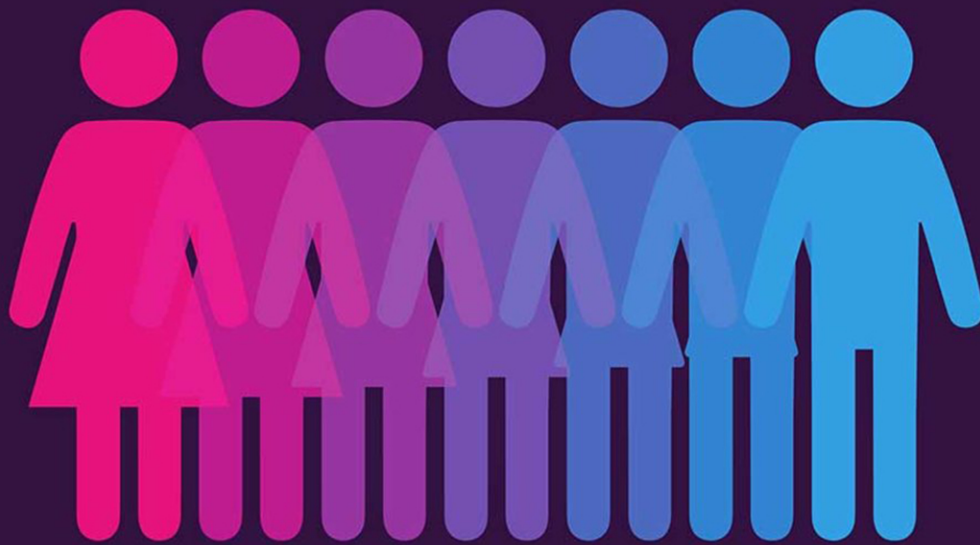


GENDER AND WOMEN'S STUDIES '21
VI. INTERNATIONAL CONFERENCE
PROCEEDINGS



DAKAM

GENDER AND WOMEN'S STUDIES '21
VI. INTERNATIONAL INTERDISCIPLINARY CONFERENCE
ON GENDER AND WOMEN'S STUDIES
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ISBN: 978-625-7034-19-7

Özgür Öztürk DAKAM YAYINLARI November

2nd Edition, 2021 İstanbul.

www.dakam.org

Firuzğa Mah. Boğazkesen Cad., No:76/8, 34425, Beyoğlu, İstanbul

Cover Design: D/GD (DAKAM Graphic Design)

Print: Metin Copy Plus, Mollafenari Mah., Türkocağı Cad. 3/1, Mahmutpaşa/İstanbul, Turkey

Conference Coordination: DAKAM (Eastern Mediterranean Academic Research Center)

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ABSTRACT

This paper interprets young Chinese migrant women (20-29 years old) from the perspective of urbanization and space based a case study of three migrant women (Field Research and co-drawing). It respectively researches their subject positions, spatial practices in everyday life and spatial cognition to prove that migrant women though are undertaking the oppression from the environment of urban villages and their social network, but their spatial actions have disruptive potential for the power structure and spatial order of the cities, especially the urban villages. And their cognition and tactics for their survival territory (villages) are different from migrant men and ordinary urban women, which reflects their unique perspective and wisdom. Therefore, under the context of the new Chinese oldhousing renovation policy, urban migrant women's spatial practices deserve to be paid attention to, and their spatial tactics are worthy taking into the consideration in terms of urban village renovation. Instead of squeezing urban migrant women into a "collective" through data and general social survey, researching from their most concern of survival and territorial issues and accessing them by means of anthropology and participatory research may be able to better respect their individual differences and get more profound firsthand material directly. It is of great significance to improve the gender sensitivity in urban village renovation and further discuss the social environment of urban villages.

WILLIAM DUBOIS' S SOCIOLOGY OF EMPOWERMENT, AND BLACK MALE FEMINISM, AS A SOURCE OF BLACK WOMEN EMPOWERMENT

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ABSTRACT

Famous for black feminism, Sociology of Empowerment, and Black Female Emancipation, glorified inside his very celebrated Museum exhibits, that includes the multimedia representations inherited inside the freedom of Speech, Vote, and debates around the discrimination of Black Females: "Du Bois's limited views of black women, inhibit his ability to imagine African American women, as race leaders. Du Bois adopts a paternalistic stance, as he simultaneously admires, and pities black womanhood. The black women characters he presents in *The Souls of Black Folk*, are predominantly struggling, overburdened, physically attractive women, who are nevertheless able to support black men. McCaskill notes, "*Paradoxically, African-American men were impressed into a patriarchy, that disclaimed women's equality to men, in the political, and professional spheres, while simultaneously mythologizing this same sisterhood's moral, and domestic superiority, over their brothers*(p.23). Du Bois's descriptions of Black women, unintentionally, re-inscribed patriarchal ideals, as he sought racial equality. This research focuses onto the important notion of Black feminism, that William DuBois was the ancestor, to the Black Feminist movement. This ideas are confirmed, inside the Empirical results, that are based on analyses of opinions, about the DuBois's influence in the Contemporary, by Youth Sociologists.

BLACK WOMEN EMANCIPATION IN THE DUBOIS'S THEORY

DuBois, stated "*black women held moral power over men, and thrived in the domestic sphere*"(p.24)."The Damnation of Women," similarly, to this letter , finds that the black women's damnation, lies in their inability to be deemed respectable, delicate, and worthy of the same admiration, as white women. Yet unlike his 1920 essay, the letter demonstrates, that as of 1906, Du Bois had not yet articulated how racism affected black women's political, or economic standing. His analyses of race, and gender were limited to black women's representation, and their need for protection.

The foundation of Black feminist sociology influenced by Ida Wells-Barnett, and Anna Julia Cooper made the radical social change in biographies, history, and Sociology. They envisioned the African-American female life's, and as a contemporaries, they founded the sociology of African-American Women, with the special focus towards their real, and practical experiences(Lengermann, Niebrugge 1998, p.149184).

BLACK FEMINISM, AND BLACK MALE FEMINISM

William DuBois is considered to be ancestor of Black Feminist thought. Black feminism was branch of broader feminist movement, that was supporting Black Women Emancipation, Black Women's Vote,

but it also supported the family as a locus of support for men, and Women of color. In opposition to Radical feminist notion, that the family is a locus of female oppression. In his book , *Dark water: Voices from within the Weil*, DuBois questions the suffrage, and the Women rights stating: "England has granted the suffrage for Women"(1920, p.787), and while as writing about Black Women suffrage DuBois exemplifies: "the experiment of Negro suffrage, has resulted in the uplift of 12 million people, at rate probably unparalleled in history"(1920, p.572). Further , in his explanation DuBois elaborates, that American democracy had failed because non granting the rights to Black people:

"Up Whites, down Blacks to Your tents. O White Folks and War with Blacks, and parti-colored mongrel Beasts"(1920, p.572).

The Souls of Black Folk, is the prime foundation for African-American Studies. In this fundamental work, DuBois discusses the Declaration of Independence: " Here was defenseless people, suddenly made free"(2013, p.873)! William DuBois was part of group of intellectuals, with Ida Wells Barnett: "Because of its antidesegregation stance, and it's radical (Agitation) philosophy. History has all but forgotten, that the league not only acted as a political body, but as an organized "Black school of thought." Meetings, and publications of the AAL,

*"became the battle ground for conflicting Black leadership philosophies, [which] provided debating platform, for the seminal leadership ideals, of not only Fortune himself, but of W. E. B. DuBois, William Monroe Trotter, Booker T. Washington, Bishop Alexander Walters, Ida Wells-Barnett, and several others, not so well remembered today."*Understanding the Afro-American League as an active, organized, and verifiable intellectual school of thought, gives present day Scholar, a clearer picture, of the agitation philosophy, endorsed by Wells-Barnett, while simultaneously highlighting the divergent postbellum political theories, against integration, and white participation, in racial struggle(2012, p.467). William DuBois wrote letters with famous antilynching activist, and sociologist Ida Wells Barnett, and corresponded to suffragette Mary Church Terrell. Both of them were part of Black Women's clubs, and The National Association of Colored Women.

EMPIRICAL INVESTIGATION

Sample group was MA students in Sociology. The research was conducted in January 2021. The 80% of students were females, 20% were male students.

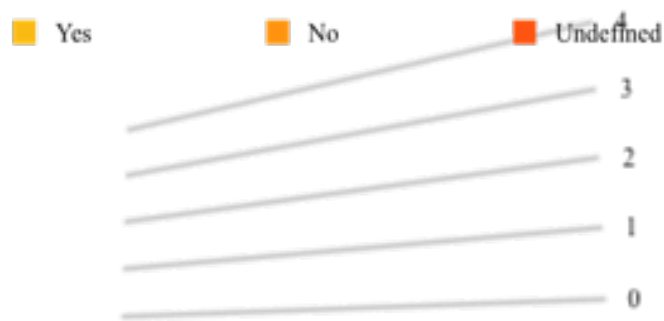
1. Do You know What kind of Sociology did DuBois advanced? All of the examinees responded, that they do know, additionally giving following descriptions to their responses: William DuBois was an American activist for the Human Rights, as well as the founder, and the General Secretary of an Afro-American Protestant group, and the founder of the National Society for the Advancement of Colored People. DuBois elevated the question of Black people, later on racial problems, that was central for his work. For Sociology, the analyses of the nature of Social problem, by DuBois, as well as the Black people problems, are grounded theories. His social-constructivist writings on race, and racial differences, as well as his development of the position, that the mechanism of power, constructs structure the relation of social domination. DuBois was great suffrage supporter, he advocated the suffragette in his essay, in his early beginnings. I think that DuBois championed Black People equal rights, and equal rights of all. DuBois was Equal Rights Activist, he fought against racism, for Black People Equal Rights. DuBois patronized the Equality of all people, without Superiority, of any race over the Other, he eliminated all the differences. He was activist for Civil Rights of Black Women, endorsed Sociology in field of racism, and race. I learned about William DuBois, only recently, since I am into media. I have only begun to discover sociology, in wider scientifically sense, and he was interested in "live" sociology, that would not concern only with theory, but empirical investigations, as well, agitation, protesting, attentively transparent fascination in founding the solution to the problem, predominantly of Black Women, and Men. I have read in Britannica, that DuBois was forerunner of the

Black nationalism, Pan Africanism , and culture logical nationalism. DuBois raised the Black People Equity, and Equality.

Graph 1. DuBois’ s importance in Sociology

2..What is the DuBois’s importance for feminism

The feminist critics evaluated Dubois’s work differently, and relaunched with the critic of his opinion, that black women are intellectuals, and race leaders, including the women equality acknowledgment , and contribution to our understanding of Black Women, and recognition to our awareness of Black Women marginalization. With “Damnation of Women”, he supported their security. DuBois fought for the Black People’s Rights, and the Education, and he was advocate for Black Women’s Rights, and centers around the Women. Black Feminist consider DuBois as preeminent ancestor. The Dubois’s importance in his work, where the “ Souls of Black Folk” , consider to be the most important work in the History of Sociology. The book is consisted of several essays on race, and feminist support. During his lifetime, DuBois was a Black Women’s advocate. He focused to women, mother, activist, and workers , but not on their intellect. Because of that, today’s feminist favor his importance, even though they derider some of his atrocities, in the relation to Gender, even though he was a Great agitator of Women’s Rights, and was into the Black, and racial questions, and was a Human rights Apostle. I presume that he defended feminism, and Black Women, and was a Human Rights proponent, notwithstanding of his certain points around Gender. DuBois put Women on to pedestal , and thought that they are equally important as men. Sociologist DuBois opens his own male perspective on Black Women’s Rights.



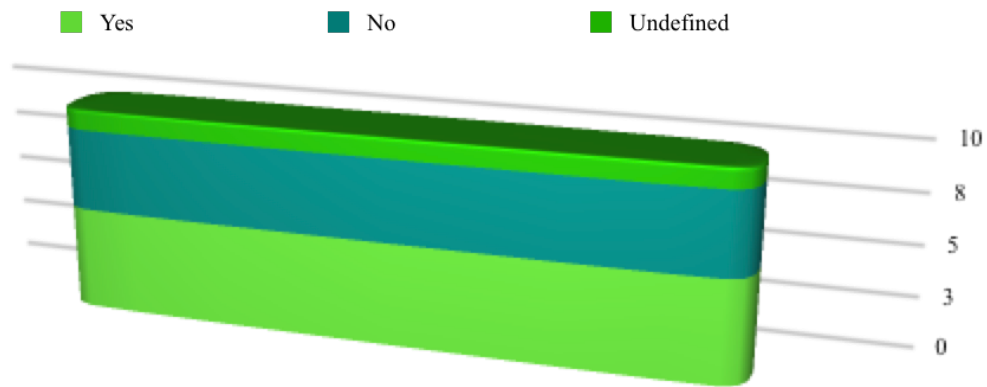
Graph 2. DuBois’s Feminism Importance

3. Do You agree with DuBois’s feminist points?

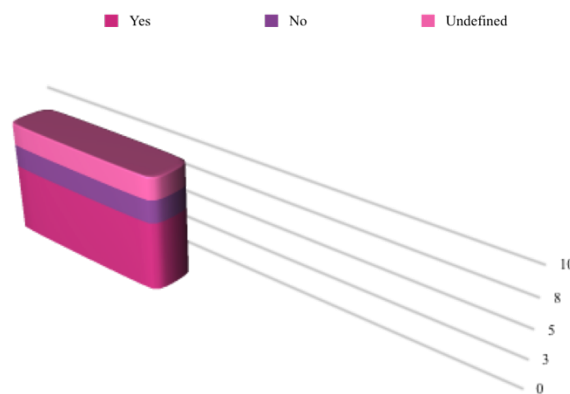
60% of students stated that they support DuBois’s feminist points, and gave following explanations:

DuBois is very important for the formation of our understanding of the Black Women discrimination. One of the students, partially agrees with DuBois’s feminist ideas, exiled in programs from 1903 to 1920, activists for Black Women’s Rights.

The group of students that do not agree with DuBois’s feminist ideas(30%) give following additional description: Leaving aside the author preciseness, there are always very large digressions, and omissions, that are not agreeable. DuBois overexposed the ideas of Women, and Birth. There is not enough information about his Theory. Black people are facing racial stereotypes, in the contemporary, too. Example of that is the recent Floyd’s case, that exemplary shows, that there are problems, in the relation to race, still mirroring the age of slavery. Most of the respondents, 50% responded that Dubois’s positions are implemented in the Contemporary, in the field of work, gender, and Black Women’s rights. DuBois patrons the fight against discrimination, freedom, and Human rights, altogether with tendentiousness for achieving the equality.



Graph.3 DuBois's Feminist positions



Graph. 4. The importance of William DuBois, Black Sociologist, in Contemporary Sociology

Question 5. Do You find that William DuBois is the most significant Black sociologist in Contemporary Sociology

The most of the examinees responded(60%) that William DuBois is the most eminent Black sociologist, in the Contemporary, additionally explaining their arguments for it: DuBois was the first Black sociologist that gained PhD, and become professor of Sociology, History, and Religion at Atlanta University, he founded Black Community, negated the racial, and Other differences, emphasizing that there has to be difference, in between the Scientific Goals, and the experimental use of the results by “all”, as an American Black Sociologist, he promoted Black culture, and Education, as an author, editor, socialist, sociologist.

Other part of the group (20%) responded that they think that Martin Luther King, is the most important Black sociologist.

6. Do You know something about the Historical importance of William DuBois?

All of the examinees(100%) had responded that they know about Historical importance of the DuBois, in the Contemporary Sociology. They gave following descriptions: DuBois partaken in the First Universal Congress of races, in London, and wrote the First Black African History, that was used as a pan-dan for the black rights revolution, in Africa. Through the critic of Society, DuBois championed the Rights of Minorities, and Marginalized groups. American Sociologist, that was very influential in Black culture, editor, author, with great appreciation in support of Black people Education, and Culture. As a Negro Movement Leader, DuBois fought for the Black people equality, non discrimination. As a founder in sociology, for Racial studies , as a very engaged empiricist, DuBois emphasized the importance of researches and investigations , as well as data analysis, for the Sociology. DuBois is important for Sociology, and Psychology. DuBois championed Black Human Rights, and as a patron influenced the Sociology of Empowerment, and Emancipation of all marginalized: Black Women, Black Men, and



Minority groups.

Photo 1.Harris, L. (2019, December 10)

CONCLUSION

This paper had shown, that the importance of William DuBois's Sociology of Empowerment, Black Male Feminism, and Black Women Emancipation, in the idea of Black feminist movement, that DuBois represents the ancestor for Black Feminist Thought. All of the examinees noted the importance of DuBois's thought for Contemporary, and all of them stated the multiple different roles, in the society that he had, and described the emancipatory social positions, and actions that he promoted, in championing the Democratic, and Egalitarian perspective for Women Human Rights. The most of the examinees stated that DuBois patronized the Equality of all people, without Superiority, of any race over the Other, he eliminated all the differences. He was activist for Civil Rights of Black Women,

endorsed Sociology in field of racism, and race. DuBois' s House Museum, and William DuBois's Historical site near New York, as well as William Dubois's Memorial Centre for Pan African culture in Accra, Ghana along with Ida Wells Barnett Museum in Holy Springs, Mississippi , represent the preeminent archeological sociological sites, for cultural, and academic visits, that celebrate the Black male feminism, and Black feminist movement, in Emancipatory sociology, as DuBois's envisioned.

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FEMINA CARTOONICA: GENDER DIMENSION OF DISNEY THEMES AS A PEDAGOGY OF POPULAR CULTURE

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ABSTRACT

Disney project, as an all enhancing pedagogical project, offers interactive methods of learning for preschool children, and multidisciplinary, trans disciplinary, multicultural teaching methods on all levels of schooling, involving advanced levels of Gender studies, inside Social studies disciplines, on the upper educational levels.

The discussion on influence of the themes inside the Disney movies, and research projects developed around the idea, influenced pleads of new, and developed teaching methods for understanding the contemporary society, and developed gender roles system, in the popular culture.

Garden, and Sandlin in their e book *Teaching with Disney(2016)* emphasise that teaching Gender, in the classrooms, through the popular Disney pedagogies, offers multicultural perspectives on depiction of the teachers, and different females, inside the Disney world(Emperor's New Groove: Kuzco's Academy, Elena from Avalor(sister's teacher). *Femina Cartoonica* represents the notions of the female characters emancipation, influences inside the cartoon industry, mainly through the prism of the Walt Disney characters. As the emancipation of Women Human Rights from 1970-ties continues, the understanding of Women Skills, and Female heroines, changes from the patriarchal perspectives, to the different forms of emancipated female multicultural characters.

KEYWORDS: multicultural, Disney Pedagogy, Disney Heroes, Disney Heroines, *Femina Cartoonica*

INTRODUCTION

Multiculturalism in the classroom, through the prism of Disney characters, offers heroines that originate from all over the world, from Europe(Germany, France, Norway) to Saudi Arabia, Polynesia, South America, America, Latin America, China, Russia, and speak diversity of languages such as French, Russian, Arabian, German, Chinese Mandarine, etc, in multinational surroundings. Inside the literature, Disney Villains, male and females are mentioned, and developed. Negative side of Women Leadership in Fashion Industry, in the most celebrated *Cruella de Vil(101 Dalmatians)*, and see urchins such as Ursula(Little Mermaid) , Evil Queen(Snow White) , Maleficent(1 and 2), are investigated by pleads of the authors such as Glen Dakin, Victoria Saxon, Serena Valentino, Amy Davis, etc. The focus of this work is the emancipation of Disney female characters, and positive influences of this perceptions, on the feminist stance advancement, inside the focus group of the university students, of both genders.

The obstacles, and problematic occurrences, are multiple, and unique for every Disney character, and if we are discussing the development of the Female characters, influenced by the feminism waves, there are differences in between the roles of Disney female characters, from 1950-ties, in comparison with his contemporary heroines(Merida, Mulan, Moana).

INVESTIGATION ON IDENTIFICATION WITH DISNEY CHARACTERS

Population sample: MA students of Sociology of Gender II , Sarajevo University , Faculty of Political Sciences, Department Sociology(MA) .

Inherently to the research, the examinees were asked to find the most interesting Disney male, and Female character, after watching the short movies about Disney Heroes, and Disney Heroins, with the special requirement, not to mention the same character.

Inside the chosen sample, 30 % of students were males, and 70% were female students. The questions raised were:

What female Disney character do You find the most accomplished?

What Disney male Heroes do You find the most accomplished?

Do male students chose advanced female characters, or more patriarchal models?

Which female characters are chosen, and in what statistical measurements?

Inside the responds, on the choosing of the female characters, the repeating of the same character, was more often, when compered with the analyses of male character. This confirms, already constituted general hypothesis, that Disney's most accomplished characters, are his princesses, that are globally celebrated, and admitted into multidisciplinary investigations, inside the Social Sciences.

RESULTS

■ Cinderella ■ Snow White ■ Mulan ■ Merida ■ Ariel ■ Belle ■ Tangled ■ Moana

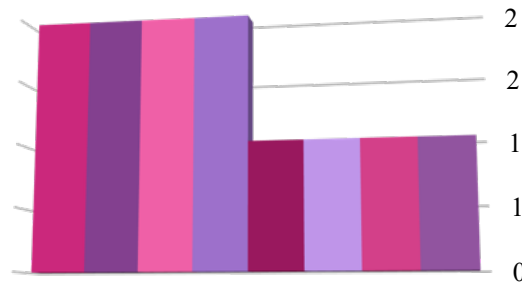


Figure 1. What female Disney character do You find the most accomplished?

Female students more often chose Disney Princesses, mainly Snow White, and Cinderella. Only two female students had chosen the modern female characters, such as Merida, and Mulan.

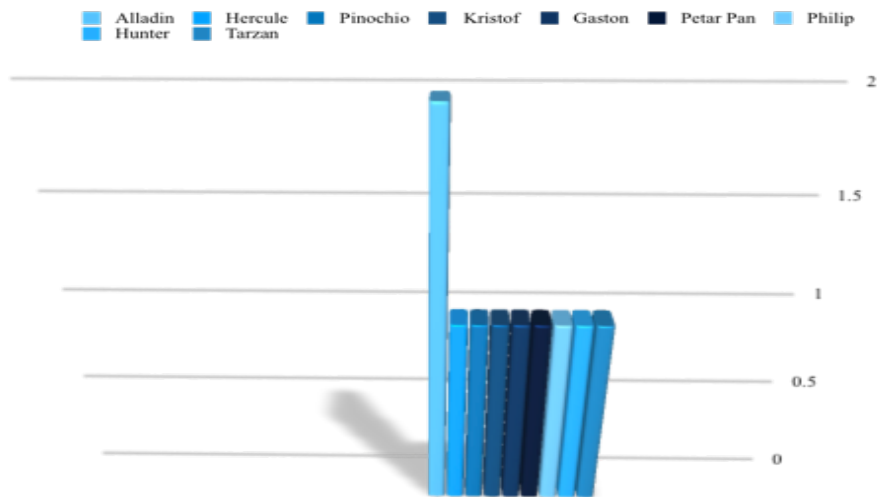


Figure 2. What Disney male Heroes do You find most accomplished?

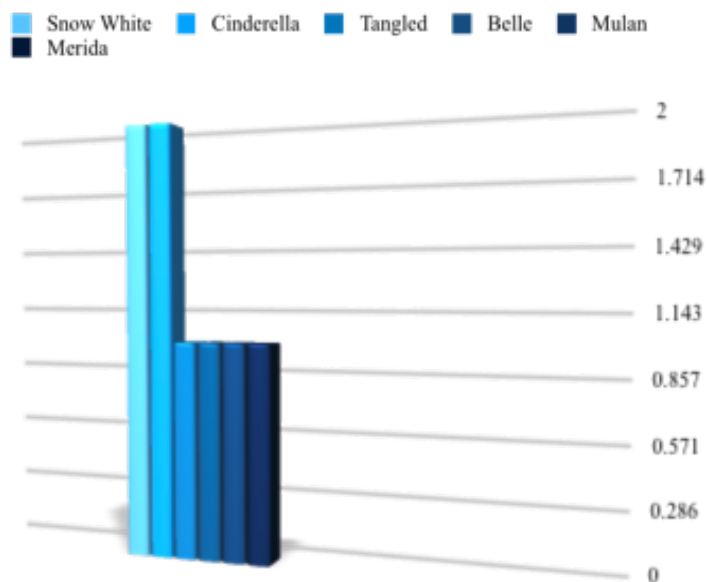


Figure 3. Do male students chose advanced female characters, or more patriarchal models?

The research had shown that male students prevailingly chose four advanced female characters, rather than the ones, that are more patriarchal princesses, mainly only Mulan, Merida, or Moana are chosen. Not even one male student has chosen the traditional female character, that responds to gender stereotypes. The rest of the female students had chosen traditional female Disney princess characters, involving the trans human performativity (Supernaturallity of Hair, and Animal transformativity). Additional explanation for choosing this female characters can be found in the following explanations:

■ Moana ■ Merida ■ Mulan

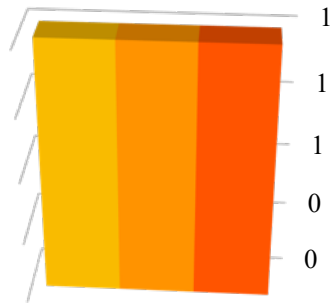


Figure 4. Which female characters are chosen, and in what statistical measurements?

Women Rights are Human Rights once and for all! (Hillary Rodham Clinton, Beijing Conference)(According to the interest based on the audience that influenced the high level network selling, the diversity of the most sold animated Disney princess, is somewhat different.

Feminisney and Lacan

The best earning female featured characters are less mentioned, while as the best sold male featured characters are well known. The over billion dollars earning Disney featured female Heroins, are Oscar winners *Alice in the Wonderland*(2010) for Best Art Direction, and Costume Design, and *Frozen 1*, won Oscar for Best Animated Feature *Frozen 2*, involving trans speciation themes, *Beauty and the Beast*, and *Zootopia*.

The only two Disney, male featured Heroes ,that are 1 billion of American dollars success, are *Lion King*, and *Aladdin*. Lionel Bailly in the book *Lacan: Beginners Guide*(2009), in the chapter *Through the Looking glass: Mirror stage*, emphasises the following notions on the Mirror Stage, since according to Lacan, the opposite is the truth: “ at the Mirror Stage, the intellectual perception of oneself is alienating experience, and the beginning is the series of the untruths; but it is a necessary alienation that allows Subject access to the symbolic realm”(Bailly, 2009).

The “Me” formation, in Lacan’s theory “The making of “le moi”, after hearing his/her name pronounced (Moana, Mulan, Alice, Elsa, Belle, Aladdin, Kristof)”, it has heard its name before , but now, it affixes it to the image in the mirror” and identifies himself/herself: “That is Elsa. Elsa is me!”(Bailly, 2009)Bailly explains the most important maxima of Lacan’s, is that “ Human beings are very largely oblivious of their own subject. The ego is what person says about himself/herself: The subject is unrecognised self, that is speaking”(Bailly, 2009) On the question who is *Moana*, *Mulan* or *Merida*(*The Brave*), as female identities, or Aladdin, Kristof, even Gaston, Huntsman, Hercule, Tarzan, or Peter Pan, as male identities, is their own quest for identity. In the Lacanian *Mirror stage*: “ the Subject is an active mind, that produces the concept itself, as the Other in the mirror, but it cannot recognise itself”. “The subject is the product of the Subjects imaginary game, it produces unity, although not wholeness.”(Bailly, 2009). Moana: “ What if that is not who am I”? Her voice wavered, as all the fears of disappointing her family, and people churned, in her stomach“(Sutherland, 2016) Merida as an subject, in her teenage age states: “ My name is Merida. I’m the Princess of DunBroch, a kingdom in the Highlands of the Scotland”(Jones, 2012)

Kristin Schiele, Lauren Louie, and Steven Chen, in study entitled *Marketing feminism in Youth media: A study of Disney, and Pixar animation*, “ through the thematic analyses of 17 Disney, and Pixar animated films(produced in between 1989 and 2018), and featuring female lead, or co-lead” , they analyse the messages transmitted to Young female consumers(Louie & Chen, 2020) . Defining Disney production, according to Forbes’s list, as a “240 billion entertainment business encompassing film , television, theme parks, broadcast, character licensing, and merchandising”(2020), Chen, Louie, and Schiele, showed that most of the female heroins are in some form of identity quest, and passing through the

mirror stage, of early self searching, and self understanding, (I will focus onto the ones mentioned by my case study group), through the some form of trans special element , such as Little Mermaid “ makes Faustian bargain with a sea witch, to meet human prince on the land”, Belle “ Offers herself to the Beast(prince under magic spell) to save her Father”, *Rapunzel*(with her trans human “ magical hair, is about to discover her true identity, after being closed, in the tower for so many years).

Especially celebrated, in my case study group, contemporary female Heroins such as Mulan, Merida, Moana(Sutherland, 2016) represent “ saviour of father from death, through the transgendered identity , becoming the China’s greatest heroin”, or “ searching her own path, through the archery skills”, trans humanly “ answering the Oceans call to set the things right, after the demigod Maui reaches her island, Moana seeks out demigod, by her own quest on open seas”, the New Disney Heroins challenge the traditional patriarchal values, and in line with the Social studies notion, on the importance of the skilled female professionals, they practice their skills, rather than being subordinated component of patriarchal order.

CONCLUSION

The prestigious female Heroins Elsa, and Anna, offer the idea of sisterhood, as an universal principle , and when Queen Elsa makes a mistake(that causes infinite winter), her sister Anna makes things right, through the tremendous efforts(Louie & Chen, 2020). “Winter girl “/Elsa(Frozen) inside the literature, also had received the negative interpretations, related to the promotion of anorexia, and bulimia, and “girl frozen in time”(Holmes, 2015). *Raja and the Dragon*, as the newest Disney female character, inside the trans human , and trans special environment, admits the notions of female advancement, and in new adaptation of the Cruella, the deconstruction of patriarchalism as a project. Disney Film as a medium of Cultural Pedagogy, in Jack Zipes’s critic(Randall 2016), *Breaking the Disney Spell: But what the Disney spell means?* The great “ magic of the Disney spell, is that he animated the fairy tale only to transfix audiences, and divert their potential Utopian dreams, and hopes, through the false promises, of the images he cast upon the screen. “(Bell, Haas, Sells, 1995).

Matusitz and Palermo (2014), in the article entitled *The Disneyfication of the World*, offer the “Globalisation Perspective”, through the depicting of the differences, in between the Disneyfication, and Disneyisation, referring to the idea of the great companies such as Disney(Walmart, Coca-Cola) to impose them self globally, for the reason of the profit multiplication. Disneyisation is the Disney attribution to the shopping malls, and it in Baudrillard’s terms consists of “ the double process of cannibalisation(by host culture), and carnivalization(by American cultural Hegemony)”(Roberts, 2020). Disneyland Parks, Films and Phenomenology of imagination, in contemporary Sociology, in Hong Kong, Tokyo, Shanghai Paris, and in California, Florida, as a form of Hyperurbanisations , and Hyperreality(Eco), inside the investigation field of Disney culture, reopen different forms of scientific conclusions, and nouvelle debates(Jackson 2011). Supporting the feminism ideas, black history month ideas, and raising “ responsible and inspiring campaigns around gender” Disney in 2016, inside multimedia (channels, apps, parks) “ announced its Dream Big Princess Featurettes campaign”(Roberts 2020), as a part of Women empowerment discourse, real girls stories vs. princesses”. Eco in his *Travel to Hypereality*, precepts Disneyland, and Disney World as a “artificial cites dedicated to entertainment”(Eco, 1986). Baudrillard considers that “ *Disneyland, is presented as imaginary, in order to make us believe that the rest is real, when in fact, all of and the America surrounding it, are no longer real, but of the order of hyperreal, and of simulation*”(Baudrillard, 1988) and concludes that the

“Disneyland is a paradise. Paradise is just paradise. Mournful, monotonous, and superficial though it may be, it is paradise. There is no other” (Baudrillard, 1998).

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CONTEMPORARY PAKISTANI WOMEN'S MOVEMENT AND DILEMMA OF THE PAKISTANI SOCIETY

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ABSTRACT

The objective of present research was to assess the content of placards used in Women's March in Pakistan and analyze it with feminist perspective. Qualitative research method was used to conduct present research and content analysis technique has been used to analyze content of placards used previously in the Women's March. Feminist movement is facing many challenges in the Pakistan. Present article is an effort to address such issues regarding patriarchy & discrimination against women from the perspective of Islamic feminism which dares to challenge Patriarchal mindset & discriminatory practices against women both in Private & Public Sphere of life.

KEYWORDS: Society & Gender, Popular Culture, Patriarchy, Patriarchal mindset, Pakistani Society, gender Equality, Women's March, Misogyny, Islamic Feminism

1. INTRODUCTION

The *Aurat*(Women) March is an annually-held socio-political demonstration on International women's day in Pakistan has given birth to the Contemporary Women's Movement in the Pakistani society. Firstly it was held in year 2018 in Karachi which is a metropolitan city of Pakistan, after organization of successful event in year 2018 , It was extended to other cities of Pakistan i.e. including Lahore, Multan, Faisalabad, Larkana, and Hyderabad. In year 2021 the women marches were held in Karachi, Lahore, Islamabad, and other cities of Pakistan despite harsh criticism

Current Feminist Movements all over the world falls in the category of Fourth wave of Feminism .Clear example of fourth wave Feminism is #Me too Movement especially in the western countries. In Pakistan 8th March is celebrated as day to celebrate womanhood and since 2018 Women March is kind of SocioPolitical demonstration held in various mega cities of the Pakistan. Representation of women's image in popular culture in a Pakistani society is quite outdated and those women who dare to speak about women's issues and gender equality are often demonized in a Pakistani society by the people who adheres specifically to the right wing's ideology.

Mostly Women's Day's Purpose is give tribute to women who have done something meaningful and extra ordinary in their lives. However there is sort of **Misogyny** in Pakistan and due to patriarchal structure of society Women are considered inferior in the Intellect. Women is usually considered as custodian of Father's, Brother's and husband's honor. Whereas Men are the main providers for women's maintenance so women are not expected to step outside the home .Women can't be just a women having their own identity she has to be someone's wife, daughter, sister & Mother. Image of Ideal women prescribes that a woman should stay at home and shouldn't participate in the economic and cultural activities.

No society can flourish without women's economic, social, and political empowerment. In societies where women are treated unfairly there is exploitation for them that leads to imbalance in the society.

Gender Neutral Roles of both gender should be promoted for the promotion of gender equality worldwide.

1.2. Salient Features of Pakistani Contemporary Movement

a) Men and Aurat (Women) March:

Few Men are also participating in Women's March which is good sign and show solidarity with women. This thing is different than western form of Feminism in Asian context where men are allies of women.

b) Genuine Issues:

In south Asia women are facing issues regarding Education, health, decent employment, security, Justice and Poverty. There are lot of issues faced by Pakistani Women but main focus is emphasized on Public sphere of life. There is need to address issues from the private sphere of life.

c) Backlash Against Feminism:

There is sort of backlash against women's movement since 2018 when women march was started because issues of private sphere of life were discussed in broad day light in the form of organized protest. Someone who dares to talk about women's issues is labeled as working on the foreign agenda. In Popular culture especially in media women are reprimanded for being vocal on the Feminist issues.

1.3. Objectives of Research

a) To find out placards used in the Women's March in the past.

b) To do gender analysis of placards.

2. LITERATURE REVIEW

Fareeda Shaheed in her book two steps forward one step backward (1987) has raised this issue that since the establishment of Pakistan people from right wing ideology have tried to control women's mobility and restrictions were imposed on women.

Helga Marie Hernes (1987) has discussed the concept of State Feminism (Eivor Mæland, 2015) There is Importance of State feminism in Pakistan it will definitely improve women's situation in Pakistani society. If we look at Chinese feminism mostly feminism is state Feminism. At state level women's education, health and employment issues should be addressed by the Government. It must be ensured at the state level to address the issues pertaining to private sphere of life to address issue i.e. domestic violence. There is Importance of raising narrative of middle-class Pakistani women.

3. THEORETICAL FRAMEWORK

Islamic Feminism is major form of feminism emerged in 1990s in response to western feminism. In present article I have analyzed women's movement in Pakistan from the perspective of Islamic Feminism. Islamic feminists are of the view that there is need to address issue of patriarchy and misogynist interpretations of the religion. (Lana Sirri, 2021)

4. METHOD

I have used content analysis technique to analyze the placards used in Pakistan on Aurat March. These images were downloaded from the open access resources available on the Humsub's website. So permission was not required from the participants of women's march. Content analysis is a research technique used to make replicable and valid inferences by interpreting and coding textual material. By systematically evaluating texts (e.g., documents, oral communication, and graphics) (Mike Pfarrer (N.d).

5. FINDINGS

In South Asia women are facing issues regarding Education, health, decent employment, security, Justice and Poverty. There are lot of issues faced by Pakistani women but main focus is emphasized on Public sphere of life. There is need to address issues from the private sphere of life.

Despite controversial slogans and misuse of feminism by fundamentalist in Pakistani society. Many Positive messages were conveyed through placards in the annual demonstration held on 8th March in Pakistan.

<p>Figure #1: (My Daughter will get education and will excel in her life)</p>	
<p>Figure#2 : (Domestic violence law should be passed)</p>	
<p>Figure#3 Girls want protection from the harassment</p>	
<p>Figure#4: (Women are against War and want to promote Peace in the World)</p>	
<p>Figure#5: (Don't Find Consent with rejection)</p>	

<p>Figure#6: (Divorced but Happy shows acceptance of divorced women)</p>	
<p>Figure#7: (I don't know where your Socks are)</p>	
<p>Figure#8: (Not all Feminist are men's hater)</p>	
<p>Figure#9: (Chant rosary of consent every day)</p>	
<p>Figure#10: (Women has come now who will save a Pervert)</p>	
<p>Figure#11 (Give us share in the property)</p>	
<p>Figure#12 (Respect someone else daughter sister and mother)</p>	

<p>Figure#13: (I am a Mother, Sister not an abuse)</p>	
<p>Figure#14: (Feel the anger)</p>	
<p>Figure#15: (Your gaze is bad, and I am expected to wear veil)</p>	
<p>Figure#16: (I am not a lollipop who needs wrapper)</p>	
<p>Figure#17: (Dark & Lovely reference to dark skin color)</p>	
<p>Figure#18: (I can change the tire of a car)</p>	

<p>Figure#19: (Today all women are uniting)</p>	
<p>Figure#20: (Expect resistance from the women.)</p>	
<p>Figure#21: (It's not crime being a women)</p>	
<p>Figure#22: (Positive messages about future of women's movement)</p>	
<p>Figure#23: (Stop dowry and become a women of substance)</p>	

<p>Figure#24: (Tell your weeping sister not all men are alike)</p>	
<p>Figure#25: (Consent issue is raised)</p>	
<p>Figure#26: (Don't worry about my marriage rather than worrying about my independence)</p>	
<p>Figure#27: (Women want fundamental rights and Stop honor killing)</p>	
<p>Figure#28: Say No to Dowry Say Yes to inheritance share)</p>	

<p>Figure#29: (Issue of Male Ego is discussed with reference to heat the food in the Microwave)</p>	
<p>Figure#30: (Arrange marches not marriages)</p>	

DISCUSSION

If we look at the slogans raised by Pakistan women in Aurat March we come to know that majority of them are raising genuine issues faced by the Pakistani women. This is sort of consciousness raising of Pakistani women. However Media only Projects negative image of Aurat March as someone working on the Western agenda. If we look at first slogan it is about Girls education. Holy Prophet Muhammad (PBUH) Said that education is mandatory for both Men & Women and even said that go to the China for the education even if it's required.

Second Issue raised by the women in March was about Domestic violence in the Pakistan which is important State must intervene in the matters of Private sphere to protect women's rights. Third placard shows that women want Harassment free Pakistani society fourth image shows that women are against war and active agents of Peace in the Pakistani society, Fifth placard shows consent of women is mandatory .Sixth image of Non-traditional Pakistani women who are living peaceful life after divorce. Seventh Shows that women don't know where are the Socks of their men which challenges traditional division of labor. Eighth image shows not all Feminist are haters of men this is jibe at preconceived notions about Feminist image in the mind of Pakistani men. The Ninth image shows that Consent of women is a must thing and women's consent should be sought in any case before approaching her for any possible relationship. Tenth image shows that perverts should be now be afraid because women are aware of their rights and this placard was hold by a guy which is encouraging, Eleventh image is about share in the inheritance shows women should not be deprived of their due share prescribed by the religion and Pakistani law. Tvelvth image is about promotion of culture free of abuses hurled against women in the misogynistic culture. Thirteenth image highlights the fact that existence of women is not an abuse itself. Fourteenth image is about to Feel the emotion of Anger and it is normal thing to get Anger women are expected to be silent and doesn't show any emotion. Fifteenth image is about choice of dress for the women it should be women's own choice about what kind of dress they want to wear. Sixteenth image is about important issue of comparing women to a lollipop who must be fully covered in order to avoid possible harassment from the men. Seventeenth Image is about obsession fair complexion in the Pakistani society and carries powerful message that dark is lovely. Eighteenth image carries important message of women changing the flat tire of the car/vehicle which challenges stereotypical expected role of Pakistani women. Nineteenth image shows women across different strata of society are uniting .Twenteeith placard shows that women are

expecting strong resistance from the Pakistani society. Twenty one image shows that is not crime being a women in Pakistani society, which is an attack on misogyny against women in Pakistani society. Twenty second image shows positive image or future Women's movement which gives hope to the Pakistani women. Twenty third image shows that there should be ban on the practice of dowry in the Pakistan and women should be given their due share in the inheritance. Twenty Fourth Image shows that not all men are same some men are in favor of gender equality. Twenty Fifth image shows the issue of consent of women which is mandatory thing in all spheres of life. Twenty Sixth image shows that women's independence should be main focus for the women rather than tying into knot of marriage at an early age. Twenty Seventh image shows strong message women's fundamental rights and protection from the honor killing. Twenty Eighth image shows that women should be given their due rights in the inheritance and dowry must be banned. Twenty Ninth image shows that it was due to fragile male ego that slogan raised in 2018 was subject to huge criticism that heat the food in the microwave is not only women's duty. Last image portrays strong message that arrange marches not arrange marriages which is a predominant part of Pakistani society.

Islamic Feminism is required in the Pakistan to change the plight of women and to bring real change in their lives. According to many Pakistani scholars there is Misuse of term of "Feminism" in Pakistan so in that case only Islamic Feminism is solution for Pakistani women. There is Importance of raising narrative of "Middle class" Pakistani women to counter Anti-feminist agenda.

CONCLUSION

Pakistani women are working hard with limited resources. Women's development is closely linked with development of a healthy family & Society which eventually leads to the development of a country. Unfortunately there is exploitation of women in the name of religion and misogynistic interpretation of religion in Pakistani society. There is some improvement in the status of women in the past few decades.

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WOMEN'S LEADERSHIP PROGRAMMES: A PATH TO POSITIVE THINKING?¹

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ABSTRACT

In this communication, an analysis of "women's" leadership programs promoted by public entities, private companies and Spanish universities will be carried out in order to identify the main discourse associated with the concept of "women's" leadership in them. In general terms, it can be seen how in the descriptions of these programs there is a clear absence of the concept "feminism" and its derivatives, a fact that we interpret as a flight from an explicit political commitment. Moreover, it can be seen how this issue is brought into dialogue with the profusion of a women's leadership model that responds to the needs of emotional capitalism (Illouz, 2007, 2010), which in turn serves to promote the construction of the neoliberal subject among women. One way to contribute to the exercise of neoliberal values in women leaders is to align "femininity" or "women's leadership" with the interests of neoliberal system.

How is this association established? Mainly through the framework of positive psychology (or positive thinking) and the logic of self-help (Barriga Tamay, 2017; Béjar, 2018; Cabanas & Illouz, 2019) through concepts such as self-knowledge, trust, entrepreneurship, empowerment, fear management, etc., These concepts manage to establish in the idea of femininity a complacent and individual adaptation to the inequalities generated by the social and economic system. In this sense, the promotion of women's leadership programs, from our perspective, is far from promoting gender equality in the company, but rather, they try to mold the presence of women in the direction of the interests of neoliberalism.

From this perspective, social and economic structures are not great determinants of the success or failure of individuals. In the case of women leaders, all these programs serve so that the resolution of the material and symbolic barriers that women have to face is individual. In that sense, gender inequality ends up being conceived as a set of internal barriers that each woman must overcome individually. Therefore, subjects are left helpless in a context in which decisions and actions are falsely determined by the free choice of each one.

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¹ This work is framed in the research project financed by Ministerio de Ciencia, Innovación y Universidades (Spain, PGC2018-097200-B-I00), and the research project financed by Generalitat Valenciana (Spain, AICO/2020/327).

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THE IMPORTANCE OF PEER SUPPORT AMONG THE TRANS PEOPLE

SITI NUR AFIQAH ZAHARI, ABDUL RASHID, YUFU IGUCHI

People who identify as transgender have a gender identification that is the opposite of their biological sex. Transgender people may identify in ways that challenge society's standard, binary gender construction, or they may believe that the gender with which they identify to does not correspond to their natal sex. Transgender persons in Malaysia, are not an outlier when it comes to discrimination and social stigmatization, as is the case with the transgender people in several countries in the world. People who identify as transgender face discrimination in a variety of areas, including health care, education, employment, housing, and the legal system. Due to these characteristics, transgender persons have a higher rate of depression and self-harm than cisgender people, which results in numerous detrimental implications in terms of physical and mental health. Having a solid support network is critical for trans women because it's linked to a higher quality of life. The presenter will describe the results of in-depth qualitative interviews with thirteen trans women. A snowball sampling method was used to collect data from the participants because the subject matter was so delicate. A semi-structured interview guide was used to interview all participants, and the interviews were all recorded. This qualitative research was done as a part of a broader study in Malaysia among trans women., all data was gathered until saturation was reached. The presenter will discuss the findings of this study, which focused on the peer support that trans women received.

THE HIDDEN TRUTH. MARY WOLLSTONECRAFT'S REPRESENTATION OF WOMEN

PAOLA PARTENZA

The concept of truth is one of the pivotal elements in Mary Wollstonecraft's works. In line with her philosophical treatise, *Maria: or the Wrongs of Woman* (published posthumously in 1798) becomes a paradigmatic illustration of her thought. The author textualizes the obfuscation of the truth and the repression of the heroine's self because of her unconventional conduct not judged in consonance with the social rules that govern patriarchal institutions. The novel might be read as a profound reflection on any form of prejudice and intellectual confinement of its time in which woman strives to regain her role as an individual.

KEYWORDS: truth obfuscation, identity, difference, education, political project.

ARE WOMEN JUST AS CAPABLE AS MEN TO GROW SPIRITUALLY?

JAYANT BALAJI ATHAVALE, SEAN CLARKE

Background

It is a widely known fact that women tend to be more religious than men across all cultures. Yet many religious orders only allow men into their clergies. In some cultures, women have been also declared Saints. However, are women equal to men in their ability to grow spiritually?

Methodology

With 40 years of spiritual research experience, the team at the University has studied gender and the ability to grow spiritually. This research has been conducted using modern aura-and-subtle-energy scanners along with the advanced sixth sense of its research team.

Key findings

Having studied thousands of people seeking a spiritual way of life (seekers), it has been observed that when any seeker uses effective spiritual practice techniques in their daily lives, it results in spiritual growth. With spiritual growth comes advancements in spiritual level. This principle pertains to men and women alike. However, in the Spiritual Research Centre and Ashram, adult women are more likely to reach advanced spiritual levels than men in a ratio of 2:1. Whilst the spiritual level of a person can only be accurately measured through the sixth sense, which needs to be of a very advanced level, there are methods of verifying such measurements through aura and energy scanners. The spiritual level of a person has been found to have a direct correlation to the extent of the aura of a person. Measuring the aura of a sample of seekers who have reached higher spiritual levels, it was found that their aura was considerably larger than seekers at a lower spiritual level. This was an indication of the veracity of measurement of spiritual level through the sixth sense.

Analysing the characteristics of women and men and their potential to grow spiritually, it was found that excessive emotionalism was one of the major obstacles for women in growing spiritually as compared to men. However, where women had a clear advantage over men was that their basic nature is more devotional than men and they use less of their intellect in matters of faith compared to men. Faith is a key ingredient in growing spiritually. Excessive use of the intellect is one of the main obstacles in being able to experience the Divine. This is because the spiritual experiences that define spiritual progress, by definition, are beyond the purview of the 5 senses, mind and intellect.

Discussion

When it comes to spiritual progress, both genders can learn from each other by understanding each other's strengths and emulating them.