



**Abstracts of the 7th International Conference on
Gender & Women Studies 2020**

Singapore – online

16 – 17 November 2020

Published by

Unique Conferences Canada

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<https://uniqueca.com/>

Not for sale

Digital Publication

November 2020

ISBN978-1-988652-33-7



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7th International Conference on Gender & Women Studies 2020

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KEYNOTE SPEECH

COVID 19: Challenges and Response in Rural India - A Case Study of an NGO.

Dr. Madhu Sharan

President, Hand in Hand, India

The COVID-19 pandemic has led to a drastic loss of human life worldwide and presents an unprecedented challenge to public health, food systems and the world of work. The economic and social disruption caused by the pandemic has been devastating with tens of millions of people at risk of falling into extreme poverty. It is projected that the number of undernourished people, currently estimated at nearly 690 million, could increase by up to 132 million by the end of the year. With 8 out of the 10 'new poor,' in middle income countries, the plight of these nations is incomprehensible, and India is no exception. It is estimated that about 400 million people working in the informal economy in India are at risk of falling deeper into poverty and the risk is further exacerbated for the 700 million people or 69% of the population residing in rural areas.

In India, much like other developing countries, rural women who disproportionately bear the burden of myriad social and economic hardships have witnessed the worst of the pandemic. Over 71% of women (as compared to 59% of men) have lost their jobs after the lockdown and are at a greater risk of suffering from insecurities of health (including mental health), violence, food and livelihoods. Lack of access to information, technology and credit makes them especially vulnerable to falling back into the poverty trap. In response and recovery measures, it is vital to address the needs of women, and especially rural women, to mitigate the negative impacts of the pandemic borne by them.

India's vibrant civil society organizations working on the ground with communities are well placed to do this and this presentation highlights the remarkable efforts of one such CSO, **Hand in Hand, India** a leading NGO working on poverty alleviation among people living at the bottom of the pyramid, across 17 States of India, to reach out to and support the marginalised sections of rural societies including women with training, capacity building and livelihoods support services to mitigate the social and economic fallout of the COVID-19 pandemic.

Through Hand in Hand India's on-going efforts, millions of rural households have been provided awareness training on Government of India's schemes of livelihoods and covid-19 related health advisories. Additionally, 5,00,000 rural households have been assisted with access to Government of India's food rations and cash transfers including training on digital banking to enable them to do 'on-line' banking. Moreover, over 3,00,000 rural women have been provided with livelihoods support by way of enterprise development training and access to credit to pursue income generating activities. A significant number of women have been trained on digital literacy to enable them to save and prepare household in a judicious manner in these difficult times. Hand in Hand has worked towards providing counselling services to several hundreds of women to cope with the stress of increased household work, emerging mental health issues and the trauma resulting from loss of lives and livelihoods. Together, these initiatives have enabled rural women restore their livelihoods, ensure continuous income and thereby improve their and their family's social and economic condition. These initiatives have helped build resilience and rekindle hope in the rural poor. Going forward, Hand in Hand's efforts towards building long term resilience is expected to help women combat not just the covid-19 crisis but also any future crisis.

KEYNOTE SPEECH

Women as Visionaries in Action for Sustainable Development in the Post-Pandemic Scenario

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In March 2020, the eerie silence of the pandemic-induced lockdown descended on the world, the daily commerce of life ground to a halt, and the wave of humanity was forced to retreat to the confines of the four walls of our homes. Women who were only granted limited access to public spaces in a pre-pandemic world, had to seek refuge in private spaces; their homes which had offered them the much-needed privacy when family members left for work each day. Family members, now forced to stay indoors, marked an invasion of privacy into the woman's world and as always, women rose to the occasion. Isolation in these perilous times demanded that women re-imagine their private and protected spaces to accommodate the intrusion, as personal spaces transformed into workspaces.

The commitment of women to a common vision: creating and strengthening new communities, encouraging physical distancing while strengthening social bonds, uniting through a common fight for survival, to seek justice for and accountability from all stake-holders cannot be overlooked. An old African proverb says, 'It takes a community to raise a child.' The distinct challenge on us women is to raise awareness of human experience regardless of ethnicity, geographic location or religious beliefs, making space for a human connection. This paper will attempt to outline how important it is to recognise the role of women as visionaries of the current and post-pandemic scenario.

Access to Justice for LGBT people victims of Sexual and Gender-Based Crimes in Southeast Asia, Europe and North America. A comparative research.

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The paper will provide an overview on access to justice (A2J) for LGBT people victims of Sexual and Gender-Based crimes (SGBC) in Southeast Asia, Europe and North America. GBC are those crimes committed against people, whether male or female, because of their sex and/or socially constructed gender roles. They may include sexual violence but also non-sexual attacks on people because of their gender. While almost all countries have laws that criminalize most forms of homicide, it will be necessary to expressly identified SGBC as national and international crimes. Reported cases about SGBC against LGBT people are very rare, especially in patriarchal society. The culture of silence is one of the main root causes and it is based on several reasons. Ensuring equality and non-discrimination in the effective A2J are one of the prerequisites to end impunity. Practitioners, such as judges, lawyers, prosecutors and police officer, should adopt a gender-sensitive approach during the daily job. LGBT people also face challenges to have access and equal opportunity in the legal professions and consequently in the justice sector. LGBT people often lack equal access to legal education curricula, both in quality and content, and professional development. Gender-based disparities and intersection of multiple forms of bias are common in the justice system. Moreover, the feminization of legal professions is not yet a global phenomenon and female practitioners often do not receive the same presumption of competence or commitment as their male colleagues. In this way, LGBT people remain out of the circle of career justice development. The paper is the combination of comparative quantitative and qualitative techniques design using surveys and interviews. It is also based on comprehensive desk reviews of the current state of published and unpublished literature on LGBT people A2J globally, and UN resolutions on A2J. The paper reflects the fact that GBC against LGBT people are still under-investigated, under-prosecuted and remain the least condemned crime. Recommendations for effective interventions in addressing A2J for LGBT people will also be discussed. The paper aims at answering the following questions: Whether LGBT people may be able to have access to justice? What are the main reasons? And why are LGBT people more exposed to SGBC in some countries than in others?

Keywords: *impunity, justice, LGBT, SGBC*

Media Literacy and Information and Communication Technology: Effects of Political Tweets on Female Citizens

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The most recent Cambridge Analytica case indicates that psychological manipulation, entrapment techniques and fake news campaigns can jeopardize democracy and the healthy functioning of a political system. It also shows how technology giants can use profiles of citizens to change public opinion in favour of one or the other political party. Therefore digital literacy is needed so citizens may remain informed about how their preferences are being used by various organizations. According to Gilster (1997) the most critical of these is the ability to make educated judgements about what we find online. Focused on sorting and interpreting, sometimes simultaneously, visible actions and symbols, a visually literate person is able to communicate information in a variety of forms, to appreciate the masterworks of visual communication (Chauvin, 2003). Visually literate individuals have a sense of design, the creative ability to create, amend, reproduce images, digital or not, in a mutable way. While fake news and disinformation are being used to shape and polarize opinion, it has also triggered violence in many instances. In India alone, in 2018, at least 25 people were lynched in separate incidents, triggered by online rumours (Sen & Murali, 2019). Some of the key questions this study will answer are: what is the educational and intellectual level of female Twitter users, what are the digital literacy levels of these users, what are the other demographic details of these Twitter users, how ‘informed’ are they about political events within India, what is their level of ‘understanding’ about politicians or leaders they follow. Compare this data with those of non-Twitter users. The hypothesis is: there is a ‘higher’ level of ‘media literacy’ among Twitter users. Interviews will be conducted on the matter which will be analysed statistically, possibly with the help of a software. Data will be collected through online interviews or through physical interviews. A sample size of around 50 Twitter users will be analysed.

Keywords: media technology, media and gender, political communication, female voters

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Women Law and Human Rights: A Call for Gender Balance

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The work advocates for gender balance by determining the extent Nigeria as a state party and a member of the United Nations and African Union, has implemented international human rights instrument. The study analyses factors that exacerbate violence against women and discovers that the major drawback to women's right stem from gender imbalance which is visible in every sphere. Hence, women are still discriminated in political, economic and social sphere. Further, the study identifies challenges in the realization of women's rights and proffers suggestion on ways they can protect their rights as recognized in international instrument. Accordingly, the paper recommends that state parties should eliminate factors that breed violence and discrimination against women in every sphere by domesticating international laws that provides for protection of women's rights. Also, review of national legislation particularly 1999 Constitution of the Federal Republic of Nigeria (as amended), the Child's Rights Act, Criminal Code is crucial for elimination of violence against women .Furthermore, collaboration with other Non-Governmental Organisation is critical for achieving gender balance.

Keywords: *Women, Human Rights and Gender Balance.*

Spanish composers and conductors

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Despite being female composers since centuries, they did this activity in privacy, at home, and without publishing their works or exposing them to the public (or if they were published or staged they did it under a pseudonym, and therefore, always remaining in the shade). To appear in the public scene was a matter for men, who had no prejudice or inconvenience to show the public what they knew how to do or how they made the instruments speak in the case of the performers (Cook, 1959).

One of the greatest changes of the twentieth century has been the inclusion of women into social, political, and economic life, and their active participation in all these areas. As the century advanced, women were present in new areas of life and more often. Their presence became normal in theatres, cinemas and even in social clubs, in which, at the beginning of the century, only male presence was allowed (Mombiedro, 2014). Feminist discourse and social movement, which is identified with this discourse, need a new reality that is being built, society. Feminist theory is configured as a framework for interpreting the reality that surrounds us, which sees gender as a structure of power. In conceptualizing reality, feminist theory exposes the elements of social subordination and disadvantage that deprive women of their resources and rights (Postigo 2007).

Feminism was a part of musicology in the 1970s. It was largely thanks to the attention that some musicologists gave to the participation of women in music throughout history. James R. Briscoe published two anthologies in 1987 from female composers titled *Anthology of Women's Music* and *Contemporary Anthology of Women's Music*. Karin Pendle produced and edited a collection of essays on women in music titled *Women and music: A story*. Several musicologists are rediscovering the music of female composers such as Hildegard von Bingen, Barbara Strozzi, and Clara Schuman among others. Thanks to these works by musicologists around the world, music companies now sell more scores and music recordings from female composers.

This paper brings together a series of interviews with Spanish composers and conductors from different cities, ages and cultural backgrounds. The interview technique made it possible to obtain answers, beyond their own opinion, and acquire very important information told in the first person about experiences and opinions, as well as past and present situations in the musical context and on a personal level.

Keywords: music, gender, feminism, composer

India's missing working women: Tracing the journey of women's economic contribution over the last seven decades

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India, today, is an economic powerhouse on the global stage. It earned the moniker of the world's fastest growing major economy in 2017, maintaining growth rates above 7% consistently since 2011-12. For India's women however, the year 2017 was significant for another reason – it was the year in which India's female labour force and workforce participation levels fell to their lowest ever levels since Independence. India has amongst the lowest rates of female labour force participation globally, with only parts of the Arab world being lower. This presents a queer conundrum – why is it that a country with considerable gains in female education, remarkable decreases in fertility rates, and increasing economic growth sees only a quarter of its women in the labour force.

Based on analysis of time series data over the last five decades (1970-2018), this paper finds that women's work is largely informal, invisible, and labour intensive. Over the years, women's labour force and workforce participation rates have secularly declined, and their average wages have consistently remained below that of men, with sticky wage gaps across rural and urban areas. The fall in labour force participation has been led by women in rural areas, while female unemployment rates have remained higher than men in urban areas. There is evidence of considerable gender-biased occupational segregation, and preponderance of women in traditional sectors, with low labour productivity – such as agriculture, handicrafts, handlooms, textiles etc. A high proportion of working women are in casual employment, particularly in rural areas, vis-à-vis men. Moreover, lack of control over assets such as land, as well as reluctance in engaging with the formal financing sector only worsens women's economic condition.

The paper then proceeds to explore some the validity of some explanations offered in the literature for these trends, and finds that occupational segregation and concentration of women in low growth sectors, income effect of rising household-incomes, increased mechanisation and now automation are leading factors giving rise to these trends. Moreover, the persistent notion that women's primary responsibility lies in domestic duties, manifests in them being seen as second income earners, lacking family and institutional support to sustain their careers. Thus, in the absence of targeted policy interventions, designed to support women's workforce participation, women are likely to continue being excluded from India's spectacular growth story.

Keywords: women, labour-force, employment, India

Thai Female Solo Backpackers: Identities, National Boundaries and Stereotypes, Myths and Negotiating Gender.

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Abstract: “Backpacking” is a new phenomenon in the Thai female society nowadays. This Paper begins by reviewing the motivation for Thai female solo backpackers. It aims at a motivation based on social identities, national boundaries and stereotypes, myths and negotiating gender. This study examines a social identities and stereotypes of these women. It points out and investigate how their identities can be constructed while they crossing the national boundaries. While travelling solo, how they cope with the myths, sexual harassment and discriminated situations. Then, how they negotiate the part of gender and their obstacles. A research methodology consists of feminist ethnography and qualitative research. This study followed by the open-ended questions, in-depth interview with a sample of then Thai females aged 15-62 and observatory participation are also proposed. The research revealed that the backpacking provided the participants a negotiating space imposed on them by societal and cultural rules. Then, they employed several tactics of negotiation.

Index terms: Thai Female Solo Backpacker; Identities; Myths; Gender

An explorative study on Women Workers in the Gig economy in India

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The recent digitalization and informalization of the work sector have influenced the market today, flooding it with opportunities and novel domains of work. The gig economy has paved its way into the traditional labour market in India creating a pro-consumer work environment but with shrinking labour rights. The costs and benefits of platform economy have been highly contested. One of the major criticisms is the designation of workers as individual contractors/partners instead of employees, such that they are not protected by traditional employment laws. This exposes them to problems of minimum wages, absence of social protection, discrimination, sexual harassment, retrenchment without notice, paid leaves, etc. This arrangement also leaves little room for collective bargaining and unionizing against possible exploitative practices. The challenges for women workers in the platform economy are double fold. The apparent flexibility and autonomy in gig platforms are expected to increase women's participation in economic activities allowing them time and space to balance their household responsibilities and paid work. However, the nature of work distribution even in the platform economy continues to remain gendered, for example - 'feminine' jobs such as babysitting and beauty services for women and 'masculine' jobs such as driving and plumbing for men. This further perpetuates stigma in the way work is perceived. In the absence of structural changes in gendered division of labour, women continue to be overburdened with paid and unpaid work responsibilities, which further impacts their physical and mental well-being. This research explores the gendered nature of informal labour and the role of stakeholders in shaping the structure and nature of such an economy. Traditional (beautician and domestic work) as well as non-traditional (cab driving and home delivery) occupations operating on digital platforms located in major cities of India such as Delhi NCR, Mumbai, and Bangalore have been explored in the study. The experience and stories of women workers as well as other actors such as company representatives, trade unions, and policy level officials have been captured to bring out a holistic perspective of the platform economy from a gendered lens.

Keywords: Women workers, platform economy

Gendered Occupational Segregation: A Challenge to Sustainable Development

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The identities of men and women over time have been reviewed through historical, societal and cultural lenses to encapsulate their respective positions in society. Beauvoir (1949) talked about the two sexes as different classes; initially having equality but gradually losing it to a point where women became *The Second Sex*. From the primitive times women are related to private space - family, reproduction, child rearing and nurturing, whereas men are associated with the public sphere - economic, social and political. The distinction though is solely based on the biological factor; leads to sexual division of labour. The debate becomes more significant when one looks upon gender as a social construct. Over time these discourses have come to a juncture where numbers of scholars associate the entire discussion with Gendered occupational segregation. After globalisation the entry of women in the public sphere gained momentum. In urban areas, they have grown as self-sufficient and self-independent individuals resulting in the emergence of a separate class of working women. However, one cannot overlook that there lies gendered segregation in various occupations in the formal as well as informal sectors of the economy, at both vertical and horizontal levels. The entry of women in the formal labour market has opened doors for many, including the futuristic vision of inclusive sustainable development. One of the ways of ensuring this is by granting equal opportunity to women in all spheres. The 2030 Agenda for Sustainable Development Goal 5 recognize the gender equality as a 'fundamental human right'. It is an essential establishment for a progressive and sustainable globe. Within the above framework, the present paper aims to comprehend notion of gendered occupational segregation in the labour market of the Kolkata Metropolis, India and how this process has influenced the whole course of sustainability. Kolkata, one of the oldest metropolitan cities of India has a titanic history of growth. The city has experienced the process of development quite early owing to its role as the capital under the Britishers till 1911. Yet, its encounter with globalisation has been slower. The answer lies in its strong and unique cultural roots. Hence, Kolkata becomes an interesting case to study wherein one ponders where the city stands at this juncture of time when there has been large influx of women in the labour market.

Keywords: Gendered Occupational Segregation, Sustainable Development, Gender Equality, Kolkata

Engendering Oil: Exploring Women's Land Rights in Extractive Industries

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Women's land rights remain pivotal in extractive industries debates. This includes the changing land use patterns, but also the masculinized system of exclusion that denies women a say on how land and land benefits are used and shared. Whilst numerous studies have been done to understand the impact of extractive industries on host communities, the full impact of extractives on women land rights is largely absent. Although progress is being made through legal change, the experiences of women in the sector is quite different; with patriarchal asymmetries of power ensuring that women remain subjugated in land use change processes. Extractive industries also further exacerbate the problem through tokenistic inclusion of women evidenced through precarious job opportunities and corporate social responsibility. However, the reality is that such projects are only geared towards attaining social legitimacy and women issues are inadvertently the least of the problems extractive industries want to resolve.

Therefore, I argue that the extractive industry has left women worse off in their land rights as even the traditional user rights have been taken away. This has placed women in a vulnerable position where sexism, misogyny and wanton disregard of women's legal and cultural rights to land are exploited and denied. Such practices have had the impact of 'removing from women,' their voice in matters of land and robbed them of the benefits that rightfully belong to them as members of their communities' where extractive flourish. Using inductive and deductive grounded theory as its methodology and Kenya as a case study, this research concludes that the coming of extractives has only facilitated the creation of a persistent and systematic exclusionary process geared towards 'removing and/ reducing' the ancestral and legal claims of women to land. Such processes have only served to marginalise women further and ensure that women are disempowered to the extent that they have no claim to land or land resources and voiceless in their quest for land justice and equal benefit sharing. Such masculinised systems have further ensured that women remain subjugated to men and brought about uncertainty on the place of women in the global energy markets. By exploring how gender, land rights and extractives interact the research contributes to a substantive yet understudied academic scholarship and practitioner debates on how land rights perpetuate a superior masculinised hegemonic structure that acts as a barrier to women's ownership, control and use of land and land resources.

Keywords: Kenya, Land-Use Change, Women, Oil and gas

Understanding barriers and facilitators to sexual and reproductive health care rights of women with disabilities in Bangladesh

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Sexual and reproductive health (SRH) of persons with disabilities (PWDs) is one of the most neglected issues in many developing countries including Bangladesh. Due to the constant vulnerabilities, disabled women are prone to suffer more when it comes to SRHR. Societies consider women with disabilities (WWDs) to be asexual/ hypo sexual, assuming they don't have any SRH needs and are incapable of marriage/ reproduction & these societal discrimination lead to negligence in health system while designing the health care infrastructures, health programmes/ interventions and also during implementation of various existing laws and policies; overlooking their basic rights to avail these services. This study explored the existing SRHR situation in the country through a nationwide mixed method study among 12 types of disabilities listed in "Bangladesh Disability & Protection Act- 2013". In addition, a comprehensive desk review was done to document the existing SRHR services and its barriers/ facilitators. Key Informant Interviews were conducted with relevant health care providers, policy makers/ implementers to explore the supply side perspectives and implementation barriers regarding the SRH rights which are not being established effectively. Different data collection method facilitated the research team to generate a comprehensive finding of the current situation. Findings from the intervention/service mapping and KIIs reveal that special SRH care services are available at Government, International Non-Government/ Non-Government organization and Disabled People's Organization run health centers targeting different types of WWDs in both rural and urban Bangladesh, in accordance to the "Bangladesh Disability & Protection Act- 2013" and UNCRPD. Adequate family support, better education, accessible and disabled-friendly health care facility ease their access whereas lack of awareness regarding SRH needs, sufferings and rights among the caregivers act as major barrier. Even though, WWDs have right to information and right to health, they lack information regarding service availability. In addition, inappropriate health care infrastructures, high cost of treatment and transportation hurdles act as barriers in establishing their own rights to health. The study findings will aid the policymakers/ programme managers better understand the barriers to SRH care accessibility and major hurdle to establish a disabled woman's right to health. This will not only guide them to design disabled-friendly services ensuring an inclusive society and gender equity, but also will meet government's priority area towards achieving UHC and SDG goals.

Keyword: women with disabilities, Bangladesh, health services, health rights, barriers, facilitators

Ina-Na: Staging the Feminine Body Through the Tadtarin Performance in the Chamber Theatre Adaptation of Nick Joaquin’s “*The Summer Solstice*”

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The central theme of Nick Joaquin’s *The Summer Solstice* revolves around the “Tadtarin” rite which entails the staging of the feminine body, regaining and recovering its primeval power. The Tadtarin is presented as a communal performance done by women to celebrate fertility, a ritual of transformation—the becoming of a woman from birth, zenith to resurrection. The objective of this paper is to discuss how the *female body* was *performed* in the production. Specifically, this paper aims to analyze how the audience members viewed the performance of the Tadtarin cult. The researcher gathered qualitative feedback from the dramaturg, choreographer, and audience members. Richard Schechner’s *Performance Theory* (1988) and Jacques Ranciere’s *Emancipated Spectator* (2008) were utilized as critical lenses to analyze the data. Findings show that the production embodied the female in the Tadtarin performance—based on the dances of the pre-colonial Filipino ethnic group shamans, the Babaylan. Through its chants, and movements, the Tadtarin *performed* womanhood and fertility. One of the implications of this study is that the performance made the situation of women clear through its interpretation of the text. Estacio (2020) addressed that “the ritual aims a momentary transformation of the repressed woman into becoming her real self, linked to the power of nature and instinct” (p.1). In conclusion, the Tadtarin performance provided the opportunity for Filipino women to unloosen from their stereotypical conservative culture to a monstrous figure while asserting dominance from the males.

Keywords: Tadtarin, The Summer Solstice, Philippine Literature, Oral Interpretation, Babaylan

Women, their bodies and the space of Violence

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The history of the violence in patriarchal societies is multidimensional and complex. India has been no different in this context. Curbing the voices of those on the fringe of caste and gender based societal brackets was a norm rather than it being an exception. Women in India have had a long narrative of suffering. This suffering also arises from the violence that their mental and physical beings go through. The paper will be exploring the theme of violence and the bodies of women. These bodies have seen violence and have even rebelled against it, both in body and mind. They have spoken and have now moved in to the space where violence can destroy yet can still address the truth. The history of Patriarchy has been that of talking down to the women as just bodies and now these women are talking back to the patriarchy in the field of contemporary politics. This space is emerging from the resultant violence which is the main theme of this paper where I will be closely examining the period from the Partition of India in 1947 to the current agitation in India in 2020 led by women. This paper will take help from violence theories both Indian and international and how the bodies of women have changed in the space of violence.

Keywords- Violence, Women bodies, Patriarchy

Gendered Narratives in Translation: The case of Conflict-Related Sexual Violence in East Timor

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How do gendered states narratives provoke combatant's acts of sexual violence in conflict? Existing feminist literature exploring conflict related sexual violence (CRSV) has widely acknowledged the role of gendered subjectivities that instigates acts of sexual violence in conflicts. Yet, gendered discourses and narratives underpinning gendered subjectivities are often side-lined as a given norm within hegemonic patriarchal systems. Thus, few attempted to unpack gendered state narratives and its impact on combatant's acts in conflict zone. This paper, therefore, proposes the need for scrutiny on the relationship between gendered state narratives and conflict-related sexual violence. I adopt Yuval-Davies concept of gendered nationalism and Judith Butler's theory of excitable speech in examining the translation of state discourses to violence on conflict grounds. Thus, I argue that gendered narratives by the state are translated through a systematic process of linguistic performance, ritualizing of rhetoric that eventually leads to the act of sexual violence in conflict grounds. Focusing on the case of civil war in East Timor, my paper seeks to bring agency back to language, allowing visualizing of the direct impact state discourses on vulnerable bodies in conflict. Centrally, my paper value adds to Elizabeth Jean Wood's concept of rape as practice, examining the phenomenon of conflict-related sexual violence without direct commands from commanders.

Keywords: *Women and Politics, Gendered Violence, Conflict- Related Sexual Violence, South-East Asia Conflicts.*

A Tale of Two Chinese Cities: Restrictive Emotionality and Depression in High School students from Shenzhen and Yuxi

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Gender Role Conflict is a key factor influencing the mental health condition of adolescents. It has a strong connection with the noticeably growing mental health crisis of high school students. One of the most significant aspect of Gender Role Conflict is Restrictive Emotionality (RE). This study elucidates the relationship between RE and the level of depression among high school students through mixed-methods empirical research based on surveys conducted in two Chinese cities, namely Shenzhen and Yuxi. These two cities are from two provinces of very distinct economic and cultural backgrounds. We believe a comparison between the two cities reveals the unequally distributed social conditions in China. We found that teenagers who possess higher degree of RE tend to exhibit higher levels of depression, and that this relationship is conditioned upon other important factors such as gender, only child status, and socio-economic factors. Furthermore, we discovered that social environment that is more progressive and open to various gender roles is correlated with higher levels of depression of high school students in Shenzhen and Yunnan.

Keywords: Gender Role Conflict; Restrictive Emotionality; Depression; Teenagers; China

The role of materiality in the gendering of household fishery decision-making and practices in coastal Ghana.

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Feminist scholars interested in understanding gender inequality have mainly relied on social constructionist and poststructuralist approaches in explaining social outcomes. In recent decades, such theoretical approaches have been criticized for their excessive focus on discourses and human intentionality without recognizing the role of material (human and non-human) forces as active agents in co-creating different social outcomes. Using the new feminist materialist approach inspired by Deleuzo Guattarian assemblage and Baradian diffractive analysis, the current paper examines the factors which create opportunities for and obstacles to women's household fishery decision making in coastal Ghana. The current paper is part of the author's PhD thesis and utilizes qualitative data generated through participant observation and in-depth interviews with 38 married fisher folks (20 women and 18 men) within three coastal fishing communities in the south-western coast of Ghana. Findings from the study show that while discourses of masculinity and femininity were crucial in the gendering of household fishery decision making and practices, we cannot ignore the role of human (male/female) bodies with different (in)capacities in terms of strength, birthing, breastfeeding as well as non-human material objects such as the canoe, the sea and its waves and the heavy fishing net as active forces in the gendering of household fishery decision-making and practices. These material-discursive forces combine in complex, unpredictable manner to create different outcomes for women. The current paper calls for the need to embrace more materially engaged research which recognizes the active role of such material forces as they intra-act with other discursive forces in co-creating different outcomes for women.

Key words: *Gender inequality, Assemblage analyses, decision-making, fisheries.*

When Do Women Talk About Harassment?

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In this paper, we explore a few basic issues on reporting of harassment. It is well known that like rape, a common problem in this area is under-reporting. In a patriarchal society that transfers guilt to the “victim”, lack of help and fear of social stigma may inhibit women to talk about harassment openly. In such a social milieu, pressure could be brought upon women to remain quiet. Women may also fear retribution if they report harassment to authorities. In extreme cases, recurring bad experiences and lack of confidence in institutions may make women accept harassment as a part of life.

This paper provides a theoretical framework to address these issues and applies the framework on India. The paper shows that reporting of harassment could be modeled as a zero-inflated Bernoulli distribution. It also shows that aggregates of such responses in a region could be interpreted as a Feedback Index of Harassment (FIH) and that this index would follow a zero-inflated Binomial distribution.

Empirical application on India reveals that the FIH is strongly influenced by violence in a region and to a limited extent by regional income and education. In case of individual responses, the study highlights the importance of support groups. Women who were parts of Mahila Mandal (Women’s Organization) were found to be more vocal about harassment; however, their responses interacted strongly with their social and economic status. It is also found that conflict in a village or violence faced by the family are important determinants of reporting of harassment.

Methodologically, our results suggest that “mixture models” (like zero inflated models) based on survey data are expected to capture the problem of underreporting of harassment (or, more serious crimes like rape) more effectively than simple probit or logit-type models. On policy side, the results highlight that higher income and improved education would induce more women to report harassment. More importantly, a good way to encourage more reporting of harassment would be to help women organize themselves and collectively be the support group to one another, especially if they are poor and without social status. We also suggest that indices like FIH based on impersonal questions may give valuable inputs on harassment over time.

Keywords: Harassment; Reporting of Harassment; Feedback Index of Harassment; India

Encouraging more women to pursue engineering as a career by addressing stereotypical misconceptions

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Today engineering is one of the most popular professions in the world contributing immensely to the fields of innovation, design and manufacturing, healthcare, transport and communication to name a few. However, gender imbalance and the debate and discussion around the ‘leaky pipeline’ concept in this profession have become recurring topics of discussion. It is important to strive towards gender equality in engineering as Moropoulou and Konstanti (2015) explain, “*gender equality leads to economic growth, favours competitiveness and leads to progress in economic growth and innovation....Diversity and gender balance are vital factors for successful implementation of science and innovation, as it relies on talent, collaboration and interdisciplinary research*”. The Royal Academy of Engineering (RAE) in the UK has therefore, set up a new vision of bringing inclusivity across the engineering profession to inspire, attract and retain people from diverse backgrounds that represents a true diverse UK society. However, in 2019 women represented only 24% of the total STEM (Science, Technology, Engineering and Mathematics) workforce in the UK (wisecampaign, 2020). The logistics also show that women in technical roles have increased merely from 15.7% in 2009 to 16.4% in 2019. This relatively slow growth in the number of women in engineering is highly concerning. For Scrimgeour (2019) engineering is mainly dominated by men and notes “*Attracting more female talent to the UK engineering sector and retaining those people is vital for economic growth and financial stability*”. It is therefore crucial to understand how more women can be encouraged to pursue engineering careers. This paper will discuss some of the gender based stereotypical misconceptions about the engineering profession which potentially contribute to the leaky pipeline. Using semi-structured interviews with a sample of female engineers, engineering students and job recruiters in the UK, this paper will explore their views and perspectives on the gender imbalance in the engineering profession, what encourages women to pursue an engineering career and how the underrepresentation of women in engineering can be addressed. The findings from this study suggest some of the reasons for this gender imbalance include general perception of engineering as a masculine profession, lack of representation of female role models, limited gender inclusivity schemes in engineering, limited marketing of engineering profession in social media, limited scholarships to pursue engineering education and limited exposure to the wider application of engineering in schools. The paper makes an important contribution towards the discussion of gender inclusivity and equality in engineering.

Key words: Engineering, Diversity, Women in engineering, Leaky Pipeline, Gender equality

Transnational Advocacy Network (GAATW) on Resolving Issues of Women Worker Migration and Human Trafficking in Southeast Asia

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Southeast Asia is one of the regions with highest number of contributing and receiving migrate workers. Unfortunately, this is not accompanied by strict legal regulations. Worker's right violation still could be found in some Southeast Asian countries, and ASEAN as a regional organization still can't make targeted advocacies. This mostly affect women migrant workers since women are more likely to be victims of trafficking and exploitation. This is where Transnational Advocacy Networks (TAN) comes to give recommendation and advocacy for women migrant workers on a cross-country basis. In this article, the network that will be discussed more is Global Alliance Against Trafficking in Women (GAATW) that have been actively giving advocacy and policy recommendations to 5 Southeast Asia countries, which are Indonesia, Singapore, Cambodia, Philippines, and Thailand. The first method that will be used is the qualitative method which using secondary data. In this research, we can see how GAATW working together with several migrate worker unions in those countries by doing researches, victim advocacy, or by publishing the publication result that is addressed to the public and the government.

Keywords: Transnational Advocacy Networks, migrate workers, women

Gender Perspectives for the Climate Change under the Multilateral Environmental Agreements

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Women living in the Least Developed Countries are often affected by climate change disproportionately because of their social role. In order to mainstreaming a gender perspective, there is global consensus that women are integral to the climate change dialogue. Gender perspectives have increased considerably since the Cancun Agreement at COP16 in 2010. The UNFCCC facilitate gender responsive action plan which was set out in the Lima Work Programme on Gender and the Doha Miracle on gender decision. This paper is based on the review of the literature on role of women in Environmental Management and Protection as well as on the role of UNFCCC towards gender perspectives. A brief overview of COP decisions on gender and the Lima Work Programme on gender has been explored in implementing gender-responsive climate policy. Gender balance in decision-making is the internationally agreed target set in the Beijing Declaration and Platform for Action. Ratification of the Doha Amendment to the Kyoto Protocol is an essential tool to create the momentum on the goal of women empowerment on environmental issues at the local, regional, national and international levels. The information leads to the conclusion that the balanced and equal participation of men and women into national climate change policies would increase the effectiveness of actions towards mainstreaming women in the decision making process of climate change.

Keywords: *Gender perspective, Environmental Management, women empowerment,*

"Is She a Bad Mother?": Motherhood, Class and Sexuality in Thailand

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This article discusses the intersectionality of being mothers and motherhood, and class and sexuality. This topic extends and develops from the fieldwork where I have known a lesbian family living together as poor working class. The family lives in a slum area in Samut Prakan, a province that has one of the highest populations of labourers outside of Bangkok. The article is written in response to the question asking if the norm of being a good mother is biased toward a middle to high income and heterosexual family unit then the norm of a low income lesbian mother living with drinking and gambling habits. Secondly, what would be the most crucial value that a labour-classed mother should hold? Lastly, since her motherhood is seen as non-normative, then what is her reaction, self-presentation, and negotiation with the social norms?

The study shows that a low income lesbian mother has both similar and different motherhood attributes compared to the social norms. I found that she relates to her motherhood (i.e. being a good mother) in terms of the money she has earned to support her children. Even money gained through non-normatively or challenging ways, such as through gambling, which others would see as immoral, but for her would be seen as taking care of the family. And when she cannot do her role as a mother, whether it is because of her worktime, her gambling time, or her drinking time, she would let her lesbian partner take care of her three boys. It is much like establishing a representative mother to substitute for the mother role when another mother cannot carry the role. Even her way out is not acceptable in the eyes of other locals, but it is how she, under her lived conditions, negotiates with the social norms of motherhood and being a good mother.

Keywords : motherhood, being a good mother, sexuality

Collective Identity Creation of Online Muslim Feminists

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This paper presents a segment of an extensive research project that studied the collective action of self-identified Muslim feminists who carry out their feminism online. Data for this research were collected over six years and triangulated from three main sources: asynchronous (e-mail based) interviews with feminists and their readers; Muslim feminists' blogs; and discussions in Muslim feminist Facebook groups. Analysis of these data, through Constructivist Grounded Theory methodology, revealed an emerging pattern of four main themes that represent Muslim feminists' online collective action. A major component of this collective action, which is present in each of these four themes, is the construction of a collective identity. Applying Downing and Roush's model for identity development and sociologist Alberto Melucci's framework for studying common identity of collective actors, this paper discusses how Muslim feminists create their shared identity online. In many instances, identity creation was noticed to be a direct goal of Muslim feminists' collective action. This paper proposes that in a collective action, a shared identity can also be the starting point - the *raison d'être* for actors to connect with each other online. The essence of a shared identity exists in a collective consciousness of 'one-ness' or 'we-ness' that is rooted in real or imaginary mutual understandings between the actors and is cemented through interaction online. By presenting the analytical tools which online Muslim feminists employ to create an identity, as well as the types of identities they create, the paper will subsequently present a comprehensive definition of this collective identity. There will also be a rich discussion on the differences between online and offline identity creation methods.

Keywords: Cyber feminism; Collective identity; Resisting power

Sustainability of Women's Involvement in Eco-Tourism Industry in Pangasinan, Phils.

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This study aimed at determining the sustainability of women's involvement in eco-tourism industry in coastal towns of Pangasinan, Philippines along economic, socio-cultural and environmental activities, problems encountered and their profile. Along economic activities it involved employment, income and commercialization. In socio-cultural aspects it involved bonding and kinship and peace and order, while in environmental perspective it involved in governing policies in the community. In this study a descriptive design and purposive sampling was utilized. For the profile of the respondents percentage was used and average weighted mean on their degree of involvement in economic, socio-cultural and environment and also on the problems encountered. . There were ninety six respondents, of whom, majority belongs to adolescence and early adulthood, married, high school graduate, self-employed as vendors, stayed 19-25 years in their place, Roman Catholic, having monthly income of 11, 000 to 15,000, and no incentives received. Women's involvement in the economic, socio-cultural and environmental aspect is high and their problems encountered are moderately serious.

The local government is encouraged to intensify its campaign in the promotion, protection and restoration of the eco-tourism sites and conduct training on solid waste management and tourism activity among women. Likewise, it may establish collaboration with other agencies of the government such as the Department of Social Welfare and Development (DSWD) , Department of Labor and Employment (DOLE) and Department of Trade and Industry (DTI) for livelihood programs and other beneficial activities and gainful work for women. Strict monitoring on the implementation of policies regarding natural resources is also encouraged. Risk/ Crisis management intervention plan for eco – tourism industry together with the manpower. Strengthening sustainability measures in protecting restricted areas will be included in future research.

Keywords: sustainability, eco-tourism, women involvement

Is the Universal Periodic Review enhancing the rights of all persons of diverse sexual orientation and gender identity?

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The debate about sexual orientation and gender identity troubles our minds and creates a divide in the international human rights framework. Several countries (including the Vatican and members of the Organisation of Islamic Cooperation) contest the rights of persons of diverse sexual orientation and gender identity (SOGI), while other countries, like Canada, Sweden and The Netherlands, promote these rights. In 2006, a group of twenty-three experts drafted the Yogyakarta Principles on the application of international human rights law regarding SOGI. However, this is not a legally binding document in the international human rights framework, allowing persons of diverse SOGI to rely on when claiming their human rights. Hence, they seek justice and support through other human rights instruments, like the Universal Periodic Review (UPR). To remind States Parties of their obligations to respect, protect and fulfil human rights for all, the United Nations (UN) Human Rights Council organises the UPR, allowing UN member states to formulate recommendations to assess each other's human rights record. While quantitative research has scrutinised these recommendations and focused on the polarisation between groups of countries issuing SOGI-related recommendations, the latter have scarcely been analysed from a qualitative perspective, while questioning their binary or non-binary framing. This article examines to what extent UN member states support the rights of persons of diverse SOGI, in a non-binary and non-conforming way, allowing all members of the "Lesbian, Gay, Bisexual, Transgender, Intersex, Queer and other" (LGBTIQ+) community to be rights-holders. A qualitative study, applying Critical Discourse Analysis, examined 2,343 recommendations issued during the period 2008-2020. The majority of the recommendations received by "States under Review" reflected, however, a binary interpretation of the rights of persons of diverse SOGI, limiting rights for non-conforming individuals who do not relate to the conventional divide between women and men. In the light of these findings, this article argues that while the polarisation is less static than presumed and the existing international human rights framework responds to some extent to the needs of persons of diverse SOGI, in terms of their rights, there is a strong argument for an additional binding convention for persons of diverse SOGI, increasing the universality of the international human rights framework. This new convention preferably builds further on the Yogyakarta principles, proviso the new convention drafts the content of its articles in a non-binary manner.

Keywords: sexual orientation, gender identity, human rights

Study to Establish the Impact of Holding Driving License on Women's Financial Inclusion: A Case of Different Social Groups from A Suburb in India

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In developing countries like India gender-based discrimination and inequalities are very much apparent. Women often do not experience equal opportunities in societies, as compared with male counterparts. Therefore, social equity and financial inclusion of women has been a matter of concern across boundaries. An emerging society is the one which has empowered women. During study course, it was observed through review of literature that female's employment plays an important role in shaping her social and financial status. However, equity and inclusion of women can be achieved by improving their access to jobs and opportunities, for which mobility plays a crucial role. Access to driving permit and driving capability opens greater avenues for employment and activities of different genre, especially for women. Driving license ownership is a manifestation of humans' ability to drive four-wheeler or a two-wheeler. Also, indirectly it is a measure to safety visible in women's modal choice behaviour. In light of the same, this study focused on the possession of a driving license and investigates the impact of its possession on the financial status of women. The study has been done in a suburban region of Bhopal, a capital city of Madhya Pradesh, which is a central state of India. Household interviews were conducted in three localities with different socio-economically character. The female respondents of the household were asked to reveal the status of driving license holding and their monthly income. The monthly income data was studied in light of the driving license holding and attempt was made to establish relation between them, this exercise was done for the three localities using T-test analysis. The study further validates and accepts the hypothesis that "there is significant relation between holding of driving license and the average monthly income of women". The study then formulates a set of conclusions and recommendation based upon findings of the research, in order to improve the social and financial status of women in society. This can be achieved by improving their mobility and access to opportunities, by promoting driving license holding amongst women.

Keywords: *Gender; Equality; Mobility; Women Empowerment; Driving Licence*

Gender and Social Inclusion Issues across Sanitation Chain in Tamil Nadu

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There is significant gender divide in the Water, Sanitation and Hygiene (WASH) sector in India (SuSanA, 2012). Existing evidence is clustered around gender and social inclusion (GSI) issues with respect to sanitation access. This abstract presents findings from a review of GSI across the Full Cycle of Sanitation (FCS) – access, containment, emptying, transport, treatment, and reuse, based on a study conducted in Tiruchirappalli city and Periyanaicken Palayam and Narasimhanaicken Palayam town panchayats, Tamil Nadu, India. Field visits, interviews, and focused group discussions with 118 stakeholders (73 women, 4 transgender people and 41 men) both users and providers of sanitation services informed the study. While the national response to GSI in sanitation access has focused on toilet infrastructure, safety, menstrual hygiene, and privacy issues remain unaddressed. Not all public sanitation facilities have amenities for differently abled, elderly, pregnant/postnatal women, children and transgender people, impacting their right to access toilets. This highlights a lack of participation in planning and decision making. Decisions on toilet construction and maintenance rests with men, although their awareness on building norms is limited, which has implications for safety of sanitation workers. Women remain primary custodians of household and community hygiene (World Bank, 2017). Existing solid waste management (SWM) systems are not configured to collect and process menstrual waste, causing blockage when waste is disposed of in toilets. Women as users, are unaware of related implications on the cleaners and workers. Women's engagement in the construction of containment structures is limited to being helpers to male masons. This gender-based role allocation reduces their chances of progressing to higher-paid positions such as masons, contractors, or leadership roles. Both desludging operations and maintenance of treatment plants are dominated by men, with lesser scope for participation of women. In SWM, men undertake mechanised work while women engage in collection and sorting, reporting to male supervisors. Analysis of GSI in FCS reveals that women are mostly passive users and have no or limited role in the design, planning and implementation across the FCS. As workers/ service providers, women have lesser avenues to move up the ladder or seldom get preference in bidding of tenders. The consequences of this disparity reflect as increased harm, violation of rights, and reduced access to welfare measures. The study presents the range of structural issues to participation of women and marginalised groups across the FCS, which could set the agenda for further research informing policy and practice.

Key words: Gender inequality, sanitation, social exclusion, WASH

Gender Mainstreaming of Women in Peace and Security Forces: A Study of Women (Mahila) Constables Serving in the Border Security Force (BSF), India

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A career in the armed forces has traditionally been deemed as exclusively male-dominated. However, women today are able to break the glass ceiling and enter into such professions considered to be carved only for men. Out of all the Central Armed Police Forces (CAPF), the most demanding service in terms of service conditions is that of Border Security Force (BSF) where the duties are in remote border areas in harsh environments. Thus, this job throws its own peculiar gender issues as a job in the forces is still seen as an unconventional option for women. From a sample of 50 BSF Women (Mahila) Constables stationed at Ferozepur, Punjab, the study explores the various socio-economic issues and challenges faced by them from a sociological perspective. The main objective of the study is to examine their service conditions keeping in mind the availability of infrastructure provided for their overall physical, mental and emotional health and well-being. The data has been collected through both primary and secondary sources. The methods employed during data collection consist of a semi-structured questionnaire and Focus Group Discussions (FGD). In-depth case studies have also been conjointly recorded by the researcher. Women certainly have an integral role to play in peacebuilding. Therefore, the endeavour of the paper is to bring to the surface the need for facilitating a constructive human resource management model which would foster a gender – sensitive and inclusive workplace as far as border management and other spheres of peace and security are concerned.

Key words: Women (Mahila) Constables, Border Security Force, glass-ceiling, human resource management, gender- sensitive.

Under the patriarchal umbrella: Image of women in Polish school textbooks - a content analysis.

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The analyzes included the content of 75 textbooks, workbooks and reading books on mathematics and Polish language for primary school. The research methodology was based on elements of constant comparison method (Glaser & Strauss, 1967; Strauss & Corbin, 1990) and narrative-deconstructive model of analysis (Kabira & Masinjila, 1997). We coded information for 11,911 male and female characters. Significant differences were identified in the number of male and female characters, their age, financial resources, occupation, family roles and mental characteristics. Male characters dominated in all books, they were usually presented as high earners and holding managerial positions. On the other hand, female characters were presented more often as wives, with fewer financial resources and requiring care. Furthermore, significant differences were found in the number of female and male authors of textbooks and source content, there were significantly fewer women than men among the authors. The results are discussed in light of Bourdieu's concept of social reproduction and compared with a content analysis of European and worldwide textbooks.

Adornment and queer fantasy

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My paper will focus on a selection of Aotearoa artists whose work shows various ways that gender can be countered, criticised, and reconstituted, and queerness celebrated through the power of photography. My discussion will touch on artists such as Pati Solomona Tyrell, Cao Xun, Jermaine Dean, Zahra Killeen-Chance, Gui Taccetti, Nabil Vega, Louie Neale, and Edwards and Johann. These artists create images that are complex, require sustained looking, and are often highly staged. In the works I examine, the technique of clothing or cloaking the body is used to express variance. The models are adorned with costumes or material that act as exaggerated visual props that both obliterate the visual surface of the body, yet intimate the contoured forms beneath. At times, this enveloping covers the artist from their head to their toes in swathes of material; at once shroud and religious habit, effacing their bodily identity at the same time that their difference and otherness is highlighted. The performance of visibly occupying space becomes a refusal to be seen as a body. I will explore the durational aesthetics of these apparitions, and the dual aspects of queerness and ritual that they present to us.

How can aesthetics portray gender as plastic, diverse, and ever-shifting? And if a body is shown in an artwork, how can our ability to categorize it be delayed?

Through the works I discuss, different artists use the camera as a communicative tool to capture the body. The materiality of the body is visibly altered by the performative aspects of clothing and drapery, creating dynamic ambiguity.

This chapter will focus on a selection of contemporary artists whose work shows various ways that masculinity can be reconstituted to give way to queerness through the power of photography. My discussion will touch on artists such as Gerwyn Davies, Pati Solomona Tyrell, Cao Xun, Jermaine Dean, Gui Taccetti, Nabil Vega, and Leigh Bowery. These artists create images that are complex, require sustained looking, and are often highly staged. In the works I examine, the technique of clothing or cloaking the body is used to express gender variance. The models are adorned with costumes or material that act as exaggerated visual props that both obliterate the visual surface of the male body yet intimate the contoured forms beneath. At times, this enveloping covers the artist or model from their head to their toes in swathes of material; at once shroud and religious habit, effacing their bodily materiality at the same time that their difference and otherness is highlighted.

I seek to examine how these artists circumvent or delay viewers' visual-based analyses. The use of cloth as an artistic gesture manipulates our abilities to read their physicality. Gayle Salamon argues that while the body is a centre for subjectivity, conceptions of gender as based upon the 'external contours' of the body are limiting and should give way for how individuals internally envisage themselves.¹

Amelia Jones argues that queerness resists static definitions, and that it instead denotes 'that which indicates the impossibility of a subject or meaning staying still, in one determinable place.'² The result of the clothing of these bodies can be considered as a queer mode of representation, where an oscillation takes place between being and performing. The body is extended as a creative space for expression through the fabric, resulting in performances of space occupation. These artists refuse to diminish the individuals to the limits of their bodies. I will explore the durational aesthetics of these apparitions, and the dual aspects of queerness and ritual they present us with.

Keywords: LGBT+, gender, drag, masculinities

¹ Gayle Salamon, *Assuming a body*, Columbia: Columbia University Press, 2010, 62.

² John Berger, *Ways of seeing*, London: Penguin, 2008, 174.