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Making Sacred: Interventions and Healing Stories through Shamanic Art

As an art historian, artist and Shamanic practitioner my aim is to examine Shamanic art as a potential antidote to our current global level existential crisis which has been described as ecoanxiety. This contemporary disease of humanity is expressed as anxiety, depression and a helpless despair in response to constant and ubiquitous narratives focused on the imminent and seemingly inevitable annihilation of the earth. Shamanic art was embraced by Ecofeminists of the 1970s, 80s and 90s who were concerned about the environment. Artists Mary Beth Edelson and Donna Henes in the 1970s and 1980s channeled interest in revival of Goddess culture and healing Shamanistic practices into their work. Susan Seddon-Boulet, in the late 1980s and early 90s produced mythological figures as embodiments of wisdom evolving into imagery informed by her growing fascination with Shamanic traditions. Contemporary artists Denita Beny, Faith Nolton and Imelda Almqvist make restorative life-affirming art informed by elements of current Shamanic practices. Regrettably, severe criticisms of perceived essentialist trappings destabilized Ecofeminist discourse in the early 1990s but Shamanic connection with spirit, nature and the environment have ignited contemporary re-examination of their theories. Supported by new research that sustains elements of Ecofeminist philosophy, I examine work produced by artists whose art interrogates contemporary reliance on industry and technology to the detriment of the planet. These Shamanic practitioners also re-establish connections with a more wholistic worldview by developing practical and intuitive methods of art making using various combinations of materials, ceremony and Shamanistic practice.

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Female Consumer Perception of CSR: A Study of UAE Markets

Corporate Social Responsibility (CSR) is a corporation's initiative to contribute to sustainable development by delivering economic, social and environmental benefits to society with an aim to build trust among stakeholders. Studies by Lee & Shin (2009) and Caroline et al. (2013) claim that among all stakeholders, customers are the main motivators to implement social responsibilities for any firms. But it is also reported that often consumers confuse the concept of CSR and assign the meaning to a firm's philanthropic services, such as donations, offering employment or feeding orphans, etc. (Tohpr.com, 2015; Carrigan & Attalla, 2001). With an Islamic principle and belief in collectivism (Yassien, 2010), the business enterprises in the United Arab Emirates (UAE) are famous for their generosity in helping people in need. But due to this approach, the UAE consumers and businesses enterprises link CSR, more often, to the philanthropic services than CSR driven business strategy. The Emirati consumers are risk-averse with a marginally high purchasing power (Gulf

News, 2013; Go-Gulf, 2015). A recent survey claims that women hold more power when it comes to consumer spending in the Emirates by influencing nearly 80 percent of all purchases in the UAE markets (Halligan, 2014). In this context, referring to Hatch and Stephen's (2015) study, I too admit that there is a gender effect and that women play a key role in increasing corporate reputation by positively impacting the organization's CSR either as a consumer or business partner. Therefore, building a female-customer trust with quality service is a challenge to many marketers in this region. The increased flow of UAE female consumers to overseas medical treatment (Hassani, 2012) highlights this question of trust they have on the local firms. Therefore, retaining female customer trust through CSR-driven marketing strategy is essential for the brand sustainability in the UAE market. In this context, the aim of this paper was to examine the gap between women consumers CSR perceptions and UAE marketers CSR promises to them. The hypothesis was developed based on the review of the literature on Corporate Social Responsibility and market observations. A sample of 100 female consumers was randomly selected from the Abu Dhabi-capital of the UAE-market, for the primary survey.

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An Eco-Feminist Approach to Reproductive Oppression

Although there are established international measures to ensure women have access to standard levels of healthcare, those standards are relative to the accessibility within each respective nation and there currently exists no impetus to heighten the quality of that standard of care on a global level. This is particularly evident in those places commonly referred to as the "developing world." There are cultural ideologies and norms within the vast majority of developed nations which demonstrate a pervasive desire to seek control of resources and allocate them based on an understood value assigned to the recipient, rather than recipient need; a value which is often, if not always, determined by ability to create profit. Within this profit-centered structure there cannot be any genuine resolve to provide the best possible health care to the most possible people.

As a result of that framework, discussions position health as a commodity in limited supply and unfruitfully focus on the demand rather than the supply. However, demand for healthcare will persevere as long as humankind continues to exist and that demand will grow as the population does. This lens has shaped our global discussions of "overpopulation." That is to say that an economic model aiming to ration healthcare will necessarily treat the source of the demand, in this case women, as objects to be controlled.

This paper applies an eco-feminist lens to analyze ways in which international treaties have failed to function at their highest level, and how those failures impact women's reproductive rights at large. It includes a discursive and doctrinal analysis, intentionally highlighting our legal, academic, and existing human rights documents' framing of these issues. Its conclusion unites these concepts to

note where and how eco-feminist theories could bridge the gaps in the existing academia and advocacy - or entirely restructure the roads.

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Should Pornography be Protected by the Constitution of the United States?

When pornography is discussed from a Constitutional perspective, conversations often take from a First Amendment lens. The issue is framed as an issue of speech, and since speech is considered free, pornography cannot be regulated. The simplification of discourse surrounding pornography is a disservice to a society that has been deeply impacted by porn culture. When protected by the guise of free speech, pornography is continually allowed to harm large groups of people, specifically women. The violence and degradation within pornography continues to increase and this has begun to create negative effects on not only actors within pornography but consumers as well. Pornography should not be protected by the Constitution because it violates several amendments, specifically the First Amendment and the Fourteenth Amendment. In this paper I will show that the production and consumption of pornography create and reinforce gender inequality and discrimination against women. I will prove this by exploring a historical overview of pornography and the law, arguments for the protection of pornography under the Constitution, definitions and language surrounding the issue, the Speech Act Theory, and negative outcomes of pornography production and consumption.

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Traditional Family Ideology – A Perspective from Women Managers' in Tourism

Despite the increasing involvement of women in the labor market, the traditional ideology of domesticity persists, in which women are normatively assigned the work of caring and nurturing (Scott et al., 2010). Family has been identified as an obstacle to women's career progression.

The purpose of this study is to analyze the influence of the family context and the traditional family ideology on women managers' construction as mothers and as economically active beings. The setting for this study was the Portuguese tourism sector. Twenty-four women top-level managers in hotels and travel businesses were interviewed. It was concluded that some women were aware of the existence of a 'motherhood penalty,' but still most wanted to 'have it all.' The most common pattern was for women to firstly postpone motherhood and strongly invest in their careers, and only then raise a family, while continuing to work full-time and invest in their careers.

Practically all interviewees combined several childcare and household maintenance solutions. Despite these arrangements, many women experienced work-family conflict, mostly at a subjective

level. Work-family conflict is significantly more reported than family-work conflict. Although all women considered motherhood to be their main role, they reported feeling of guilt for 'sacrificing' their family due to lack of time.

Almost half of the research participants shared tasks at home equally with their husbands. These are examples of 'companionate marriages' and partnerships (Hearn et al., 2008). Still, several women reported conflicts with the husbands over the division of tasks, or their husbands' lack of acceptance for their careers, which in some cases culminated in divorce. Informants simultaneously criticized the Portuguese macho mentality, while supporting the notion that having a career is up to women's 'choice' of accommodating the 'double burden.' The notion of 'genuine choice' (Mooney & Ryan, 2009) is barely questioned.

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Daughters of Bolivar, Mothers of the Revolution: Venezuelan Women Confront Crisis

Conventional news coverage and political analyses of national crises are often based on gender-neutral assumptions; that is, that all people affected by crisis experience it in much the same way. Feminist activists and scholars, however, inform us that this premise is indeed gendered in that it fails to recognize underlying gender politics that express themselves in distinct ways during times of upheaval. Venezuelan women experience the ongoing crisis in their country in particular forms different from both those of men and those of other women given intersections of race and class. News stories from the U.S. and its allies that do cover women often depict images of female victimization more than agency. Conversely, Venezuelan state-controlled media sources portray women as mothers of the revolution and tend to gloss over the particular hardships women face. Feminist analysis of internal and international media.

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Indigenous Women's Fugitive Landscapes-Ecological Inscriptions in the Lacandon Rainforest, Chiapas, Mexico

My research examines how indigenous Lacandon women are perceived/portrayed in fix images versus the cartographic boundaries that have impacted their agro-forestry practices and resource-use in the Lacandon Rainforest, Mexico. By examining the historical images and cartographic evidence, the present representation of indigenous women in forest environments sheds a new holistic understanding in ecological and gender driven agriculture practices.

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Bypass the Glass Ceiling: Texas Women Disrupt Traditional Male-Dominated Business Models

The proverbial "glass ceiling" historically prevented women from reaching the top strata of American business, but many Texas women carved their own futures by avoiding the traditional path to the board room. This paper uses business journals, census information, Texas history books, and interviews to reach such a conclusion. The result is a historical study with an anthropological twist. By 2018 Texas women had established such a vital niche through their own entrepreneurial activities that the state tied for second in the nation as a best place for women-owned firms. The process by which women gained equality in a state that identified with cowboys, oil wildcatters, roughnecks, and Texas Rangers proved snail-paced primarily because men with cultural vestiges of a warrior ethos dominated the women in their lives. These Scots-Irish men who originated from the Colonial Backcountry/Borderlands folk of the South migrated to Texas beginning in 1822. Their male superiority, combined with features of a warrior culture, accentuated distinctions between masculine and feminine roles. While men fought wars women sustained their families and communities. By the early 1970s, women entered the workforce in great numbers as the 1950s Cult of Domesticity abated with the rise of the Feminist Movement. Addressed are methods various women took throughout all eras from the Texas Revolution ending in 1836 to the Post-Feminist present. Gender constructs and social mores that placed "girdles" on and metaphorically around their bodies and their dreams are finally discarded. By the twenty-first century many Texas women are disrupting the male confrontational business environment by circumventing the "glass ceiling." Governments that facilitate "doing business" without gender restrictions allow women more opportunities, permitting them the choices that men have exercised through much of humankind's story.

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Living and Working in the World of the Patriarch – Why Do Women Join the Military?

The end of the restriction on the employability of women within the UK Army, generated debate on the ethics and suitability of women as combatants. While, it is often forgotten that women in the UK and globally have already been in combat conditions. In contrast, the Royal Navy and Royal Air Force have employed women in frontline roles since the 1990s. The Army, the home of the

patriarchal stereotype, is one of the last and most publicly debated services to relinquish male only roles, as close combat roles open up for women recruits this year (2019).

It is a surprise, that despite the military traditionally been known as a place where boys become men and those in uniform tend towards sexist ideologies of women in the military (Young & Nauta, 2013), that women are the largest growing group in the modern era (NATO, 2015). While there is limited research, considering why women join the military, this paper aims to introduce the early findings of a Ph.D. study, which asks why women join, as part of their wider qualitative study, centring on women veterans life before, during and after the military. The study includes women veterans who have served from World War II to Iraq and Afghanistan.

Early findings suggest that women join the military for many reasons, including, serving in times of need or crisis, family pride or tradition, on impulse or after years of planning for a lifelong career.

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Gender-Based Violence (GBV): Discourse and Content Analysis of a Collection of Published Personal Survivor Narratives by South African Women

Gender-Based Violence (GBV) is increasingly being recognised as a global challenge to human rights, collective co-existence, interpersonal stability as well as intrapersonal wellness. In developing countries, the statistics and systemic implications are particularly troubling, often in combination with low reporting rates and socio-cultural complicity. This paper will consider eight anthologies of personal narratives by women survivors of GBV, published through the facilitation of a South African NGO/NPO called POWA (People Opposed to Women Abuse) between 2005 and 2013. The personal narratives range from biographical accounts to creative projects like poems. A combination of discourse and content analysis will be used to identify themes and critically engage with the first-hand accounts of survivors of abuse. The anthology project is significantly called 'Breaking the Silence' and in keeping with this, this paper will specifically read these personal narratives in the context of discourses and dynamics of power, agency and resistance as articulated in the writing of women survivors in the geopolitical context of postapartheid and postmillennial South Africa.

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Technology Is Power: An Argumentation for Technology as a New Intersectional Category and as a Representation of Power

Within my research, I am looking at the interrelations of gender, age, and technology, arguing that the existing categories of intersectionality can be extended by a new one: technology. Each social classification has a unique form of inclusion and exclusion depending on its variance to people in and of power. With regards to intersectionality, where social inequalities are analyzed in combination with it each other, power means the individual availability of the resources relevant to society, which are not equally distributed. Among other social categories, power relations depend on people's gender and on people's age. I argue that technology – the access to it, the skills to use it plus its level of importance within someone's professional and private life – adds another category influencing a person's status. The intertwining of age and gender with technology, therefore, works as a representation of power relations. Exemplary, people strongly marginalized by the social categories of gender and age – older women – were observed and interviewed to identify whether their digital technology usage could influence their perceived position in society from powerless to powerful. Two opposing concepts emerged: connection and isolation. Whereas digital technologies can function as a connecting instrument to society, they can simultaneously lead to isolation. With digital technology responding to the request for communities in the 21st century, it is a representation of society's network building. Therefore, the aforementioned access to, competence to use and importance of technology influences a person's positioning in society. It is thus proposed to view digital technology as a representation of power and as an influential factor in power relations.

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Exploring Political Representation by Womanists among US Elected Officials of Asian Descent

In the world of U.S. minority politics, Asian Americans have been considered the privileged people whose socioeconomic achievements have earned them the label of the "model minority." Among U.S. elected officials of color, Asian American men and women have been found to obtain the highest levels of education and family income as a whole, even if they also register the highest rates of the foreign-born (Hardy-Fanta et al. 2016). Regardless of their personal accomplishments, and as members of a nonwhite population whose group history and journey to equal citizenship have been punctuated by experiences of structural racism, sexism, nativism, and labor exploitation, Asian American elected officials (AAEOs) are also expected to confront legacies of racial exclusion and settler colonialism in the present day. How do they navigate the triangulated space between the "model minority" and the "perpetual foreigner" as community leaders and representatives in mainstream electoral politics? Does the gilded group image of being problem-free and privileged accurately reflect the political socialization, campaigning, and governing experiences of US elected officials of Asian descent? To what extent and in what ways have they been able to advocate for the

interests of the intersectionally disadvantaged members among their perceived constituencies? By employing the intersectionality framework and womanist leadership praxis to closely examine the political trajectory, community connectivity, and leadership style of a selected number of trailblazers, we hope to help deconstruct the "model minority" experience of AAEOs and present a more nuanced and sophisticated understanding of the meanings of their political representation.

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Barriers of Reporting Sexual Violence in Syrian Refugee Camps

Barriers in reporting sexual violence have emerged as a common problem for refugee camps hosting women. Approaches to increase reporting among women who have experienced sexual violence have not adequately considered the cultural context and what actions would help or hinder Syrian women from reporting sexual gender-based violence. In a qualitative case study, agencies operating in Vancouver, Canada and Zaatar Camp, Jordan found that Syrian women did not report due to shame, lack of trust in helpers, and a strained legal framework which contributed to non-reporting of sexual violence. With input from agencies helping refugees and a Syrian-Canadian journalist, this study's findings suggest that awareness of sexual violence and its consequences need to be directed towards both men and women, to promote the idea that victims are blameless when they experience sexual violence.

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Crossing Romantic Borders – Jewish Female Tourists and Local Arab Men in Sinai Politics of Gender in Transnational Contexts

In 1979, Israel and Egypt signed the Camp David Accords, mandating Israel's withdrawal from the Sinai Peninsula, which had been seized from Egypt in the Six-Day War of 1967. Since then Egypt and Israel's relations have known ups and downs, but have generally remained cold. Many Egyptians hold harsh feelings toward Israel, especially since the second Intifada (an uprising of the Palestinians in Gaza and the West Bank) which broke out in September 2000. The same mistrust and negative attitude are also shared by many Israelis toward Egypt.

The current study examines the fascinating subject of romantic relations between Israeli-Jewish women tourists and local Arab men in The Sinai Peninsula, a part of Egypt. The only place this special encounter could happen – against the attitudes of societies and families – is through tourism, which enables breaking even the strongest walls and let two rival sides live together in the most intimate way.

Romantic relations between Jews and Arabs are rare and face obstacles and considerable opposition. In Israel, such relations elicit "moral panic," and there is a tendency to criminalize the

Arab men and to portray the Jewish women as weak and foolish. Academic attention to mixed-faith relationships in Israel is quite rare and has focused on negative aspects.

The current study forms part of a wider research conducted over a period of 14 years (2004–2018) designed to assess the relations and mutual attitudes and perceptions of Israelis and Egyptians using qualitative methods such as fieldwork, participant observation, semi-structured in-depth interviews, and informal conversations with Israeli tourists and Arab hosts.

The purpose of the current study is to examine the romantic relations between Israeli-Jewish women and Arab men in a very complex sociopolitical context. Who are these people, how do they perceive their relations, and what are the political and emotional aspects (and implications) of their choices?

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Keywords: Demographic Transition, Population Projection, Census and Demographic Dividend
An Empirical Study on Female Population Projection of India

Since 1952, India has undergone demographic as well as economic changes of historic proportions. Demographically, India has transformed itself from a "demographic transitional" society, where reductions in mortality led to rapid population growth and subsequent reductions in fertility led to a slower population growth, to a "post-transitional" society, where life expectancy has reached new heights, fertility has declined gradually, and rapid population ageing is on the horizon. In the not-too-distant future—in a matter of a few decades—India's population will start to shrink, an unprecedented demographic turn in Indian history in the absence of major wars, epidemics or famines. In this research paper, I have briefly reviewed the recent and projected demographic changes in the age structure of India's population and how these changes have an impact on India's economy. The empirical methods used in this study shows that continuous decline in fertility has a positive impact on the economic growth of India as this result will not only lower the population growth but also be a benchmark for the development of women and children of India. The result concludes that *"Economically, India has completed its transition from a socialist centrally planned economy to a market based economy."* This study would be based on the secondary data of the Census of India, U.N. Medium of Population Projection and many other reading materials and Journals reflecting the recent trends in population.

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Woman's Enduring Leadership

At a moment in world history when the Me Too Movement occupies central stage in the social arena, it is entirely fitting that an International Conference devotes its attention to the major contributions of women who have been largely excised from the annals of history. This Paper strives to correct that imbalance by surveying briefly a few selective feminine names before concentrating attention on one extraordinarily gifted female who flourished in the intellectual and spiritual world of the 12th. Century & who is currently experiencing a new and refreshing revival, with a unique relevance and challenge for women in the 21st. Century. Her name is Hildegard of Bingen. The main outcome of this reflective address is to challenge and enable women everywhere to own their unique and special gifts to make society a better milieu for all people.

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Dog Eat Dog World in the Workplace: A Case of the Nigerian Banking Sector

Abstract Purpose – The purpose of this paper is to investigate the issue of gender specific treatment in the workplace with a focus on the Nigerian banking sector. To achieve this, social role theory and role congruity theory were considered to explore how men and women view themselves in the workplace. **Design/methodology/approach** – Semi-structured in-depth face to face interviews were conducted with 24 participants who are professionals in 8 Nigerian banks in order to get an in-depth understanding of the phenomenon under investigation. The research employed a qualitative research approach founded on grounded theory. The research was conducted with employees of commercial banks in Nasawara state and Abuja which is the Federal Capital territory of Nigeria. **Findings** – The results indicate that corporate prostitution is a significant issue in the Nigerian banking sector. The other issues that emerged from this study are that women are not only stuck at low level jobs but face disparate treatment in terms of unrealistic targets, responsibility and status quo. **Research limitations/implications** – This is an empirical study and contributes to the theory by providing new perspective on the study of gender roles as the participants share their voices and experiences working in Nigerian banks. This study only considered few banks operating in two states in the Nigerian banking sector and therefore future research activities should consider other banks in other states and also other sectors in Nigeria and determine any potential boundaries of this findings. **Practical implications** – The study reveals several significant issues of gender disparate treatment in the workplace thereby helping the HR practitioners and policy makers to review their policies to promote gender equality in the workplace. The change in policies in the work setting would also bring in change in the social perception. **Originality/value** – This study moves away from the polarised conceptualisation of gender between extremes of biological essentialism and social constructivism and instead explored a more nuanced conceptualisation of the term in order to provide a deeper understanding of the

theories of gender and their socio-cultural implications on human relationships across various contexts. The study also provides a framework based on its findings for further research.

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Practices of Gender Inclusive Education- A Case Study of Pakistani State Schools in Islamabad

Keywords: Gender Inclusive/Exclusive National Education, Classroom Practices, Religion, Culture, Patriarchy, Gendered Social Roles, Pictorial Invisibility, Inequitable Share

The notion of inclusive/exclusive education is generally contextualized in the framework of children's equal access to education beyond sexual orientations, economic constraints and other socially ascribed categories/differences. This paper, however, investigates the Government of Pakistan's current National Education Policy (2017) and its mandated compulsory textbooks for grades IX-XII to analyze how these conceptualize/represent women in their discourses, employing inclusive education lens. Taking insights from Foucault's ideas of technologies for making individuals subject and Butler's performativity, it also explores discursive social practices involving Pakistan's education-system-actors for gender formation in six state-schools located in Islamabad, the capital of Pakistan. For this purpose, the study gathers direct data using the interview method with 12 teachers, 6 students' focus-groups and classroom participatory activities with 442 students. The findings identify a complex interplay of technologies perpetuating gender discrimination in schools which are already sex-segregated. The prescribed textbooks promote specific dress-codes for girls and regulate their social conduct using the metanarratives of religion and culture, mostly representing them in stereotypical gendered domestic/supporting roles and as a subordinate to male patriarchs. Other areas where she is 'officially' marginalized include textbook authorship and pictorial representation. The teachers reinforce textbook-promoted exclusionary gendered trends through classroom instructions which encourage the student majority to view her as a gazing object within a particular frame and subject her to their formally constructed parochial standards. Its implications include social othering within the community and beyond, fostering ethnocentricity, distorted world-views, and self-righteousness. This education policy and its mandated textbooks with camouflaged illusory educational parlance of equity and inclusiveness also have implications for women empowerment and sustainable development.

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Exploring Economic Empowerment for Syrian Women Living as Refugee in Conflict-Affected States

Women's empowerment, known as 'tamkeen al'mara' (تمكين المرأة) in Arabic, is a concept in international development policy that has risen to prominence in recent years. In 2015, twenty years after the Beijing Platform for Action, 'Achiev[ing] gender equality and empower[ing] all women and girls' was announced as the fifth Sustainable Development Goal of the United Nations 2030 Agenda. Australia, the United Kingdom and the USA all include gender equality as an aid policy

priority. Private sector giants such as Google, Nike and Coca-Cola join with World Bank Group members to fund programmes for women and girls. One of the most predominant forms of programming for women and girls is 'economic empowerment'. Heralded as 'smart economics', the broad development message currently being promoted and funded is that investment in women and girls' economic participation in the formal labour market is a successful intervention model for a country's growth, both in economic and human development terms. However, it is questionable whether such a linear causality exists when programmes are implemented in contexts of intersecting barriers to economic participation, such as refugee status and gender inequality. In literature on refugee protectionism, and fragile and conflict-affected states, the discourse focuses not on empowerment for women, but often positions women into a role of passive victim of war and displacement. Using Lebanon as the primary research site, this project seeks to explore the intersection of gender inequality, refugee status and conflict-affected states in economic empowerment programming for women. A qualitative, reflexive and programme-focused methodology is currently being undertaken to learn from Syrian women currently living as refugees in both urban and rural settings in Lebanon.

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Does Gender Stereotyping Exist? A Case Study of Bangladeshi Organisations

Purpose – The purpose of this paper is to investigate the antecedents of gender stereotyping in Bangladeshi organisations. To achieve this, the factors of gender stereotyping were serialised using gender stereotyping theories and tested in the context of Bangladeshi organisations.

Design/methodology/approach – The study conducted questionnaire survey with 620 participants in 102 listed companies on Dhaka Stock Exchange in Bangladesh. The confirmed factors from doing factor analysis were used to check the association between the factors and Think manager - Think male phenomenon by using PLS-SEM path analysis and the extent of the association was checked by using multiple regression models. Findings – The findings suggest significance of cognitive, social, cultural and organisational factors to influence the Think manager – Think male perception in Bangladeshi PLCs, however, social and cultural issues stand out as the most significant factors.

Therefore, it can be said that social and cultural issues - culture, upbringing, religion and education are positively associated with gender stereotyping in Bangladeshi public limited companies.

Research limitations/implications – This research contributes to theory by providing new perspective on the study of gender stereotyping as an outcome of cognitive perspectives as well as socio-cultural and organisational factors. It allows the academics to view social role theory from a different perspective by validating the phenomenon with empirical data. This study only considered public limited companies listed on Dhaka Stock exchange therefore, future research activities should consider public limited companies on other stock exchanges and private companies as well

in Bangladesh and determine any potential boundaries of this findings. Practical implications – The practical implications of the study are pertinent in the world's new sustainable development goals to enhance women participation in decision making positions. This study provides guide to Policy makers to develop or revise women empowered legislations to eradicate gender stereotyping behaviours at workplaces. Originality/value – This study is first to examine the perceptions of professionals in Bangladesh in relation to antecedents of gender stereotyping in senior management positions. As far as known, no research has been undertaken in Bangladesh considering such issue from an organisational perspective using questionnaires that were improved with alignment to the current time and Bangladeshi culture. Keywords - Gender Stereotyping, Women in management, Organisations, Bangladesh

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Women in the World of Terror Reconsidered in Jhumpa Lahiri's The Lowland (2013) and Han Kang's Human Acts (2016)

Women in the world of terror have been discussed more frequently in this era of a prolonged and spread global crisis from a socio-political perspective. As both victims of sexual slaves and perpetrators of terrorist activities, women have been targeted as useful weapons in male-dominant armed guerrillas and in mobs throughout history. In Jhumpa Lahiri's *The Lowland* (2013) and Han Kang's *Human Acts* (2016), women are crucially violated and victimized in the Naxalite Movement in Calcutta, Bengal, India, in the 1970s, and also in the Gwangyu Massacre, Gwangyu, South Korea, in 1980 respectively. Both citizens' political movements after their decolonization from Britain and Japan represent the straying pro-communist / democracy movements in the midst of their unstable nation-building, economic-developing, and rapidly-modernized postcolonial struggles. In the 21st century, by undergoing a series of global catastrophes especially after 9/11 and its prolonged aftermath, both women writers challenge the long-concealed and silenced narrative of female victimization within (or close to) their national borders and by the members of their nations.

Both Lahiri and Kang were less political in their former works, yet they were awakened to their role to reconsider and retell the stories of women's involvement of violation that actually happened in their home towns, Calcutta and Gwangyu. Both sites signify those of metaphorical and literary pilgrimage for them to return in order to examine and reconstruct the voices of muted selves of the past tragedy. This creative activity, furthermore, is connected to the contemporary issues of women's forced and voluntary participation in violent activities and the consequence of their physical and psychologically traumatic experiences and identity crises.

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Women's Voices: Rethinking State led Mass Women's Organizations – the Case of "Women Development Armies" in Ethiopia

In the past decade, the government of Ethiopia has mobilized large numbers of women into what they called 'Women Development Armies' (WDAs). The major aim of the mobilization is "to ensure the participation of women in the development and political processes of the country." The vast majority of especially rural women are members of WDAs in their localities; some 12 million women were registered members in 2018. Moreover, the WDAs are praised for bringing about measurable achievements in terms of girls' education, a decline of maternal mortality, and reduction of harmful traditional practices. On the other hand, they are criticized for being used by the government, mainly as a means of control. Results from observation and in-depth interviews I conducted from Nov 2018 to Jan 2019 shows the agency of women to modify and influence these structures despite their constraining nature. Nonetheless, since the coming to power of the new prime minister in April 2018, as a result of several months of protest, there have been considerable efforts to democratize the country. For instance, the Civil Society Law, which had resulted in extremely weakening of autonomous women's organizations, was repealed in January 2019. Thus, the fate of the WDAs is currently ambiguous. Despite their achievements in terms of improving the conditions of women, the public perception regarding their close association with the ruling party and their role as sources of information for government control puts the continuity of their existence at stake. By examining and making comparison with State Socialist mass women's organizations and their aftermath in post-communist Central and Eastern European countries the study makes a case for strengthening these women development armies, by redesigning them in a way that ensures the genuine and democratic participation of women at the grassroots level.

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Women's Suffering Is Ongoing

Purpose: Woman's liberty can only become possible by eliminating all causes of social degradation and injustice against women. Social injustice and humiliation affect refugee women most. In the country where they go and where they come from, they cannot obtain the freedom to think for themselves. The main purpose of this study was to discover why refugee women could not get opportunities for liberating themselves from their beliefs and gender roles in their countries of origin.

Design/Methodology/Approach: The researcher wrote a novel about a Syrian refugee who lived in Basmane, which is a district within the city of Izmir (Western Turkey). The name of the novel is 'I am a refugee (Mülteciyim).' The novel was published in 2016. This research was carried out between 2017 and 2018. Undisguised participant observation and an in-depth interview were used for the purpose of this study. Sixty refugee women participated in this research.

Findings: The most important result of the research is that women could not liberate themselves from their beliefs and gender roles in their countries of origin. Their beliefs do not support the future that they want.

Research limitations: In-depth interviews may not always provide honest information. The researcher complied with all ethical rules to gain the trust of the participants so they could provide honest information. In addition, the researcher was with the participants for a long time, which contributed to their acceptance of the researcher. This also might help to get honest information.

Implications: The result of the study may help international organizations help refugee women to liberate themselves from their beliefs and gender roles in their countries of origin.

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Gender Discrimination in the Workplace: Case Studies for Developing Countries

The roots of gender biases instigate from the birth of a child in the developing and underdeveloped world. The research article focuses on the reasons for the causes of the gender discrimination in the developing countries where the role of different states in the Asia and other countries are being observed critically to draw a road map to be out of this tragic situation. Understanding the root cause is the fundamental step before moving towards the eradication of the problem. It has been concluded from all debates that the elimination of the gender discrimination tends to require the policy intervention, but somehow, it is considered to be having affiliation with the poverty as the high economic growth rates tend to make an automatic relief from gender discrimination. The initial progressive approach in this regard is application of giving legal status and rights to the women in the respective institutions of the state. The other way for gender empowerment is to equip women with financial resources as well. This article will be helpful in the formulation of policies related to gender discrimination as well as facing the challenges during the implementation of these policies.