation of ShariatApplication Act in the state in 2007. Examples can be cited of non-payment of deferred mahr among Kashmir Muslims, girls not given any inheritance rights among many others.

This might sound ironical given the state's predominant Muslim population. The common supposition would be "respect for the socio-legal traditions of Islam" in Kashmir as well. But the special status of Kashmir in the Form of Article 370 and separate Constitution gives State Legislature power to legislate on issues concerning the people of the State.

Remarriage of 'half widows':

There was a continued dispute between 'ulamā in Kashmir over what is the minimum time needed to dissolve a marriage and allow a 'half-widow' to remarry according to the Islamic law. The confusion prevailed despite the fact that a law already existed for the remarriage of women whose husbands had disappeared for more than four years. The Dissolution of Muslim Marriage Act, originally adopted in 1939 and approved in Jammu Kashmir in 1942, provides conditions under which a woman can clearly be divorced. Section 2 (i) of the Act states that "a widow may ask for a divorce if the whereabouts of the husband have not been known for a period of four years".But this provision is often ignored in Kashmir. Only after the 'ulamā reached on a consensus about the marriage of half-widows in December 2013, it did acquire the force of law.

Any disappeared man, 'concerning whom it is not known whether he be living or dead' is referred to as mafqūd-ul-khabar in Islamic jurisprudence. The question debated by the 'ulamāwas- what does Sharī'at suggest for the re-marriage of a woman whose husband is mafqūd-ul-khabar? The answer given was that such a wife has to wait for a certain period before she can remarry again. But all the four major schools of Islamic thought—Hanafī, Mālikī, Shāfa'ī, and Hanbalī—provide different guidelines about the time a woman should wait before remarrying. According to the Hanafī school of thought, the most dominant, such a woman has to wait till her husband is of ninety years of age before she can marry again. ImāmIbnHamam ordered that the wife has to wait till the husband is seventy years of age. ImāmShāfa'ī also held the same view. More recently, it was held that there was a need to help fast-track the remarriage of half widows. This was done using the concept of ijtihād. A clause was borrowed from Mālikī school of thought, wherein a woman has to wait for four years, some say seven, and then she can re-marry.

According to the provisions of Mālikī school, as mentioned in FatāwāFaiz al-Rasool, FatāwaAjmaliya, and Fatāwā Bahr al-Uloom - three books of Islamic Jurisprudence (fiqh) ardently used by 'ulamā in Kashmir- a person has to go to the Sunni Qāzī of an authentic faith (Sunnīsaḥiḥ al-'aqīda'alim) of a District, and ask for the earlier nikāḥ to be made invalid. The Qāzīafter listening to the plea fixes for a period of four years waiting. If instead, the woman without going to the Qāzī herself fixes a four years waiting period, it does not count. The problem necessarily has to be brought to the notice of the Qāzī and four years from the date of notification of Qāzī are to be counted as a waiting period, further adding that even if twenty years have elapsed before this day, it does not count.

In the four years waiting period every possible attempt at finding about the life or death of the husband is to be made- through newspaper advertisements etc. If even after this period no trace is found, the woman again files a plea for seeking redress/ demanding justice (istghāṣah) with the same Qāzī. He would then pronounce the husband dead. Thereafter the woman will spent four months ten days as her 'id'dat, after which she can marry any Sunni man of good faith. Otherwise her nikāh is not valid.

This provision was debated by 'ulamā from various institutions in Srinagar on 26th December 2013 in a conference organized to discuss on the issue of re-marriage of half-widows. The conference was organised by Ehsaas, a civil society initiative and supported by Conciliation Resources, an international peace-building organisation. All the religious scholars present in the conference stressed to resolve the long pending issue. At the conclusion of consultations, the 'ulamā from various institutions and organizations issued a joint statement saying that any 'half widow' who intends to re marry can do so after four years (as per conditions laid down by ImāmMālik).

Too little, too late:

The fatwa hardened the terms for dissolving the first marriage in case of disappearance of the husband. It enforced a long waiting period on the half widows. I argue that the 'ulamā through the Muslim Personal Law Boards and giving of fatwa put forth claims which are derogatory towards women. The purpose of 'id'dat, as already stated, is to be sure of the parentage of the child, if any. Enforcing an unnecessary waiting period on half widow is only adding to her already existing problems. Still it was hailed as a 'momentous decision' by religious leaders, women activists, civil society members and by 'half widows' themselves.

The Association of Parents of Disappeared Persons headed by ParveenaAhanger and the Chairperson of Jammu and Kashmir Coalition of Civil Society, KhuramParvez both welcomed this fatwa. Mirwaiz Umar, moderate Hurriyat Conference chairman, said: "I, as the Mirwaiz of Kashmir, welcome the judgment and it is indeed a good step taken by the 'ulamā". Saja Begum's husband, a carpenter by profession- Mohammad ShafiNajar, disappeared in October 2004. A 38-year-old mother of two from Kupwara district, she said "the ulamā's verdict will help me make a decision on remarriage, at least in the interest of the future of my children. Without such a decision, fingers would have been raised at me had I chosen to remarry before."

While everywhere the fatwa is hailed as 'momentous' stating that it would take women out of a state of crisis, for many of these 'half-widows', the decision means little. They have waited decades for their husbands to return, and now it may be too late for them to start afresh. ParveenaAhangar said: "These women (half-widows) have devoted their whole life in search of their husbands and taking care of their children. I am not sure they would remarry' but adding that "there has to be guidelines to address the issue of re-marriage and addressing property and inheritance issues." Khuram Pervez stated that the half widows "want to focus on the search of their husbands and care for their children."

The decree hardly has any effect on the lives of 'half widows' who continue to live a life of drudgery, loneliness, exploitation and vulnerability. Furthermore, there was no decree when most of these half-widows were at the prime of their youth that would allow them to remarry. The

fatwa was given in December of 2013 and most of the disappearances happened during the period of armed conflict in Kashmir. A considerable gap of 23 years exists between the two. The 'ulamā woke up to the harsh problem after a long wait, putting in place even more harsh rules. For the half widows now providing sustenance and a promising future to their children is far more important than the thought of remarriage.

Also for many 'half-widows', the questions won't end with this. While the fatwa addressed only remarriage of 'half widows', it was silent on the inheritance rights of 'half widows' and neither was there any discussion on what would happen to the children born of the first marriage in case of remarriage of the 'half widow'. The 'ulamā, however, resolved that the issue of property in respect of the half-widows should be decided in the light of teachings of the Holy Qurān and the Hadīṣ, adding that a detailed fatwa addressing these problems will be issued soon. It took 23 years for the 'ulamā to wake up to take a decision on remarriage. We have to wait to see how long the fatwa addressing other concerns of half-widows will take.

One such case among many*:

NighatBano, daughter of Late Gul Mohammad Bhat, married GhulamMohd.Wagay, in 1994. Just four months after the two got married, her husband disappeared. Nighat also gave birth to a baby boy just nine months after the wedding. After her husband's disappearance she had to struggle to support herself and her child. No details about her in-laws are given in any of the documents that she filed with any of the Institutes, Committees or 'ulamā. Nighat was completely on her own after her mother's death in 2011. Tired of waiting for her beloved, she finally decided to remarry.

Nighat had filed an application about help to trace her Mafqūd husband to the X Committee in the start of 1999. The immediate response from the committee was to direct an Urdu daily newspaper in Kashmir to report about Nighat's 'disappeared' husband. The report featured in the newspaper dated June 1999. In this report, Nighat stated that some unknown people took away her husband, referring to it as an 'enforced disappearance.' The Committee, however, provided her with some monetary relief from April 2012, but asserted that she has a long life in front of her for which a partner is necessary.

Many applications were filed with regard to removing the legal hurdle to her marriage to an the Islamic center (Y) in Kashmir for a fatwa so that Nighat could remarry- (1) by Nighat herself to Late Qāzī Yusuf Sahab in 2007, (2) again in the year 2012 addressed to the Senior Principal, Y Islamic center (3) Nighat's brother- Mohammad WasimBhat, too addressed to Mufti Rashid Sahab on April 20, 2012 the same plea.

In a letter addressed to Mr. MuftiSaheb, Y Islamic center on April 20, 2012, Nighat lamented that her husband hadn't returned home ever since 1994. Even after repeated attempts to search for her disappeared husband, there was no information about his whereabouts. She requested to the MuftiSaheb that keeping these details in mind, a judgment be given according to Sharī'at, to remove the legal hurdle to her remarriage. She required a fatwa so that she could re-marry.

In a judgment by the Y Islamic center on April 27, 2012, citing FatāwāFaiz al-Rasool, Vol. 2, page 286, it was stated that it has been almost five years that NighatBano had filed a plea with the Sharī'atBoard to late Qāzī Yusuf Sahab. At 11:20 a.m. according to the Sharī'atprovisions (of

Mālikī school), her husband was pronounced dead by giving a fatwa and she was given the permission to marry after completion of her period of 'id'dat which is 4 months and 10 days.

While the legal hurdle to Nighat's remarriage was removed immediately after she fulfilled the conditions arrived at by the scholars regarding the remarriage of a mafqūd's wife, there remain certain critical issues. Why did the Islamic center wait for five years from the date of filing of the plea by Nighat? The period of four years wait by the Mālikī School was devised to make every possible attempt to trace the 'disappeared' person. The missing report in the Urdu newspapertestifies to Nighat and her kin having explored all possibilities to trace her husband. I assert that the 'ulamāhold on to the rules of Islamic jurisprudence a little too tightly, without any consideration to the wretched existence of the 'half widows' and 'half orphans' live in.

*Pseudonyms have been used for all persons,'ulamā, Research Institutes etc.

Nutritionally Balanced Dietary Menu Booklet for Pregnant Women in Sri Lanka

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Abstract

One of the food based strategies to overcome maternal under-nutrition is improving nutrients intake of pregnant women by giving knowledge of nutritionally balanced dietary menus. Hence, the purpose of this study was to develop a menu booklet for pregnant women in Sri Lanka. Available menus were gathered by reviewing the literature, following available recipes from recipe books and face-to-face interviews with women. Further, a focus group survey was conducted to identify commonly consume foods and menus. Nutritionally balanced menus were formulated according to the maternal nutrition requirements and menus were presented with portions. The experts in the field of nutrition and dietetics reviewed the booklet and gave their comments and suggestions. Furthermore, ten pregnant women justified the format and contents of the entire booklet. According to their comments and suggestions, modifications were done and the final version of the booklet was developed. The developed booklet is a colourful booklet with 13 cm in width and 20 cm in length. It composed of covers, table of contents, preface, contents and appendix. The booklet consists of 2 sections. The first section provides the general information on maternal nutrition and a balanced diet and the second section lists out the nutritionally balanced dietary menus with portions for healthy and diabetes pregnant women. The booklet is only printed booklet containing nutritionally balanced menus for pregnant women in Sri Lanka.

Key words: Food based strategies, maternal under-nutrition, nutrients intake

Introduction

The study on dietary intake of expectant mother reviled that proper dietary balance of mother's diet is necessary to ensure sufficient energy and nutrients intake for adequate growth of the fetus without depleting maternal stores and damaging mother's own tissues to maintain her pregnancy [6]. A woman who has obtained adequate nutrients through balanced diets during her pregnancy may have rich reserves of several nutrients, so that the needs of the growing foetus, appropriate nutrients in breast milk to ensure optimal growth of early infancy can be met without damaging her health.

In Sri Lanka, maternal under-nutrition remains a major public health problem. The findings of the nutrition and food security survey in 2010 shows that 13.4 percent underweight among pregnant women [9].

Micronutrient deficiencies, namely iron, vitamin A and iodine are identified as public health problems in Sri Lanka. The prevalence of vitamin A deficiency among mothers was 29 percent in 2006 [10]. Iron deficiency anemia in pregnancy continues to be a common clinical problem in Sri Lanka and a prevalence rate of 34 percent has been reported [8,9]. The prevalence of goiter among females was 24.5% in 2000 [5]. However, Iodine deficiency has been addressed by salt iodization with 90 percent of households having access to iodised salt by 2005 and it was a remarkable achievement in a short period of time leading to reduction in the prevalence of goiter [7].

In Sri Lanka, available nutrition interventions in pregnancy include supplementation of iron, folic acid and calcium, and food supplementation in the form of a pre-cooked ready to eat food, Thriposha. The anaemia control programme includes nutrition education promoting consumption of iron rich foods, provision of iron, folate and vitamin C supplements during pregnancy. The vitamin A deficiency control programme includes a combination of promoting consumption of vitamin A containing foods and a high dose vitamin A supplementation schedule [2]. Although the benefit of improved protein-energy and other nutrients intake in pregnancy may be achieved through cost effective dietary diversification strategies such as providing knowledge of nutritionally balanced diets that kind of intervention is not available in Sri Lanka to overcome maternal under-nutrition.

Although a number of nutritional related interventions are available in Sri Lanka prevalence of maternal nutritional problems are still considerably high. A qualitative and a quantitative modification of nutrients intake are essential for a pregnant woman in order to support the growing fetus and also to prepare the expectant mother for the upcoming events of childbirth and subsequent feeding. This modified requirement of nutrients during pregnancy can either be met through nutrient supplementations or through a qualitative modification of food intake. One of the food based strategies to overcome and control above mentioned nutritional related problems is improving the nutrition intake of pregnant mothers by giving knowledge about nutritionally balanced dietary menus. It may be the most desirable and sustainable method to prevent and/or control the nutrition related disorders.

Hence, the purpose of this study was to development of a nutritionally balanced dietary menus containing booklet for pregnant women in Sri Lanka.

Methodology

Available menus in Sri Lanka were gathered by reviewing the literature, following available recipes from recipe books and the internet, home visits and face-to-face interviews with women. Further, a focus group survey was conducted to identify commonly consume foods, menus, dietary habits and food believes. Furthermore, dietary advices and the maternal nutrition related information, given by the Maternal and Child Health (MCH) clinics were considered when constructing the booklet. After gathering available information on maternal nutrition and menus, nutritionally balanced dietary menus were formulated and according to maternal nutriention

requirements portion sizes were determined. Formulated menus were presented with portions in the developed "menu booklet". The booklet was local (Sinhala) language.

Format of the educational booklet

The size of the booklet was 13 cm in width and 20 cm in length. It composed of covers, table of contents, preface, contents and appendix. The booklet consists of 2 sections. The first section provides the general information on maternal nutrition and a balanced diet and the second section lists out the nutritionally balanced dietary menus with portion sizes for healthy pregnant women and pregnant women with diabetes. Simple language was used for clear understanding and to facilitate the practice the menus.

Validation of the booklet

The experts in the field of nutrition and dietetics reviewed the booklet and gave their comments and suggestions. Furthermore, ten pregnant women justified the format and contents of the entire booklet. According to their comments and suggestions, modifications were done and the final version of the booklet was developed.

Evaluation of the developed dietary menu booklet

The developed booklet was given to fifteen pregnant women with a questionnaire that was designed to evaluate end-users satisfaction. The close-ended questions of rating scale (Likert) with 4 levels of measurement were used. The evaluated pregnant women were asked to indicate her degree of likeness with given information on maternal nutrition and dietary menus, format and overall aspects of the booklet. After the questionnaire was completed, item responses were summed and presented as number and percentage.

Result and Discussion

The developed menu booklet is a colourful booklet for giving knowledge about nutritionally balanced menus for pregnant women in Sri Lanka

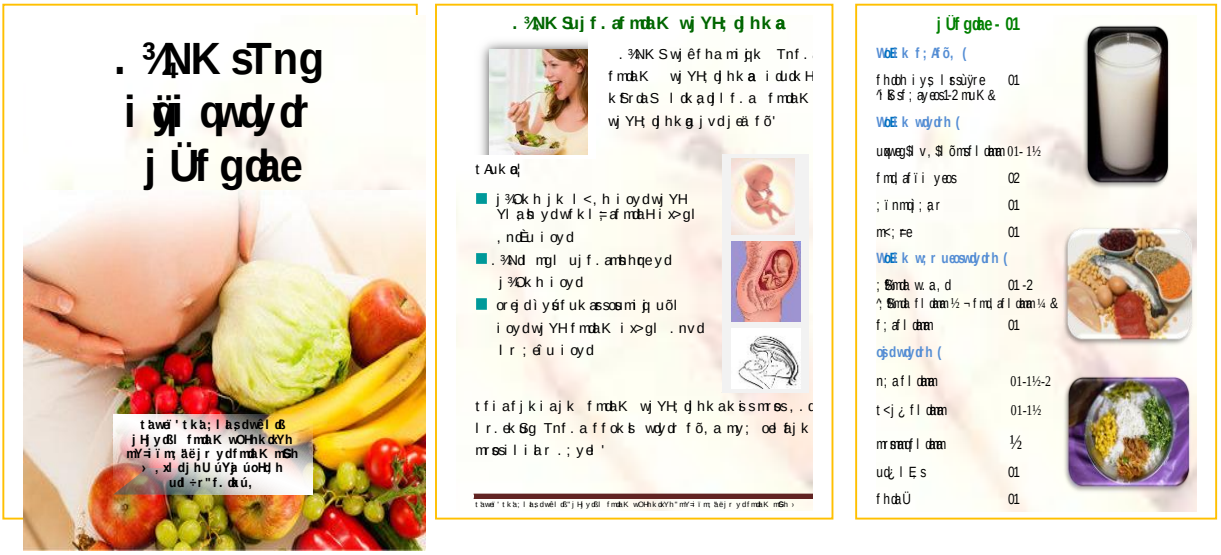


Figure 1 The developed menu booklet for pregnant mothers in Sri Lanka

The booklet is composed of covers, table of contents, preface, contents and appendix. The booklet has 2 sections. The first section provides the general information on maternal nutrition, and a balanced diet. The second section lists out the nutritionally balanced dietary menus for healthy pregnant mothers and mothers with diabetes.
The font types was colourful FMAbhaya , size 16 bold for heading, size 14 bold for sub heading and size 13 normal for details. Space between each line, in two sections, was single spacing. The function of illustrations was to decorate and easily read. The simple language was used for clear understanding and to motivate reading.

The content validity and format of the draft booklet were proved in order to get the right message and easily to read. There were some suggestions that in the photos in the booklet. Experts also had comment about format of booklet namely font size in content which were advised to increase the size. All experts advised to change the sequence of contents and few words in order to encourage consumption of nutritionally balanced diets by following given menus.
The aim of the justification of the format and presentation of the booklet by the pregnant mothers was to confirm the understand-ability and relevance of the menus for pregnant women before the final booklet produced. All mothers who validated the booklet agreed positively with the booklet and had a few comments on some parts. One of their suggestions was to present the information in simple Singhala language. All the comments and suggestions were accounted to develop the final booklet.

Results of end- users' satisfaction showed that 73% of the pregnant women responded maternal nutrition information and dietary menus presented in the booklet were good. Sixty seven percent of the respondents gave appearance of the developed booklet as good while 60 % were accepted overall format was good. The overall comments were maternal nutrition information was simple and easy to understand, menus were presented in attractive way and since menus had commonly available foods easy to follow.

Several important considerations such as short sentences with simple words, few words on a page, use of illustrations were taken in to account when constructing the booklet. From previous study, the appearance of printed materials was thought to be crucial factor in determining whether people read or disposed of them [1]. Therefore, the developed "menu booklet" was follow to the characteristics of the efficient printed materials such as the use of short sentences with simple words, use of headings, optimizing material into paragraphs, using a sufficiently large font, use of underlying, arrows, and bold face print [4,11], colour coding [12], and colour illustration [3, 12].

The booklet was different from other traditional printed materials [13] and it was developed for easy to understand using a colourful and pictorial format which stimulated the target population who had literacy skills to read it.

In conclusion, the developed dietary menu booklet is an important source of information to improve the nutrient intake of pregnant women in Sri Lanka.

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GENDER AND POLITICAL PARTICIPATION IN PAKISTAN: ISSUES AND CONSTRAINTS

DR. RUKHSANA HASSAN & DR. SAIMA KEYANI

In order to achieve the objectives of poverty alleviation, it is imperative that women should be a part of governance and decision making bodies at all levels (Jabeen & Jadoon 2009; Haque & Zafarullah 2006; Haque 2003). Women's increased involvement in power structures is also vital for rectifying gender inequities within societies (Bari, 2005). Nadezhda Shvedova (2005) has pointed out that in the year 2005, women around the world held only 16% of the parliamentary seats, indicating their under representation in parliament, as well as their lack of involvement in the decision-making levels of the governance. The awareness regarding underrepresentation of women in political process has resulted in a concerted effort for global commitment to redress gender imbalance in politics. Various conventions[103] have placed a general emphasis on increasing the number of women at local and national levels of decision making. Still the women representation in politics around the world is exceedingly low, because of discrimination, inequality and the ideology of sexual division of labor. It is well documented that having the right to vote did not in itself lead to the development of parliament which is representative in essence, and having rights in legislation does not entail that women can claim and make use of those rights as well (Ginwala 2005).

There is no restriction on the women's political participation in the 1973 Constitution of Pakistan; however, their number in the political parties as well as at different tiers of political structure, remains insignificant. The main theme of the paper is to identify *the major impediments women confront when they opt to enter the political and become part of the legislative bodies? To what extent their voices are heard in the decision making processes within the party and in the parliament? What strategies women parliamentarians proposed which can influence the parliamentary political process?*

Theoretical Framework

Discussing the political participation of women Nadezhda Shvedova (2005) have pointed out that ninety five percent of all countries in the world have granted women the two most basic democratic rights, i.e., the right to vote and the right to contest the elections, still low women participation in politics is because of the lack of implementation of existing laws or nonexistence of laws related to female participation in the political process. Although women around the world have been participating in political, socio-economic, and administrative fields (Jabeen & Jadoon 2009), yet statistics on women's representation in politics are not so promising, as by 2007, the average percentage of women around the world in the legislative assemblies was only sixteen percent, 7 women were head of state and government, 9% of ambassadors to the UN, 7% percent of the Cabinet ministers, and only 8% of Mayors around the world were women (Paxton, & Hughes 2007). In the year 2008, globally, women representation in the parliament was around 18%, indicating a slight increase (Bano, 2009). However, their involvement in formal political

[103][103] Beijing Platform For Action (PFA) and the convention on the elimination of all forms of discrimination against women (CEDAW), Vienna declaration 1993 (ratified by 171 countries), Security council resolution (CSR1325) (2000), UN Gender Mainstreaming Policy & Strategy (2006) are some of the other International Conventions and Initiatives which have defined charter for women's rights including social, legal, political and , economic rights.

procedure, where major decisions related to policy formation remains trivial (Bari, 2005), indicating that political values and behaviors are, in fact, gendered.

Discussing the importance of women presence in the parliament Bcquelet, Weale, Bara (2012) have indicated that men and women care about same issues, but think about them in different ways. According to Childs & Krook (2009) larger number of women in the legislative assemblies can generate healthy debates about women issues along with subsequent changes in proposals, and that having more women representatives in parliament brings a unique insight to political debate and decisions (Bicquelet, Weale, Bara 2012:83). In order to address the issue of women under representation in the parliament, quotas for electoral seats was implemented in various countries. The objective was that the quota system will enable the governments to uphold minimum of thirty percent of women at all tiers of decision making (Krook, Mona Lena. 2009). The strategy of allocating quota, has received approval as well as critical evaluations by the scholars. It is generally assumed that the women parliamentarians elected on quota system or on reserved seats are inept and generally considered to be submissive vote banks and reserve representatives of male parliamentarians (Jabeen & Jadoon, 2009; Reyes 2002; Drage 2001). In the literature, reasons cited for the women's minimal participation in politics, include, Women are not capable to handle political, administrative and government matters rationally. They are emotional, compassionate, liberal, shortsighted, and are inferior to men, and they are more adept at dealing with issues related to healthcare, social welfare (Hayes 2011; Matland & Tezcur 2011; Huddy & Terkildsen 1993; Leeper 1991). Men on the other hand are perceived to be more competent, tough, articulate and ambitious. Women place is at home and they are supposed to take care of their children, husband, and family, (Jabeen & Jadoon 2009).

As long as the sexual division of labor remains unbalanced, it is difficult to imagine that women will be able to manage a full-time career in politics and running for political office (Jabeen & Jadoon 2009) as politics was defined with regard to public sphere which is contradictory to general perception of women place is in private sphere.

WOMEN IN POLITICS OF PAKISTAN

Muslim women played a major role in the creation of Pakistan. The struggle to politically empower Pakistani women was initiated soon after Independence. Unfortunately, the participation of Pakistani women in the Legislative Assemblies of Pakistan (Senate, the Upper House, The National Assembly, Lower House) has been uneven since 1947. Being a patriarchal society, with a culture of gender hierarchies and prevalence of ideology of public private spheres, there are gender disparities that exist in health, education, participation in the labor force and representation in legislative assemblies (UNDP 2008). In light of women's invisibility in Pakistani political process, in the constitution of 1956, three percent quota for women was approved In 1981, General Zia ul Haq's nominated Majlis-e-Shoora (Federal Advisory Council) also inducted twenty women members (Jabeen & Jadoon 2009; Bano 2009). During 1985 elections of National Assembly which were held on non party basis, women's reserved quota was doubled to twenty percent. In the elections, that were held in 1988, the reserved quota for women's seats remained unchanged. Although the successive regimes increased reserved seats for women along with different pro women legislations, yet women remain under represented in Pakistani Politics. According to Statistical data of women in national parliaments has indicated that in Lower house (National Assembly) women representation is 22.5% and in Upper House, (Senate) the percentage is 17.0%. There have been previous researches (Jabeen & Jadoon 2009; Bano 2009) related to the issue of participation of Pakistani women in the political process, but

these researches have mainly relied on secondary sources for information. The current work has utilized both primary and secondary sources to gain insight on the issue. The primary sources of data included the authors' personal communication with the parliamentarians and their feed back in the form of open and closed ended questionnaires.

METHODS

The primary research included interviews with women parliamentarians as well as self constructed questionnaire having closed and open ended questions to obtain required information. The sample consisted of 25 women parliamentarians of different parties. There were no inclusion criteria for the selection of the sample, as non probability, simple convenient sampling technique was used. There are also some limitations of the study like small sample size, limited time for the research and non availability of the respondents, limited time for interviews to name a few. Apart from it respondents were reluctant to share information regarding party and their participation in the decision making process.

RESULT & ANALYSIS

The thematic analysis technique was used to analyze the data obtain from interviews and close ended questionnaires.

SOCIO-ECONOMIC CONSTRAINTS

Limited resources

The issue of limited funding and *election campaign financing* was a persistent theme in the responses of the majority of the respondents. All the respondents pointed out that limited resources, mainly financial resources, as one of the major constraints which women have to face in the political system of Pakistan. According to one respondent,

> *One of the major issues that deter women participation in the politics is lack of resources. Political participation and contesting election has a financial toll on the family. So, it eliminates the participation of middle class in politics, and in case of upper socio-economic group families generally prefer to invest in the political career of males.*

Family responsibilities and Time constraint

Participation in the public life requires special emphasis on time management skill. In order to cope with family and career responsibilities, constraint on time for public life is one of the major obstacles cited by all the respondents. It is also reinforced by the strict division of roles and separation of public/ private domains for males and females, respectively. This stereotypical perception has a greater toll on those female politicians who have their electorate from predominantly rural societies. Other issues that were highlighted by respondents are, inadequate day-care facilities, lack of family support, failure of political parties to adjust their meeting schedules based on the needs of the female party members, and socio-cultural norms that restrict women's mobility and overnight absence from home. On the issue of family support and socio-cultural norms one of the respondent narrated,

> *I believe that, keeping in mind our socio-cultural context, it is still very difficult for a woman to convince herself to actively participate in the political process, as she has to convince her family, and worry about the finances. Once she has overcome all these constraints, still she may have to face hostile attitude of the male party members and other contenders against whom she is applying for the ticket, who can go to any length to win the party ticket.*

PSYCHOLOGICAL FACTORS

Lack of Training

The issue related to lack of experience and training was highlighted by almost all the respondents. They were of the view that there has to be a formal integrated training mechanism. The training should also incorporate psychological factors, like enhancing self confidence, development of fighting spirit, as well as how to overcome their fear of incompetency. These aspects are compounded by the prevalence of cultural norms that frequently undermine the accomplishments of women in various walks of life.

Lack of motivation and the bad image of politics

Image of politics that prevails also deter women participation in the political process. Many respondents expressed discomfort with the entire political process and depicted politics as a male-dominated arena where women have little chance to succeed. Some of the issues that were highlighted by majority of the respondents: fear of conflict with family members, fear of slander and verbal violence. According to one respondent, *Lack of interest in politics is due to the intimidating environment and that women do not have level field playing ground. One of the reasons of this disenchantment is the carved image of the politicians, by the special interest groups and the media during prolonged non democratic regimes, as corrupt and incompetent.*"

POLITICAL CONSTRAINTS

Impediments within political parties

Almost all respondents (with the exception of 2) pointed out the issues within parties, especially in case of appointing candidates. One senior parliamentarian was of the view that *the party members make less concerted effort to support women candidates*". According to the respondents parties are still reluctant to give tickets of winnable seats to women fearing of loosing the seat.

Lack of solidarity among women

Some respondents also mention the issue related to the lack of harmony among women parliamentarians, which is generally reflected in hesitation to vote for each other, as well as to promote and support newcomer in the political process.

Previous experience at local level politics

Regarding the importance of past experience at local level politics, of potential women candidates, all respondents agreed that previous experience at local level term of office did facilitate to develop a network of relations, local support base, as well as enable them to familiarize themselves with the constituency work.

STRATEGIES PROPOSED BY WOMEN PARLIAMENTARIANS

To deal with the above mentioned barriers which women have to face in politics and how women can make an impact on the political process, respondents have different opinions. All the respondents were in agreement that women effective participation in the political process can only be achieved through a concerted effort by women, whether they are in or outside the parliament. Some of the strategies that were highlighted by the respondents are as follows:

- **Role of female politicians to enhance women political participation**

Political parties are the backbone of the electoral system. Eight out of twenty five respondents suggested that political parties can play a crucial role in bringing social change, especially with respect to the advancement of women in the political process. They are also responsible for formulating laws affecting women's lives. In their opinion to achieve the objective of being an effective member of the party and of parliament it is imperative that women should gather the support both within and outside legislative bodies. In order to strengthen their presence it is essential that they should form interest groups and women caucuses across party lines in the parliament. As one parliamentarian pointed out

It is vital that women parliamentarians across the board should share experiences. The ideal way is to be a part of women caucus which gives us a forum to discuss issues that are relevant to us but also to other women. This can provide us a platform from where we can raise our voice on a non partisan basis and motivate youth to be a part of political process. This will generate trust of other women and will motivate them to participate in the political process..

- **Women parliamentarian should update their knowledge about the politics and issues**

All the respondents believed that for effective political participation, women parliamentarians should be well aware of the prevailing issues, both national and international, and should formulate their own well informed political opinion which they should be able to express clearly and in an appropriate manner.

- **Establishment of Monetary support Mechanism for facilitating women in politics.**

Except four respondents all the respondents were of the view that in most of the cases politically competent women are excluded from the political process because of lack of financial resources. They were of the opinion that in order to overcome finance related issues, the best solution is establishment of a fund which will enable women from different socio-economic status to participate in the political process.

- **Making use of Rule Strategy**

Another very important strategy that was proposed by the respondents was related to the rules of the parliament. Rule strategy can prove to be a very effective approach to enable women parliamentarians to actively participate in the political process. The strategy includes: **knowledge of the rules, make use of the rules and amending the rules.** The rules, both formal and informal, administrate the way a parliament functions, including the structure of the legislative assembly and its chain of command, law-making processes, the working of the assembly, and its link to different tiers and parts of the government. As one parliamentarian has narrated

For women to function effectively in the parliament, they must have clear understanding about the functions of the legislature and of the rules, which include both written regulations and informal unwritten procedures. They should have understanding of the mechanisms and procedures of the parliament and how things done in the House of Representatives.

Learning the rules will enable women parliamentarians to participate effectively in the working of the parliament and learn the parliamentary regulations, develop the skill of effective public speaking and powerful communication; and how to gain the support of male colleagues. The knowledge about the rules will facilitate the women parliamentarians to raise their concerns regarding parliamentary schedules, venue of the meetings, provision of childcare facilities, work schedule and travel arrangements.

The Importance Media

The positive or negative representation of women in politics generally had a great impact on encouraging or discouraging women's participation in the political process All the respondents were of the opinion that media can also be used as an effective strategy to facilitate women's participation in the political process. It can be used as an important tool to create awareness, as well as to inspire public opinion concerning the importance of women's participation in the politics. The respondents were of the view that women politicians are generally too concerned about the criticism by the media as a result they avoid to raise their concern on any controversial issue..

Conclusion

During the government of Zulfiqar Ali Bhutto ten percent for women in parliament was fixed. On the other hand in General Pervez Musharaf's era thirty three percent of total seats were allocated to women in local government and seventeen percent seats in the legislative bodies. In fact it has been documented that none of these regimes responded positively to women's issues. As Bano (2009) has stated women's issues have been used by all the governments to strengthen and extend their own political agenda and to score their political points. In Pakistan women who were involved in the political process, generally belong to upper socio-economic groups, as well as having ties to political families. This tendency may influence the course of action for change in the support of those who are in power. The responses of the parliamentarians have indicated that women low participation in the politics is because of the stereotype that prevails which specify that politics is not only considered as a male domain but is also projected as a 'domain associated with corruption and deceit.

Apart from it the parameters which restrict women participation in the political process are lack of political skill, financial resources, role models in the field and media to name a few. Another major challenge for women parliamentarians in order to play their role effectively is to carve out spaces for themselves as their participation in the political process is not yet well-acknowledged by their male colleagues as a result they have to face challenging opposition in carrying out functions and fulfilling their responsibilities. The respondents also pointed out various strategies which can facilitate women participation in the political process as well as in performing more effective role once they are involved in the political process. According to the respondents knowledge about the rules of political process is crucial. The awareness regarding rules will facilitate women parliamentarians to solicit support of their male colleagues on various women related issues and bring changes in laws that are not gender friendly. Various researches have indicated that the presence of women and the incorporating women's concerns will without doubt challenge the existing system of political process and procedures.

Many of the elected parliamentarians have limited or no experience in the political field and government structures. It is imperative that a kind of awareness should be created to encourage the genuine participation of women in the political process. Apart from it all the respondents indicated the importance of media for creating awareness on women political participation and were of the opinion that media should portray positive image of the female parliamentarian and it was also suggested that there is a dire need to bring structural changes in the social and economic setup. As per the opinion of majority of the respondents, presence of women in the parliament is a sign of stepping forward in the positive direction.

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