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What Accounts for Variation in Femicide Across Mexico?

Femicide poses a serious security threat to Mexico's young girls and women, despite passage of the General Law on Women's Access to a Life Free of Violence in 2007. María Salguero, a geophysicist student turned social activist, created an interactive map that captures the geography of femicide throughout Mexico from 2016 to the present. This map confirmed that femicide is no longer isolated to the border region as it was in the 1990s. The National Institute of Statistics and Geography (INEGI) reported that between 2000 and 2015, 28,710 violent murders were committed against women, roughly five violent murders per day. This figure reflects an 85% increase in these crimes, going from 1,284 homicides that occurred in the year 2000 to 2,383 in 2015 (Martinez, 2017). Scholars have placed much emphasis on cultural factors, particularly Mexico's machismo culture, to account for the rise in femicide. Notwithstanding the increasing femicide rates, some states experience higher incidents of femicide than others, which leads one to ask why? If culture truly is the primary explanatory factor, then one would not expect to see such a wide variation of femicide rates throughout the country. One possible explanation is the relationship between the level of organized crime and femicide. Initial data seems to suggest that the increased scale and scope of violence, particularly organized crime, has contributed to a climate of public insecurity for Mexicans, exacerbating the femicide crisis in Mexico. This paper seeks to account for the variation of femicide rates in Mexico using process tracing methods to compare femicide rates throughout Mexico from 2008 to 2018 with data on organized crime violence, and then analyze how state variation in socioeconomic indicators, such as employment, income, and education levels, and government expenditures on social programs may account for variation in femicide rates.

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Pubescent's Capacity to Understand Scientific Concepts Considering Gender, Socio-Economic Status and Misconceptions

The objective of this study, with near 2100 children attending upper elementary school in central Mexico, is to try to see if erroneous preconception inhibited their ability to observe what happens in a scientific experiment correctly. The workshop Initiation to Physics consists of giving students a

questionnaire that contained hypothesis about daily life natural phenomena, and they must answer if those are true, wrong, or they do not know; before and after doing a series of physics experiments. We use binary logistic regression analysis to predict the effect of the explanatory variables in the score total and for each hypothesis of the test. The variables considered are gender, preconception ideas, and the possible interaction between the gender gap and the socio-economic status of the school (level of marginalization and rural or urban). We conclude: 1) children whose hypothesis was incorrect due to a misconception had a high probability of changing their mind (toward the correct answer) after experimenting. 2) Students that come from high marginalization-schools had lower achievement than those come from low-marginalization schools. 3) There is no difference in their total score achievement between students from rural or urban schools. 4) Neither the total nor the particular score reached by students was significative affected by gender. 5) There was no interaction between gender and level of marginalization, or gender and rural type of the school in the achievement.

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Gendering Dhaqan Celis

Keywords: #transnational #migration #dhaqanCelis #somalistudies #intersectional

Dhaqan Celis is a social phenomenon that is familiar amongst the Somali diaspora, and involves Somali parents taking their children, Dhaqan Celin, back to Africa. This decision is influenced by a decolonized paradigm that aims to teach 2nd and 1.5 generation Somalis their cultural roots. Moreover, Dhaqan Celis operates to exemplify the active agency and resilience of Somali immigrant parents in keenly resisting nihilistic values imposed by neoliberalism, as well as, constructing alternatives to social issues Somali families experience in the West. In the face of poverty, gang violence, the possibility of cultural extinction, and the apparent neglect of social services, these parents act to create solutions to their families distress. Majority of the research on Daqan Celis emerge from a European context, and while the literature focalizes Dhaqan Celin experience, there remain immense theoretical gaps. For this reason, by discoursively analyzing the available scholarship on Dhaqan Celis, this paper theorizes the neglect of gendering this social movement in reproducing patriarchal roles. Moreover, the apparent absence in studying Dhaqan Celis within Somali Canadian studies disregards conceptualization of the Somali Canadian family as a transnational unit that simultaneously challenges and reproduces the dynamic of the nuclear family. By situating Somali studies in conversation with intersectional feminism and migrant studies, this paper aims to mark Dhaqan Celis as a gendering phenomenon that complicates the paradoxes of Somali Canadian ontology, while contributing to embodied knowledge on the dynamics of the Somali Canadian family.

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Transnationalism: New Avenues for Sudanese Women's Activism

Keywords: transnationalism, women's rights, Sudan

Transnational activism includes, in addition to international conferences, the growth of transnational women's movements and civil society groups, as well as linkages within transnational civil society and the flow of resources to support women's organizations. Transnationalism refers to the linkages between global women's networks and women's local groups as well as the activisms and relationships among the variety of local women's groups.

However, until recently little attention has been paid to local women's groups and/or networks involved in transnational activism and the local impacts of such engagements on the different dynamics of women's activism. Friedman (1999) calls such local impacts "transnationalism reversed" She argues that both local conditions and international opportunities come together to shape women's local activism in different ways (p. 385).

This paper explores the nature of women's activism in Sudan during the transnational era of the 2000s and its focus on women's rights. I will provide two examples of Sudanese women 'transnational activism':

Firstly, Decree Number 84 for the year 2000 according to which the Governor of Khartoum banned women's work in gas stations, restaurants, hotels, and other public service sectors. Under the banner of protecting Sudanese culture and religion from the West and with the support of the Islamic government in Sudan, women's rights were jeopardized. The fact that this Decree received international condemnation by Human Rights Watch on September 8th, 2000 and was put on hold by an internal court in Sudan indicated that the campaign led by women for their employment rights was a success.

Secondly, the unprecedented participation of women in the Sudanese revolution of Dec ember 2018 that put an end to the Islamic dictatorship regime in Sudan. Unlike nationalism, transnationalism asserts that women's nationalist consciousness is rooted in their culture and their sense of belonging to their nation as active political agents. The current transitional government of Sudan has women as Minister of Foreign Affairs, Minister of Higher Education, Minister of Youth and Sports, Minister of Social Affairs and Chief of Justice for the first time in the history of Sudan. Furthermore, women hold two positions in the Sovereignty Council. This reflects both accomplishment of struggle and achievement of influential governmental presence.

I argue that transnationalism provides new avenues of activism that strengthen women's ability to fight for their rights.The Sundanese transnational women overcome the nationalists' patriarchal agendas and become influential participants in changing the existing patriarchal gender relations that are informed by the Islamic dictatorship military regime in Sudan. This "transnational woman" launches her activism locally but reaches out transnationally.

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Menstruation Leave in Workplace, Law and The Changing Discourse on Gender in India

<u>Keywords</u>: menstruation; menstrual leave; gender equality, workplace policy

Women's menstrual cycles are one of the few topics that still make people uncomfortable, especially in the workplace. The legal provision of menstruation leave in several Asian countries brings embodied femininity into public discourse and now appears to be making inroads into India too; however, many activists argue that it will only increase the already prevalent gender bias in workplaces. In this backdrop, the present article is an effort to understand that 'Women's physiology is different from men and the reality of differences and special needs should be reflected in the policy reform.' The research methodology includes the analysis of existing legislation and menstruation leave policies in corporate companies in several countries. This further extended to include the concept of 'Rajaswala Paricharya' in Aayurveda, menstruation and medical opinions, impact on women workforce participation as basic supportive arguments. These arguments are supplemented by data collection from both women and men employer and employee in the corporate firms across India with the help of questionnaire. A semi structured interview is also used to include the responses of women from unorganized sectors. Based on this analysis a policy reform for both organized and unorganized sector in India is suggested. Policy suggestions are based on the contention that 'Menstruation experience varies from women to women' therefore instead of a uniform policy for all women 'optional paid menstruation (contingency) leave' for women suffering from dysmenorrhea and 'compensatory leaves ' for those women who suffer from minor complication during periods can be granted. Further menstruation benefit scheme can be integrated with the already existing governmental scheme for women of informal sector in India. These policies may be further extended to other countries, which may have similar cultural contexts and labour laws favorable to women.

Explanations of Terms used- 1-Rajaswala Paricharya' in Aayurveda-Code of conduct during menstruation as per Indian medicinal system. 2-Dysmenorrhea-Painful Period

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Racing and Gender in the U.S. University: Working to Create an Inclusive Campus that Develops Diverse Leaders

Keywords: diversity, inclusion, gender, race, us, universities, university faculty, whiteness

This presentation takes a two-pronged approach to consider the intersectionality of race and gender diversity at U.S. Universities. First, it examines the continued whiteness and maleness of American university faculty. While some student populations are becoming more diverse, others remain predominantly white. To create inclusive classrooms, American university white faculty first need to recognize their own racial and gendered identities; then they can teach white students to recognize they, too, are "raced" as well as gendered. The ultimate goal is to establish an atmosphere where learning is collaborative. Beyond the classroom, white faculty can initiate and participate in efforts to hire, retain, and promote diverse colleagues of varied ethnic, racial, and gendered identities. The presentation concludes with a model of campus efforts to create professional programs for advocating inclusion and diversity based on an interview with and writings by Boston University's Associate Provost for Diversity and Inclusion, Dr. Crystal A. Williams.

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The Meaning of Female Presence in the Positions of Power in the Academy

The paper intends to reflect on the relationship between gender and power in the space of higher education.

The role played by female participation in high positions in the hierarchy of higher education is analyzed, regarding the conformation and transformation of the gender order; relating action, subjectivity and interpretations regarding this female presence and its political-cultural effects.

Ask about the reason for the small presence of women at the top of the pyramids of power in institutions of higher education (HEI); Wondering how, despite their small number, they managed to get there, overcoming a large multiplicity of obstacles, and what their presence in these positions means, is to enable the deconstruction of the gender order, and then, to enable its transformation.

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The Politics of Change in Academia: Innovation, Gender, and Professional Capital

<u>Keywords</u>: politics, change, gender professional capital

Capital in the professoriate is not money, but it has powers similar to money. It is the key to international travel that is free (or almost free), prime office space, support for research, and in the case of a few, fame. Capital, for academics, and particularly women is based on the legitimacy of a scholar's ideas and is a currency that shows itself in many forms: peer reviewed publications, invitations to present at national and international meetings, tenure, rank, and of course honors and awards. The purpose of this study is to extend discussions about innovations and career politics that women encounter in Academia. Research questions that grounded this effort were: How does an academic learn the unspoken rules of the academy? What happens politically to an academic's career when their research speaks against the grain of society? Do professors perceive signals that it is time to move on to another institution or even to another career?

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What's Culture Got to Do with It? A Talk on Testimonios from Underrepresented Minority and First-Generation Women Graduate Students in STEM and Thoughts on Global Implications for Gender Equity in Stem Higher Education

<u>Keywords</u>: underrepresented minorities, gender, first-generation graduate students, community cultural wealth, STEM

As the 20th International Women's Leadership Symposium approaches, it is important to evaluate both where progress on gender equity has been made and where issues still remain that require action. The findings of my doctoral dissertation, which investigates the individual and institutional factors that support underrepresented minority and first-generation women graduate students in gaining access to and navigating through their STEM fields does just that. The application of feminist standpoint theory and community cultural wealth to the analysis of the women participants' testimonios highlights how assets from their community cultural wealth, although overlooked by their graduate institution, have been instrumental to their success. The five underrepresented minority and first-generation women graduate students' testimonios serve as a counternarrative to the deficit lens with which education literature views them. In addition, the women also share their perceptions of institutional resources and services available to them and evaluate their utility in supporting them through their graduate degree programs. The women's narratives are testimonios to their experiences as underrepresented minority and first-generation women graduate students in STEM fields.

In addition to serving as a counternarrative to the deficit literature on underrepresented minority and first-generation women students in STEM fields, the findings also add to the literature that uses Yosso's (2005) community cultural wealth as a conceptual framework by expanding its application to other underrepresented populations in the United States and to advanced, highly technical STEM fields. Furthermore, the findings have implications for global higher education policy and practice: they suggest that universities need to better understand the multiple aspects of students' individual cultures and reconfigure their campus and STEM classroom cultures in ways that are structured by and reflective of students' community cultural wealth.

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International Inspiration for Local and National Activism: African American Loretta Ross and UN Conferences in the late 20th Century

"We are transnational feminists. We always have been. And that gives us multiple vantage points that go up against that American hegemonic presence that attempts to reshape the world in its own image."—Loretta Ross, 2005

Scholars of women's transitional relationships have paid particular attention to the ways in which Western—North American and European—women have imposed their ideas of democracy, justice, and equality onto the international realm in efforts meant to "help" women in non-Western nations. This paper does not question the accuracy of this depiction, but rather brings to light an additional phenomenon. Evidence suggests that in the last three decades of the twentieth century, some Western women also found inspiration when attending international conferences and participating in international organizations. Travel abroad and transnational conversations provided insight into alternative feminist arguments, activism, and ideas and influenced American feminist efforts in the local and national realms.

For African American Loretta Ross, an activist who was by no means blind to the faults within U.S. society as noted in her quote above, such encounters allowed her to learn from non-Western women. Most notably, in the 1990s, following her participation in the International Conference on Population and Development in Cairo in 1994 as well as her attendance at the Fourth World Conference on Women in Beijing, Ross turned to human rights language to reshape her arguments for reproductive justice within the American context. Centering Ross's story, this paper analyzes the ways in which transnational relationships shaped local and national women's rights activism in the United States in the 1980s and 1990s. Thus, it takes a U.S. in the world approach, and, in doing so, it places American feminism(s) in conversation with feminisms from around the world.

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Addressing Maslow's Hierarchy of Needs in Homeless Women in Boston

Keywords: Maslow; hierarchy of needs; homeless women; Boston, MA; grassroots effort; tangible and intangible benefits

This is an ongoing ethnographic study of one grassroots approach in Boston, Massachusetts (United States) to address Maslow's Hierarchy of Needs in Homeless women and men. The research involves conducting ongoing-interviews (over 1 year duration) with the founder of a grassroots effort to feed, clothe, find shelter, and address Maslow's Hierarchy of needs (primarily from physiological through esteem needs) of a group of over 100 homeless individuals on the streets of Boston, Massachusetts. While aid and comfort is provided to young through old women and men, much of the observations and interventions are directed towards the differential needs of homeless women. The preliminary research findings are that there are numerous tangible and intangible benefits to the homeless women, the homeless population (in general) as well as an unintended consequence of enhancing the self-esteem needs of those involved in the grassroots efforts to assist the homeless, who are often considered less worthy of social justice interventions by society.

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Virgins in the Early Modern Marketplace

Keywords: literature; sex and sexuality; economics; textual history

This essay explores literary representations of virginity as a marketable good in early modern economies of sex and marriage. In Shakespeare's Alls Well that Ends Well, Parolles' articulates that, "Virginity by being once lost may be ten times found; by being ever kept, […] is ever lost" (1.1.133-135). Likewise, broadside ballads of the period, in a cheekily ironic turn, often depict virginity as something which not only can be but will be and must be lost; in doing so they mirror the medium's own production as a commodity whose material loss leads to an eventual re-emergence. Broadside ballads' ephemeral nature means that the early modern period conceived of ballads as being inevitably lost, but not gone. The role of ballads in early modern culture does not show that they were so transitory that they were forever verging on obsolescence; instead, while the consumption of individual broadside ballads might mean the loss of the material artifact, the ballad itself would regenerate in new tellings and new printings. For both virgins and the broadside ballads which capitalize on their portrayal as marketable commodities, being so lost results in reproduction, especially when functioning as an object of economic exchange. This essay surveys

broadside ballads that self-referentially remark on their own position in the marketplace and that engage the image of virgins as marketable goods. In this way, I demonstrate how early modern broadside ballads participated in a contemporaneous dialogue that is uneasy about the status of virgins, who should be protective of their virginity and yet also simultaneously should be encouraged to get married and reproduce.

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#enough is enough!!

Keywords: South Africa, safety, contested spaces, gender-based violence, young woman's perspective

This paper presentation is a reflection on a country in turmoil. As a young woman in South Africa I am concerned about the state of our developments. We are not at war with anyone outside our country, but we are certainly at war with those inside it. With ongoing xenophobic violence, increasing violence against women and children, growing unemployment, increasing teenage pregnancies, unprecedented violence at school amongst scholars and a string of other politicking that drains the energy from the citizens of this beautiful land. I have had enough! I am not interested in living behind high fences with electric wires, electric gates, alarms and beams around my house. Why can't I leave my windows open at night to allow some of that cool night air into my room on a hot African night? As they say in South Africa, "I am gatvol"! This paper presents my view as a young woman who has moved from a public-school system to a private school which has a host of embedded challenges. It also comments on the contested space of what is means to have basic rights in a country whose journey to democracy is so well documented. Issues such as hair politics for example, is brought to the fore as is the issue of locating myself within a multicultural, international school. This multifaceted range of challenges will provide a golden thread to my presentation that will finally provide some suggestions on the way forward.

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Moving from Quality Inequality to Gender Equality

Keywords: women leadership, development, feminine identities, masculinity, decolonised higher education, transformation

The Higher Education sector in South Africa is very unequal particularly at the levels of management and leadership. In this country, gender is a priority for government and the establishment of a Minister in the Presidency for Women, Children and Persons with Disabilities is testimony to the fundamental shift that is desired from the ruling party. With the support of the

ministry, various strategies and interventions are in place to develop and empower women to ensure there is equitable gender distribution across all spheres of society. This paper considers the effectiveness of these efforts towards establishing a more equitable gender balance in Higher Education. The paper will use as its case study the establishment of the Women in Leadership Forum (WLF) at the Tshwane University of Technology (TUT) towards creating opportunity for those disenfranchised women in leadership. This paper will also consider how masculine and feminine identities are structured against their leadership potential while also posturing on the further complication of race and nationality. This genderised means of engagement that was embedded fundamentally within an unequal power dynamic, became a catalyst for the establishment of the WLF and drives its agenda to advocate for more women in leadership. The paper presents an overview of the interventions in place and strategies used to reignite awareness and action around the complex question of contemporary gender practices and how these intersect within a decolonised higher education paradigm. The current discourse of a decolonised university resulted in a Transformation Framework instituted at TUT and used as a barometer for change. Against this backdrop of major shifts, the fundamental questions of "real" and tangible transformation is still to be answered. To complicate this issue further the recent scourge against women and children call into question the safety of women students at universities across the country. Perhaps the current crisis of masculinity is rearing its ugly head.

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Performing Greensickness

Capulet bursts into his daughter's bedroom after she has consummated her marriage with and then dismissed Romeo. What happens next? For those of you most familiar with Shakespeare's Romeo and Juliet through films and theatrical performances, the Capulet of your memory is unlikely to have called his daughter a "greensickness carrion." To those of us interested in women's health in the early modern period, however, this accusation is very important to our understanding of the relationship between Capulet and his daughter, the play more generally, and a culture that wrestled with the idea of the commodified virgin body. Greensickness is an illness with a very short life in medical discourse, as it is first mentioned in 1564 and falls almost completely out of medical texts by the middle of the 18th century. An illness that affects primarily women who are virgins, greensickness's diagnosis and recommended cures can tell us a lot about early modern English anxieties about the female body. Mentioned directly by Shakespeare in at least four plays, and alluded to in at least four more, greensickness rarely shows up in current-day performances. In this paper, I share an analysis of greensickness in medical texts and popular discourse of early modern England and argue for its importance to placing Shakespeare's plays in their specific historical

moment. Because it is an illness that affects primarily women who are identified as virgins and its preferred cure is sex within marriage, greensickness can help us see how early modern women's bodies could act as a cipher for early modern cultural anxieties about women. I also look at our current moment of Shakespeare performance to see how the inclusion of greensickness in films and theatrical productions has the potential to help audiences engage with current debates about women's health.

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Women Clergy in a Modern Religious Context: Cultivating Opportunity to Overcome Barriers, Bias and Patriarchal Norms

Keywords: women clergy, women in religious contexts, women in patriarchal contexts, senior leadership, leadership equality, leadership norms & patriarchal bias

The experience of women clergy is undergoing a widespread modern awakening that is reestablishing cultural and organizational leadership norms in the religious context. While churches and religious organizations have long held that women hold a valued place of service to congregations, communities, and humanity as a whole, there have also been widespread patriarchal limits that have held women leaders in perpetual abeyance. The invitation for women in modern religious roles to embrace more advanced leadership roles is met with varied responses depending on the cultural sub-context which is oftentimes incongruent with the expectations of a society in the professional leadership sphere. In this regard, and in contrast to the past, the modern awakening towards women clergy is creating unparalleled leadership opportunities for women. Both the rewards and challenges occurring in this shift are apparent.

This presentation provides the insights gathered from the experiences from women clergy serving in senior leadership roles and discusses their advancement, cultivation, and development. It also delineates the distinction between what their cultures perceive as equality versus the limitations they encounter when it comes to experiencing true equality in religious contexts.

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Maintaining the Erotic Pyramid: Victimless Crimes and the Deployment of Sexual Knowledge in Indonesia's Constitutional Court

Religious institutions, courts, families, states, and intergovernmental organizations often serve as arbiters in the drawing of boundaries around sexuality. Recently, Indonesia witnessed a political moment that involved boundary disputes over what is considered proper sexuality in constitutional court as an avenue for political contestation. Discourses around sexuality are often framed through morality and rights claims to either liberalize or restrict certain sexual behaviors and identities. In an

era of uncertainty, social anxiety may transpire into moral panic in which sexuality is central and erotic dissidents become vulnerable scapegoats. In mid-2016, a proposal to criminalize certain sexual identities and behaviors was brought up at the constitutional court in parallel to the drafting of the Indonesian criminal code's revision still under review by the legislature. The petitioner, a pro-family group called Family Love Alliance (Aliansi Cinta Keluarga, AILA), requested a review and a revision of the criminal code to bring it in line with the 1945 Indonesian Constitution. This case makes visible the reconstructing and policing of the boundaries of proper sexuality by the state and civil organizations as well as the process of establishing what practices are allowed within that boundaries. By examining court transcripts from the AILA case's judicial proceedings, I hope to capture the ways in which the legal, education, religious, and medical-psychiatric institutions engage in a process of demarcating proper sexuality through the deployment of sexual knowledge in a certain political moment.

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Henry James' Critique of Women's Judgment: Aesthetic and Ethical Autonomy in The Portrait of a Lady, The Aspern Papers, The Spoils of Poynton, and The Outcry

I argue that the heroines of a cogent quartet of Henry James's novels, Isabel Archer in The Portrait of a Lady, Tina Bordereau in The Aspern Papers, Fleda Vetch in The Spoils of Poynton, and Lady Grace in The Outcry, achieve a steadily increasing understanding and exercise of aesthetic autonomy and a proportionate ethical autonomy, by which they can free themselves progressively from the social and psychological imprisonment to which others' objectification of them as the embodiments and custodians of beauty seeks to confine them. They achieve their aesthetic and ethical liberation ironically as they come to understand their suitors' appreciation of their personal beauty and of their susceptibility to beauty as a means to possess, exploit, and control them. The female protagonists' aesthetic ideas inform and foster their understanding and employment of ethical freedom in opposition to their antagonists of both sexes, most importantly Gilbert Osmond, Madame Merle, and Lord Warburton in The Portrait of a Lady, Juliana Bordereau and the unnamed lodger in The Aspern Papers, Adela Gereth in The Spoils of Poynton , and Lords Theign and John in The Outcry, for whom on the contrary aesthetic appreciation entails the acquisition, possession, and trading not only of beautiful art objects but also of beautiful women as if they were art objects. The four heroines, variously captured or threatened by such self-interested views of beauty and propriety, attain aesthetic and ethical autonomy by abjuring possessiveness as a motive in both aesthetic and ethical judgments and thus often forgoing both material possessions and romantic satisfactions. The four novels evolve different solutions to the same intractable aesthetic-ethical crux in terms of their heroines' disinterestedness and their antagonists' self-interest, with each succeeding heroine's destiny a happier and more hopeful resolution of this conflict.

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Inspiring Girls - Brazilian case to launch and develop the UK charity based

Keywords: organisation, aspirations young girls, worldwide female role models, connection, reference, support opportunity, careers inspiration, mansplaining, glass ceiling, face-to-face schools, experience sharing, listening abilities, UK Brazil leadership, ambition, self-esteem, women, power profession, relevance, schoolgirls

Context: Oct 16 Inspiring Girls International was launched, working with partner organisations all around the world to implement the simple model and inspire girls to achieve their ambitions. The first country to sign up is Serbia, followed closely by Spain. Oct/19 Inspiring Girls International is active in 14 countries across three continents, with another four countries expecting to join in 2020.

Problem: Between the ages of 10-15, there is a drop in girls' confidence at an age when they are making pivotal decisions about their futures, including education options and career interests, which has a substantially negative impact on their self-esteem. This can continue into adulthood, setting limitations to pursuing goals and decreasing the number of women putting themselves forward for leadership roles. Raising the aspirations of girls will help close the global gender pay gap and raise economic opportunities as well. But we have to intervene early on in a girl's life to make this change possible. Improving the situation for girls will improve the future for all, to make it equal and ensure that half of the population are no longer constrained. Leading by example is the best way to show girls how they can achieve, which is why we put real women in front of girls to talk about their experiences.

Method: Charity provides an online platform where schools and volunteers can register directly through our website (and then also the local website of each country). National partners in each country register the volunteers in a database, and then schools can view the profiles of the women volunteers. Schools will have access to the global database of all the volunteers and can issue invitations to women to come and speak to their students, either in person or virtually. We ask volunteers to give just one hour per year to talk to schoolgirls as a minimum commitment.

Objective: To present a parallel and share the key differentiation on bringing an English standard to implement in Brazil. What were the main challenges and adaptations ambassador and volunteers still have to deal with in terms of society, politics, economy, cultural differences.

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Potential Impact of Unmet Need for Family Planning on Fertility Decline among Muslims in India

<u>Keywords</u>: unmet need; family planning; muslim; fertility; proximate determinant

The present study examines the determinants of unmet need among Muslim women of reproductive age in India and assesses its demographic impact on fertility decline using National Family Health Survey data. The multinomial logistic regression results indicate that age of women, number of living children, educational level, wealth index, media exposure for family planning, place of residence and working status of women were significant predictors of unmet need among Muslim women. Muslim women want to space their pregnancy after having one child and stop childbearing after having two children, but to accomplish that, their unmet needs 'need' to be met. Moreover, the potential use of contraception is estimated by Westoff and Bankole's Maximum, Minimum and Realistic need satisfaction models. Thence, the implied fertility rate is estimated applying Bongaarts Proximate Determinants Model. Results indicate that the fertility rate among Muslims could be expected to decline (20%) from 2.6 to 2.09 if unmet needs were satisfied at realistic assumption which is equal to all-India current fertility level (2.1). It indicates that the unmet need satisfaction would have a significant demographic impact and achieve SDGs through satisfying the reproductive health and rights of women.

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Madonnas or Monsters: The Double Bind of Female Leadership In Higher Education

<u>Keywords</u>: backlash theory, higher education leadership, case study

In the (in)famous scene from Hawthorne's novel The Scarlet Letter, we recall an accusatory and self-righteous image of Reverend Dimmesdale, condemning Hester Prynne in the public square for her sexual transgression in Puritan society, demanding she make a public confession of her sins, and name the father of her illegitimate child. What is most striking about this scene is not only Hester's public punishment, reminding her of her lowly place in this restrictive community, but also Dimmesdale's own actions that created Hester's "fall," which remain silent, out of view, and part of the normative culture that holds power over Hester controlling her present and future actions.

This scene from Hawthorne's 1850 novel crystalizes the double bind in which women leaders in academia find themselves: if they follow gender-based expectations, they will rarely enter higher

education leadership, and if they enter leadership and challenge the expectations that keep them restricted, they may find themselves castigated publicly and often cruelly—while the culture that permits such condemnation goes unchecked and unchallenged. For this project, I will apply backlash theory to a case study involving a female department chair's evaluation, revealing the social and professional reprisals for behaving counter-stereotypically. According to social psychologist Laurie Rudman, because women "are perceived to be less competent, ambitious, and competitive than men, they may be overlooked for leadership positions unless they present themselves as atypical women. However, the prescriptive nature of gender stereotypes can result in negative reactions to female agency and authority" (Rudman, 61). This double bind not only impacts female leaders professionally, socially, and economically, but its pervasiveness as a tool employed against women reifies stereotypes about women in the academy, limits their upper mobility, and calcifies campus climates against women in leadership.

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My Sisters' Keeper: The Role of Service-Learning in Development of Gender Critical Consciousness

Keywords: gender education, critical consciousness, intersectionality

Purpose of Research

This panel stems from research conducted in a service-learning course, Gender and Education. Students in the class, working with young women in local public schools, select a country to research in terms of girl literacy rates, university or college gender composition, and general opportunities available for women. The students selected to conduct their research on Russia, Brazil, Germany, Argentina and the United States of America.

Perspectives or theoretical framework:

This research draws from the feminist theoretical framework of intersectionality (Crenshaw, 1990). Intersectionality entails the ability to examine "interconnections and interdependencies between social categories and systems. Intersectionality is relevant for researchers and for practitioners because it enhances analytical sophistication and offers theoretical explanations of the ways in which heterogeneous members of specific groups (such as women) might experience the workplace differently depending on their ethnicity, sexual orientation, and/or class and other social locations" (Atewologun, 2018, p. 2). This perspective was employed by the class to conduct data analysis on what it means to grow up in a selected country of research. Students were also able to

engage in critical self-examination based on the knowledge that epistemology is also produced and reproduced from one's positionality.

Methods and Techniques

Students used a qualitative and quantitative method of research, with documents and online platforms as data sources. They used documents to respond to the overarching question: what is it like to be a girl child in a specific country they were provided. Data sources assisted them in responding to sub-questions such as: what is the literacy rate of girls, what happens after girls graduate from high school, what happens after girls graduate from college or university?

Results

Students found that there has been improvement in terms of literacy and higher education attainment in the countries that they researched. However, they found that other forms of marginalization that girls and women in education are obstinate and unresponsive to the calls of equity and social justice.

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Do Women Have Agency? A Re-framing of Islamic Politics in Malaysia

Muslim women of Malaysia face inequitable rights in divorce, child guardianship, and female circumcision, amidst several other issues which reify how gender signification is imposed upon a woman's body. Institutional measures of enforcing global gender equity to combat this have been established by the UN, such as the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW). Utilizing feminist political theory as a conceptual framework, this study centralizes its analysis on the case study of Malaysia, where CEDAW has been ratified but remains to be effectively implemented. This study aims to unveil how the discursive gendering of language is negotiated within the Malaysian political firmament, with specific semantic shifts that manipulate semiotic confusion. It will address how this issue is further nuanced by hegemony and subversion intertwined within patriarchal tradition and doctrines of religious ideology, as power dynamics are reoriented in a fashion whereby women themselves perpetuate ontological divisions. Furthermore, it questions the role that UN entities play in this context, perceived as embodying the positionality of the "colonial and imperial West." Thus, this study seeks to understand the distinct multidimensional epistemological onslaught that occurs in the Malaysian socio-political milieu, while challenging the dichotomous static binaries of 'self' and 'other.' In exploration of reclaiming the future, this study addresses how transformative strategies can emerge to 'resignify' women's agency.

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Manto: Narratives of Gendered Sexual Violence in Pakistan Pre and Post- Partition

<u>Keywords:</u> Manto, gender-based violence, honour, nationalism, culture of silence, partition, postcolonial literature, Islam, Pakistan, hegemonic masculinity, moral regulation, censorship

When considering the ways in which we contextualise and process the past, it is imperative to locate how identity-based politics have contributed to the ongoing disciplining of women. Postcolonial literature critiquing the state-backed moral regulation of women in Pakistan has been subjected to censorship through religious propaganda and state control. This paper will examine the works of controversial Urdu short story writer Saadat Hasan Manto (1912-1955). Manto's works addressed the gendered sexual violence of the Partition, which created the independent states of India and Pakistan in 1947. As women were inextricably linked to notions of 'honour' and 'nationhood,' their bodies became the site of sexual violence. This paper reflects on Pakistan's creation as a separate homeland for Muslims to explain why Manto's writings addressing gendered sexual violence were considered against the ethos of Islam. Since the Muslim woman's body represented national and religious honour in Pakistan, the narratives of Muslim women were deliberately silenced. This paper further illustrates how Manto used his agency as a male writer and amplified the traumatic experiences of women despite facing legal challenges. Moreover, this work focuses on Manto's efforts in challenging the patriarchal power structures and the disciplinary order maintained through hegemonic masculinity. This paper draws on Manto's short stories Colder Than Ice and Open It to elucidate how Manto exposed a culture of silence, which problematises the state's continued control over the Muslim woman's body under the vague pretence of protecting the 'Islamic' social fabric.

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Women's Leadership in Education: An Action Research Project

It is imperative for the progress of any society that women become independent and productive. Leadership of women, in both developed and developing nations, holds tremendous promise for economic growth and prosperity. It is in the hands of women that businesses develop into their full potential as extended social service, focusing more on empowering other women in the society, on education and in addressing the needs of the children, the disabled and the needy. A social entrepreneur and educationist, I have been pioneering educational and entrepreneurial innovations for self-learning and empowerment of adults, mostly women, from across India for more than twenty years. My belief in the study of literature as a comprehensive life experience has prompted me to use new, internet-based methodologies and transdisciplinary initiatives to

develop new modes of Complex and Shared Leadership to provide my students with employment opportunities and empowerment.

As the founder director of a finishing school for literature, I have merged my teaching with associated business ventures offering opportunities for self-learning to my students. The online shop for literary merchandise called Q-Shop which sells products conceived and designed by students in a transdisciplinary exercise; the literature gaming club, Ace of Clubs, where my team conducts game fests for university students resulting in learner empowerment; the publishing company, Bodhi Tree Books, producing serious and fun books on literature by collaborative writing and research-oriented hyperlinking of information are all avenues for my team of students to engage in self-learning. The possibilities of information and communication technologies are fully utilized to provide learners with the flexibility and freedom to structure their own learning. Our tour company Literary Trails plans to organize literary tours to different parts of the globe to give the participants cultural exposure as well as training in professions related to media, publishing, tourism, and business. The professional forum we have started, E ProF, organizes numerous programs in editing, research, teacher training, and resource development.

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Engaging Difference in the Digital Age: Learning with/from Three Somali-Canadian, Muslim, Female YouTubers

This collaborative visual ethnography engages the creative work and perspectives of three Somali-Canadian, Muslim, female, youth YouTubers. The groundbreaking videos they produce and share online to a global audience speak back to absence in the Ontario High School Curriculum and stereotypes of Muslim women circulating in the spaces of the mass media and popular culture. In this paper, we draw from post-colonial feminist theory to highlight examples from their work and argue educators and researchers can learn a great deal from the innovative New Literacies practices female youth are engaging in outside of school. Kayf, Fartousa, and Hodan's videos provide insights into the lived experiences of female youth from a community at risk of systemic marginalization, and demonstrate the power of youth-produced videos to intervene in critical conversations on difference at the intersections of gender, religion, racialization, social class, and ethnicity. To rethink difference and transform teaching and learning, K-12 teachers, teacher educators, and researchers should pay attention to how female youth represent their identities and perspectives outside the classroom using digital technologies.

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Target Language Learning for Immigrant Women: Key to Empowerment, Stability and Growth

As a result of political, economic and social unrest, the number of immigrants living in and moving to the US and Europe continues to grow (NCSL, 2019; "Migration & Migrant Population Statistics," 2019). Immigrant women are often isolated within monolingual homes and communities as a result of lack of transportation, family responsibilities, cultural and religious limitations. One major factor that creates this isolation is lack of access to education in the target language. Women rely on others to assist with shopping, doctor's appointments, communication about their children's schools, and, if they do work, are disproportionately represented in the service industries as a result of low- or zero-level knowledge of the target language (Haghighi, 2014). However, when women learn the target language, studies have shown improvements related to job and financial stability, mental and physical health, connection to the greater community, and children's success in school (Bonder, 2016). As a result of these positive outcomes, language programs need to be created that align with where the women are as it relates to their communities and places of work so that more exposure to and education in the target language can be possible. Creating language classes at schools, places of work, and at community centers provides access and relevance for women immigrants, which allows for their empowerment, stability and growth within the new country. This change in the women's lives positively affects them, their families and communities. Therefore, more funding from governments and businesses should be allocated for language immersion classes so that women are able to develop professionally and personally in the foreign culture that they now call home. From a practical standpoint, as part of the research, strategies and curriculum ideas are integrated in order to help guide language programs, governments, and schools in developing these specific language classes.