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Abstracts

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Calculation of the Index of Gender Factor Development

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"Report about Human Development" for 1995 for the first time showed a methodology for calculating the index of human potential development with consideration of gender factor (GDI). The principle which is the foundation of this index is based on the assertion that gender inequality hampers development of the person, and the average level of achievements in a country can not be adequately assessed without taking into account the inequalities between men and women. GDI takes into account the inequalities between men and women in longevity; in knowledge; in decent standard of living.

The parameters of gender inequality rejection were exogenously set in calculating the index. The parameter value determines the extent of negative factor that reduces the measures due to inequalities between men and women. The higher is the value, the more negatively it affects the measurements in society development.

GDI is calculated in three stages. In the first stage are calculated the indexes of achievements in longevity, knowledge and decent standard of living separately for women and men from the general index formula for elements. During the second stage, the distributed index for each of the elements is calculated combining together the individual indexes for women and men, and taking into account differences in achievement levels of women and men as a negative factor. In the third stage GDI is calculated as the average of the three equally distributed indexes. At this point, a statistical analysis of changes in GDI since the period of independence of Ukraine from 1991-2015 was made; and also the predicted pattern of the index change was identified.

Gender Aspects of Professional Self-Determination of Senior Pupils

Averyanova A.

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Formulation of the problem. The gender aspect of professional self-determination is an interesting, because the gender socialization of personality thanks to the acquisition of gender identity is considered to be an important factor in the formation of female and men's social roles.

Methods of research. Questionnaire to determine pupils' professional plans.

Results of research. The survey found differences in the formation of professional intentions between girls and boys. In particular, the difference appears in the choice of educational institutions after leaving secondary school: the girls' choice is appeared to be more various, they are focused to enter educational establishments of different levels of accreditations, from the lowest (professional lyceum) to the university of 4th level accreditation. Boys, mainly, tend to enter educational establishments 3-4 level of accreditation or to service in the Armed Forces of Ukraine, because it gives them future employment prospects.

There is a tendency of postponing girls' professional choice, among 19% of respondents, who haven't made the choice, 16% were girls. Mostly, the feeling of adulthood on their professional self-determination and achievements in their chosen sphere. In women's mind, family is more important than a profession. It affects the formation of self-esteem of boys and girls: the boys evaluate themselves mainly by substantive achievements, for girls is also important interpersonal relationship. The young man, who didn't make the professional choice, it is hard to them to feel adulthood. A girl can base her demands to adulthood in other indicators, such as the presence of serious relationship.

Conclusion. While choosing a future profession, young men and women pursue a mercantile goal, mostly they have consumer expectations, the desire of personal enrichment, realization of selfish interests and largely there is an absence for the spiritual and professional growth.

Project GeSt and Relevance of Gender Studies in High Education

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Gender issues are important in countries of developing democracies with local conflicts and unstable situation. Three countries Morocco, Tunisia and Ukraine with different political systems and national traditions have a lot of common problems. In each of these countries which have taken the path of democratization, the unstable political situation, and local conflicts take place while women are important actors in peace processes.

The wider objective of the project GeSt is updating with gender issues of the set of curricula in different fields of social and behavioural sciences in Morocco, Tunisia and Ukraine for improving the level of understanding gender problems in society and methods of their solution. It is planned to develop a basis of innovative teaching methods for trainings in gender studios with elaboration of high-quality learning materials including measurement tools and open educational resources; to improve the level in understanding of the problematic of gender education and to acquire the skills of teaching staff; to prepare the first qualified graduates as researchers, who will have a wide range of methodological approaches to Gender Studies and a broad skills to explore the politicization of gender.

To achieve the goals, project participants should closely communicate to share their experiences and to enrich the national peculiarities of curriculum updating in their home countries. It can be achieved within international consortium containing EU countries (Lithuania, Greece, and Hungary), Morocco, Tunisia, and Ukraine. Specialists in different fields focusing on gender problems as a part of social and behavioural science are attracted to perform the project. The consortium is formed on the basis of professionalism, mutual complement and quality sufficient experience of project implementation that ensures the successful achievement of the GeSt objective.

A Discoursal Approach to ‘Identity’ and its Potentials for Educational Purposes

Barát E.

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As a scholar interested in studying the relationship between language use, power and ideology, I would like to reclaim ‘identity’ at a moment when a politics of precarity is advocated by Judith Butler in her recent works. She argues for precarity as more promising for collective political acts than mobilization ‘grounded’ in identity. As a corollary to Butler’s preference, there is also the assumption that making the precarity of life intelligible is not about willing away our ontological vulnerability to others but about making precarity function as a site of intervention to keep fear and anxiety from turning into murderous action while identity is seen as an inherently normative and normalizing category of (legitimization of) exclusion bound to result in injury that can be only fought against and willed away. To me, this distinction seems to produce a binary between a sharing that is associated with a universally imagined human condition of vulnerability over and against the articulations of particular demands that, ironically should pertain to identity. I shall argue for a positioned understanding of identity. Like any other category, as a concept identity is structured by plurality and so potentially useful for inclusionary progressive political acts. If we accept the ontological premise that the meaning of any category, including identity as well as precarity, is by definition polyvocal or dialogic in Bakhtin’s (1975/1982) sense of the term, then all categories are informed by this multiple logic. Our task, as educators as well, then consists in asking: Under what conditions and with what consequences has the meaning of various identities become sedimented, to what levels of ‘obviousness’ in the actual discourses of progressive pedagogies? How can we expose these ideological routines – if at all – when trying to evoke people as a group of belonging? Which aspect/s of identity accomplishments seem to be most effective for our pedagogical purposes?

Moroccan Women Fulbrighters as Agents of Social Change

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The purpose of this paper is to address through an analytical framework some of the forms of the participation of Moroccan women Fulbrighters in inducing social change. Many Moroccan women from different walks of academic and professional life were selected as Fulbright grantees within the well-known Fulbright program with a view to improving their professional profiles and broadening their research horizons in America. Back to Morocco, after completing the period assigned to them, many Moroccan women Fulbrighters, impacted by the cross-cultural education and training they were exposed to, have launched and participated in a plethora of projects and initiatives in an attempt to effect change in their own society in light of what they learnt in America. In the course of my paper, the focus will be put on some of these projects and initiatives and the ways these women have gone through to induce a feasible social change in the Moroccan society.

The Importance of Exchange Programs in the Re-Construction of Female Students' Identities

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University Sidi Mohammed Ben Abdellah, Morocco

In an age of a globalized world, the experience of overseas programs and/ or exchanges plays an outstanding role in reshaping the identities of the Moroccan female students. On the basis of their gender identity, this segment of society is faced up with various obstacles that impede their full participation in society. Culture, religion, tradition, patriarchy, gender based discrimination are among the main stumbling blocks leading to their marginalization and exclusion. To better this situation, civil society emerges as a springboard in this field, especially to pave the way for female students in higher education to benefit from new challenging opportunities in an international context. For this reason, the present paper aims to examine how the NGOs exchange programs help the female university students reconstruct their social, economic, cultural, and gender identities within the Moroccan society. To meet this objective, a mixed method approach is used to know about the attitudes and experiences of participants in the exchange programs provided by civil societies associations like AIESEC. The main techniques of data collection are questionnaires and interviews. This paper illustrates that these programs beneficiaries become able to move from the constraints of the Moroccan society based on their gender to a world of new horizons. In other words, this article provides a lens to the fact that exchange programs abroad have positive outcomes. On the one hand, they offer an opportunity of academic, professional, and cultural experiences. On the other hand, they help them develop new identities in terms of leadership, agency, and independence, to name but a few.

The Role of Women in Student Activism in Higher Education in Morocco Sidi Mohamed Ben Abdelah University in Fes as a Case Study

Ben Hima M.

Sidi Mohamed Ben Abdelah University, Morocco

Higher Education in Morocco has long been characterized by several student movements ever since the 1960's when the National Student Union (NSU) was organized. The issue of student activism has become more prominent in the university campus of Fes given that Sidi Mohamed Ben Abdellah University was the first established university in the 1970's after Mohamed the Fifth University in Rabat, which had been established right after the independence of Morocco from France in 1957. Since the 1970's, student activists have struggled to attain their basic rights in grants, dormitories and access to libraries. Oftentimes, the list of such demands has even been extended to include the advocacy of political and social change, which has led to the militarization of university campuses and student dormitories. Significant in such movements was the strong participation and involvement of female students in student activism. The most prominent event was the death of a female activist student after engaging in a long hunger strike. This incident, among others, calls for urgent research in the reasons behind joining activist groups and the role of women in student activism as an area in which a lip service has been paid before by educators and researchers alike, especially in the Moroccan context where reports on student activism are restricted only to some media outlets. In this regard, the current study aims to investigate the profiles of female student activists, the reasons behind their engagement in activism and the potential impacts of this cross-curricular undertaking on their university life. To achieve this purpose, a covert participation observation has been employed to collect data on this sensitive issue. Moreover, a co-researcher has helped in investigating the reasons and consequences of female student activism in female dormitories to which access for a male researcher would be impossible. The findings have shown various profiles of female student activists and unexpected reasons and consequences of their participation in the different student movements. The reported data draw a sketchy picture of the role played by women in student activism, thus, supporting some claims proclaimed by feminist criticism. This requires a further research in this area, especially in other tertiary education institutes in different cities of Morocco.

**“Girl power” in education: The case of high school students in El Jadida
Benzehaf B.**

Chouaib Doukkali University, Morocco

Education today is increasingly being feminized with girls accounting for the large majority of the student population at all levels. This feminization is happening not only in terms of number of girls but also in terms of performance. The present paper reports on a comparative study that looked into the differences between girls' achievements and boys' achievements in high education. More specifically, the paper explores gender differences in written linguistic proficiency by analyzing a sample of high school students' pieces of writing in English. The research sample consisted of 130 high school students in the city of El Jadida, 59 males and 71 females. Using Hunt's T-units as a method of language measurement, the paper outlines gender differences in the sample in terms of accuracy, fluency and complexity. Results showed that girls significantly outperformed boys in different aspects of writing, thereby suggesting a reversal of gender inequality. However, care must be taken so that these differences which favor girls are not misinterpreted in such a way as to reproduce traditional gender inequalities in educational institutions (for instance, some people are advancing the idea that boys are differently, not deficiently, literate). In light of the results, the paper ends with recommendations for justice to be done to female students as well as for the adoption of best classroom management practices that maximise all students' achievements.

Gender Identity in Amazigh Textbooks: Teaching Inequality

Bettach I., Zaid H

Mohammed V University, Sultan Moulay Slimane University, Morocco

Textbooks have a major socialization role; they define gender roles in students' minds and play a crucial role in determining the students' worldview of gender roles in a society (Delamont, 1980). Through exposure to stereotypical materials, children continue to associate personality traits with a particular sex, and consequently alter their behaviors and perceptions to conform to the perceived norm. In order to put the theoretical aspects of gender policy on textbooks into action and get rid of gender role stereotypes and sexism the researchers draw on Sandra Bem's (1981) ideas on schemas to understand how gender identity is constructed and represented in primary level Amazigh textbooks. The gender schema theory highlights the importance of schemas in children as they mature. When children grow up their schemas change and through this, they learn different characteristics about their gender which in return modifies their cognitions (Brannon, L. 2008). In undertaking this study, we want to discover how gender's social roles are determined by the personality traits depicted in textbooks. This study will be a significant endeavor in promoting gender equality in educational settings in Morocco. It will help Amazigh textbook designers identify the areas of gender inequality and promote gender equity.

Research of Modern Social Problems in The Priorities Of Students: Gender Aspect

Borysiuk S., Bejger G.

Nizhyn Mykola Gogol State University, Ukraine

The beginning of the XXI century marked a sharp aggravation of social problems of young people around the world. In the times of the formation of the market environment young people need special social support and social protection while their attitudes are in a state of formation, when more than half of the working population of the state has its own values, interests and needs. In the practical sphere presented economic and social programs almost do not include gender specified social positions for the younger generation in the process of social development.

The aim of the research was to study the gender aspect in the attitude of today's youth to pressing social issues as an important factor of socialization in Ukraine and Poland.

The number of surveyed in Ukraine is 645 people of different sexes, age groups between 17-22 years among residents of towns and villages (in institutions of higher learning in Nizhyn) and 180 students in Poland (students of higher state vocational school in Chelm).

Representatives of students were proposed to enumerate 22 social issues from the questionnaire answering the question "To what extent are you personally concerned about these issues?"

The importance of the problem was defined according to the exponent and the distribution of respondents on the criteria of age and region of residence. These numbers were determined to prioritize social problems of today's youth in the gender aspect in Ukraine and Poland.

The results of this study can be used for a further study of the urgent social problems. The organization and realization of social and educational prevention needs to take into account regional differences as well as to monitor the manifestation of social problems among young people on gender basis.

Gender and Issues of Classroom Interaction in Higher Education

Bouhafa Y.

Sidi Mohammed Ben Abdellah University, Morocco

Discussion of gender inequality in education is not new. Issues such as gender differences in relation to classroom participation, learning strategies, and differences in relation to some factors like anxiety have always attracted the attention of scholars like Chavez (2000) and Pavlenko et. Al. (2001). Previous studies stressed on the idea that male and female students do not participate equally and in the same way in EFL classes, which might be related to some social and cultural views. In this respect, the aim of this paper is to investigate aspects of classroom dynamics mainly gender differences in Moroccan college EFL classrooms. It aims also at investigating the extent to which gender roles influence classroom interaction of female students and the teachers’ attitudes to such differences. This paper will be based on the results gathered through partial ethnography by a non-participant observer. The observations will be based on four different groups, two groups of a Business Communication class and two groups of an oral communication class, in the second semester at the English department of the faculty of letters-Fes. Observations will focus on aspects related to the nature of classroom participation patters in relation to gender differences. This paper ends up with implications and recommendations on how to create better class dynamics, encourage class equity between sexes, and creating an inclusive classroom environment.

Digital Storytelling as an Open Educational Resource Across the Gender Curriculum

Dailidienė E.

Vytautas Magnus University, Lithuania

Learning can hardly be achieved by exceptionally theoretical contents. Therefore, digital storytelling defined as a practice of combining still images with a narrated soundtrack assists learning process by transforming isolated facts into enduring perceptions. Promoted as signature pedagogy, performance pedagogy, narrative pedagogy or social pedagogy, digital storytelling refers to a tool for the twenty-first century education that fosters identity building and agency. In this case, gender raises as a social construct being framed by a society and individual's (self)representation. Questioning or overturning cultural stereotypes by identifying, challenging and breaking down problematic gender socialisation aspects empower namely woman towards self-advocacy against stereotypes in the world.

Digital stories are seen to connect participants to different experiences going beyond the content for deeper meaning and exploring lessons learned. Covering interdisciplinary, participatory and immersive nature, digital storytelling serves as an open educational resource to foster cross-cultural collaboration in any curriculum foreseen. Data converted into information and information transformed into knowledge would contribute definitely to both cognitive and social development of each individual involved in any curriculum.

The Feminist Critique In Psychology

Deliyanni-Kouimtzi V.

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The aim of this paper is to present and discuss the current state of psychological science in relation to the feminist critique. Using as a starting point the argument that historical psychology research as done from a male perspective has established the view that males are the norm, the paper examines the androcentric bias in the grant narratives of psychology and the findings of traditional psychological research, in the underrepresentation of women as researchers and research participants, as well as in researchers’ practices when investigating gender differences and describing their research findings.

Gender Subjectivity, Cooperation And Mutual Leveling

Dychkovska H.

Vasyl Stefanyk Precarpathian National University, Ukraine

The problem of communication between genders is one of the most acute in philosophy, psychology and politics. In the context of a growing trend of worldwide recognition of rights and freedoms of a human being, the rights and freedoms of women are also expanding. However, this increase of subjectivity often entails a loss of female identity.

Paternalism recognizes a dominant man as a subject of social and political processes. In this model women as well as men who are at a lower position of social hierarchy suffer from de-subjectivisation. There is no interaction in this structure. It is a one-way structure, where the main carrier of connections between people is order and execution.

Feminism, speaking for the rights of women, offered them an opportunity to professional, social and political realisation. In fact, the society has not rehabilitated the biological womanhood and has not set it as a value, namely a sacred value. A biological woman got the ability to become a full-fledged subject of a society, stepping on the path of abandoning her own biologic self. Femininity as a fertility still is shunned, it is either a function or demand: tribal, religious, social, or it is carried out with the permission or order of men. A little researched topic, often ignored by society, is male fertility, a desire to continue a family line, male sexuality. Feminist and gender studies actually could not quite break the society system of order, execution and violence. Women have become part of a system.

At this stage we are at an extremely difficult period, when there comes an understanding that the feminist gender paradigms of the past are not sufficient.

However, a system of respect and cooperation based on the subjectivity of both male and female is slowly emerging

The Arab Uprising: Voicing the Marginalized and Promoting Women’s Status, The Case Study of Moroccan Single Mothers

Ezzahra A. F.

Mohamed V University, Morocco

The paper sheds light on the latest revolutionary events in the Arab world with a particular focus on Moroccan women as these events do have subtle effects on political, economical and most importantly, social aspects that shift worldwide stereotyped views on the Arab populations, especially its youth. Moroccans, particularly women, have remarkably been affected by these changes, namely the reform of the Moroccan constitution in relation to those articles related to women’s rights that Moroccan feminists have long before addressed and demanded to be revised. These movements have unveiled women’s realities that literature would never succeed to uncover or even be noticed even among uneducated women. Morocco is internationally portrayed as a leading example of modernity and democracy in the North African region, particularly when it comes to human rights, especially women’s rights. These have been reformed and forcefully celebrated in Media after the Arab Spring showing the world the flexibility and openness of the Moroccan officials and their accountability to the people’s will, hence, celebrating Morocco’s commitment, though in theory, to the declaration of universal human rights. I would argue if these reforms do really measure up to women’s aspirations concerning legal issues or their representation in decision making positions or even to the unemployed majority and unrepresented population sinking in illiteracy, poverty and unemployment due to social injustice since “illiteracy is a major social and pedagogical concern, for it is very high, particularly among rural people and women. Illiteracy contributes to widening the socio-economic gap between lower and upper class people” (Ennaji, 2005, p. 199). All these issues are dauntlessly tackled in *Miseria* by Aisha Ech-Channa; an account that was launched in 1996 entitled as *Témoignage* which refers to testimony. The latter portrays modern Moroccan women sinking in corruption and crash of morals inaugurating a new trend in the Moroccan literary context, writing and breaking Moroccan taboos from the perspective of a woman activist whose experiences and fieldwork with civil society provide her with real life situations that could be no more veiled given the latest events of the Arab Uprising. Thus, in this paper I would not argue the Moroccan exception cherished worldwide, but rather the in-depth effects these events have on Moroccan women, and women writers as well who dare to write about women real life experiences, namely in Aisha Ech-Channa’s first literary work inspired by the urge to break up with an era of cherishing women’s silence and be the exception themselves.

The Feminist Approach In Psychoanalytic Theory

Flouli A.

Aristotle University of Thessaloniki, Greece

Psychoanalytic feminism offers an important critique on the Freudian psychoanalytic theories of psycho-sexual and emotional development. The purpose of this presentation is to discuss its main views on these matters as well as their consequences in relation to gender inequality. For instance, numerous psychoanalytic feminists support the idea that gender inequality derives from early childhood experiences which reinforce the concepts of “masculinity” and “femininity” to boys and girls accordingly. To be more specific, they argue that women are seen as biologically and psychologically inferior to men due to the fact that femininity itself and its traits are socially constructed as inferior to masculinity. This notion is deeply integrated into society and thus, resulting in the creation and preservation of patriarchy. In addition to the above, however, this presentation aims to show the possible solutions to gender inequality which have been proposed by different psychoanalytic feminists. The most important of them include an alteration of family relations which could result in an overall societal change in relation to gender roles.

Resistance To Normative Biography In Narrative (Re)Construction Of Educational Trajectories And Learning Lives

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In recent years, there has been an increasing interest in biographical research which is an unique methodology that sheds light on construction of professional identity in the process of life journey. Learning and participation in learning cannot be fully understood unless learners’ places and roles in social structures in the context of social processes are examined. Distribution of power in society, social stratification, structural economic and labour market processes, social and economic transformations and changes, social identities (including gender) and relation between various spheres of social life (public and private, relation between work, family and learning, etc.) become increasingly important issues in biographical narrative research. Gender approach deals with the understanding that learning experience is gender specific and women’s and men’s learning experiences and subjectivities should be analysed.

Study presented in the paper focuses on professional identity development and educational trajectories of 14 female and male teachers at university colleges in Norway. Biographical narratives reveal subjective accounts and perception of gender roles in labour market as well as strong interrelation between horizontal and vertical segregation, especially in educational sectors, moving from teacher training programmes and working in vocational schools to becoming teachers at university colleges or universities. Women and men who have chosen teacher training profession, which is treated by others either as a “non-prestigious” (teaching at schools - for males) or as “too ambitious” (academic work at university - for females) overcome traditional division of labour and express a stand toward dominant discourses formed by social structures (including their families). Identifying the tension between normative biography constructed by dominant discourses and the self would help better understand the process of submission and construction of the subject (Foucault and Butler), as well as a possible practice of emancipation and awareness raising (critical theory and critical pedagogy).

The Image of Women in Late Victorian Times: the Case of “The Mandrake Venus”, “A White Night” and “The City of Blood”.

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The intensity of violence perpetrated on women can be regarded as a common denominator that ties together “The Mandrake Venus” (George Egerton), “A White Night” (Charlotte Mew) and “The Red City” (Anna Kingsford). The authors of these stories pertain to the Victorian age, which spanned over the rule of Queen Victoria between 1837 and 1901. They introduce themselves as spokespersons of a community wherein people are fettered by forces greater than themselves. The first story is a demeaning portrayal of prostitution in a society where women are suppressed to the subservient position. They are subjected not only to the reductive ethos of the condescending male discourse, but also to the injunctions laid down by the patriarchal system at large. The anonymous heroine is displayed without name, dignity and honor. She is referred to as the Mandrake Venus, which is concomitantly a source of attraction and repulsion. The second story is about a ‘fallen’ woman displayed on the altar of shame. The agonizing and panoptical gazes of the throng around her are meant to play havoc with her self-esteem and strip her of humanity, but, like ‘the world harlot’, in the first tale, she shows spectacular signs of resistance. The third story is a meticulous delineation of vivisection. The author establishes herself as a high profile animal rights’ activist denouncing the torture inflicted on animals, which resemble, in their helplessness, the disparaged female characters.

The Representation of Gender in MA Theses at the Faculty of Arts and Humanities of Sousse

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A number of MA theses at the Faculty of Arts and Humanities of Sousse have focused on a variety of representations of women in the Arab-Islamic, North-African, and Tunisian spheres.

These MA theses are interested in the position of “Aisha”, Prophet Muhammad’s wife and Mother of Believers, as introduced in books explaining the Koranic text.

“Aisha” was the Prophet’s favorite spouse, and this privileged place enabled her to play a major role in the elaboration of the prophetic tradition: she recounted and transmitted an important number *Hadiths* (sayings of the Prophet) owing to her proximity to the Prophet.

She considerably contributed to the effort of reflexion on the Koranic text. She also represented a significant factor in the political struggle for Power during the Great Discord.

Other MA theses tackle another problematic: the status of the black woman in the Arab-Islamic civilization. The black woman’s social position is inferior to that of the white woman. She is identified through the status of the slave who is always subjected to domestic work and to the master’s sexual urges.

On another plane, the representation of the body is the major subject among students at MA level in Arabic. For instance, an MA student, who is interested in Arab poetry during the Abbassid Caliphate, seeks to investigate the place of the body in the poetry of Abu Nawass—one of the rare Arab poets who challenged social taboos through focus on the topic of drinking in his poetry.

Abu Nawass’s poetry contains representations both the male and female bodies. He depicts the female body through reference to a variety of female characters: the chaste beloved, the prostitute, the slave, and the server of wine. The male body that is represented among circles of drinking companions is that of homosexuals, eunuchs, and effeminate men.

Gender Differences in Academic Achievement in University: The Case of the National School of Agriculture in Meknes, Morocco.

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Throughout our experience as teachers, we feel intrigued by the observation of changes that have occurred in relation with gender in terms of number and performance. However, this observation needs to be confirmed by studies and scientific results in order to avoid prejudice. This paper investigates the number of girls enrolled in the School of Agriculture compared with the number of boys since the establishment of the school. The study also explores gender differences in their academic achievement. The data used include exam scores of students at the National School of Agriculture in Meknes from 2008 to 2015. The scores will be considered according to the independent variables, namely subjects, the graduating classes and gender. Subjects are classified into three main categories: scientific subjects (mathematics and statistics), technical subjects (agronomy and animal care), and language subjects (English and French). The analysis results showed a noticeable increase in the number of girls compared to boys. Moreover, girls proved to be more likely to perform better than boys in different subjects.

The Origins and Socio-Cultural Determination of the Concept “Gender Equality”

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The article shows that the idea of equality of men and women entered the Western European intellectual discourse alongside with the concept of the natural and social equality of people, but its approval was not immediately implemented practically, as it required significant philosophical and political transformations, as a result of which the concept of gender equality could become one of the basic axiological concepts in the European community. Despite this, its practical implementation is usually caused by historical and sociocultural factors, and therefore in different socio-cultural environments gender equality can take different socio-cultural expressions.

Axiological Dimension of Gender Equality

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The article shows that socio-cultural gender equality does not depend so much on the presence of formal equality principles implemented by means of structural and functional changes in social institutions as on axiological and moral orientations of each person that enters into gender relations. For this purpose, it is underlined that gender identity and gender relations in any way are always associated with axiological priorities, which generally reflect the moral relationship between people and reflect the basic moral feelings that are desirable in the interactions between the sexes. The opinion has been justified that available gender models in different socio-cultural environments are holistic and dynamic, because their identity depends not only on various factors, but also on originality of interpretation of the concept meaning "equality".

Gender Representation in the Moroccan EFL Textbook Discourse

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The overriding purpose of the present paper is to examine a significant feature of gender representation in the discourse underlying the current Moroccan EFL textbooks. Indeed, the paper discusses findings brought about by a research paper conducted in the fulfillment of the requirements for degree of doctorate at the faculty of Letters in Beni Mellal (Jaafari, 2015). The study has quantitatively processed 252 pieces of the gendered dialogues and talk exchanges embedded in the eight textbooks officially employed in the Moroccan high schools. Particularly, the study examines the manifestations of unequal distribution of power to genders in discourse as language in use. In this endeavour, the study is guided methodologically by the works of the Critical Discourse Analysis scholars such as Norman Fairclough, Teun van Dijk, Ruth Wodak, Lia Litosseliti and others. The research is also characterized by the implementation of M.A.K Halliday’s Systemic Functional Linguistics, mainly modality analysis at the interpersonal level and transitivity analysis at the experiential level. The conversational methods and techniques are employed to map out the way people exert power over interlocutants, reproduce or challenge prevailing gender ideology in talk. The importance of the results is proved by their implication for textbook industry, language pedagogy, human rights and the improvement of society as a whole.

Gender differences of Ukrainian Eighth Graders in Matters Related To Education Obtained From TIMSS-2011 Results

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Answers of 3378 Ukrainian eighth graders to a Student Questionnaire obtained within Trends in International Mathematics and Science Study (2011) were analyzed to find gender differences and patterns in matters related to education. Data Mining techniques of classification and selection best influential attributes were applied using popular Weka suite of machine learning software. Set of 68 potentially sensitive to gender questionnaire items (attributes) was chosen and then reduced to 17 ones best useful for predicting gender classes. Students' answers on these attributes were used for training machine classifiers to obtain gender patterns in form of so-called rules and partial decision trees. Also three subsets of attributes were analyzed according to three subtopics: (1) students' attitude toward learning and school subjects; (2) relationships with parents; (3) things happened to students at school.

It was found that the best predictive regarding gender class is answer to the question 11.b of Questionnaire: most often girls talk about their schoolwork with their parents everyday or almost every day, while boys do it less often. 2013 (59.6%) of total 3375 students are classified correctly by this rule. This also indicates rather low differences among girls and boys in their answers across the entire Questionnaire. Partial decision trees produce the set of 14 main patterns that describe gender classes more accurate (62.6% of correctly classified students).

The attribute subsets on subtopics produces the main distinctive statements toward gender as follow: *I would like a job that involves using physics* (1), *I often talk about school works with parents* (2); *I was left out of games or activities by other students* (3). Also the sets of more complex patterns on each subtopic were obtained.

The predictive power of each pattern were calculated and interpreted.

The Inventory of Studies, Training and Research on Gender in Tunisia

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Nowadays, it is unquestionable that gender, as a concept and as an approach, is taking more and more space in the development and implementation of public policies in Tunisia. Supported by the ongoing work of international organizations, in the last decade, the gender emerged in Tunisia and was considered by the public powers as a development approach. It was also a focus of diverse studies, which were conducted with pragmatism by feminist associations, so as to ensure the monitoring and evaluation of actions or also gaining advocacy against the gender-based imbalances in various sectors.

So, one wonders if the university has also participated in these gender "advances"; being advised that the university is also the center of intellectual activity from which arises the renovation of scientific, cultural and political life of a country. Therefore, the mission of the university is the production of knowledge and skills that the country is in need.

The inventory of training and research on gender issues in Tunisia, over the last five years, that we propose to carry on, are part of a wider subject-matter, to know whether that training and academic output followed the changing social and political practices that took place in Tunisia since 2010.

In fact, the first challenge is to think about the actual status of training and scientific research on gender issues, within the context of social transformation, which was launched since the last five years and resulted in the constitution of 2014, a transition movement crossed transversely, and by the concerns of inequalities between women and men, raised by an active and voluntary civil society.

Nevertheless, this broad movement of civil society and this growing institutional need in trained skills on gender matters are they backed up by training and academic research supported by gender issues?

Within this context, the objective is to primarily update the existing research and training in the area of gender; because it is not only upon the base of an accurate knowledge of what has been accomplished at the university, we can make proposals for the future and guide research and training, so that they can meet the social demand.

Status of Women in HE Education in Morocco Realities and Perspectives of Teachers and Students

Larouz F., Benmassoud J.

Since independence, Moroccan women have come a long way from emancipation to get vital and fundamental rights, especially in the field of education. Social and political transformations as well as effort made by governments which signed and ratified all international conventions and charters all have contributed to women's rights and development in the Moroccan society. Today, the growth of women's schooling in the Moroccan educational landscape from primary to university level is very apparent. Yet, their massive access, their intellectual ability and their representativeness both as students and teachers are not entirely satisfactory. They still encounter prejudices and obstacles that hinder their natural presence in the educational sphere, especially in decision-making positions and other responsibilities within the university. Certainly, access of girls to education and knowledge is in perpetual evolution since the 70s, a fact which drastically has changed the fate of women and contributed to the feminization of the profession of teaching. Therefore, our aim in the present paper is to describe and assess the current situation of women in the Moroccan educational system in order to highlight their evolution and their development, measure the degree of representativeness, and to shed lights on gender equity in the country.

The Effect of Gender Differences on Creative Self-Efficacy

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According to a new World Economic Forum report, The Future of Jobs, creativity will become one of the top three skills workers will need of 2020. At the same time the report notes that at present the talents of half the world’s potential workforce are wasted or underutilized due to barriers on the path to women’s successful workforce integration. To achieve success, women should have the necessary skills are not worse than men, including creativity. Obviously, the person who sees himself as a creative personality will try to show and prove this quality in professional activities.

This research examines the latent structure of creative self- efficacy, as well as the differences between men's and woman's creative self-efficacy based on a survey of 248 students by questionnaire (Abbott, 2010) that measures two aspects of creative self-efficacy: creative thinking self-efficacy (CTSE) and creative performance self-efficacy (CPSE). To measure all aspects of the construct “creative self-efficacy” on a common interval scale was used Rating Scale Model. The analysis showed that data do not fit perfectly to model due of the obvious multidimensionality of the construct. It is known, that creative performance and creative thinking are experienced differently by individuals, as are CTSE and CPSE that correlate but remain as distinct constructs. Moreover, factors “elaboration” and “originality” of CTSE are evaluated differently by men and women. Women assessed statistically significantly higher their ability to develop, supplement the already existing ideas (elaboration) while men - the ability to propose new ideas, different from the generally accepted (originality). Also was investigated all questionnaire items from the standpoint unbiased functioning in the groups of women and men. The Differential Item Functioning analysis revealed some items, which function in favor of both women and men that also is a reflection of multidimensionality of construct.

Gender Analysis of First-year Students of Pedagogical and Technical Specialties

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In Ukraine, we sometimes have to deal with implicit gender discrimination, particularly in education.

The aim of our survey is to investigate the readiness of young people (men and women) to study on the pedagogical and technical specialties. Let's consider two such specialties as "Mathematics" and "Computer Science and IT" preparing teachers of mathematics for secondary school and specialists in information technologies, respectively. The choice of specialties was due to the fact that their curricula and entrance examination programs are quite similar. Thus we could use in analyses the same characteristics. But socially these professions are strongly different. Branches related to information technologies are more prestigious than education: the average salary in the education is about 2.5 times lower than in the field of information and telecommunications, while among educators about 80% of employees are women.

In the study, we used data about students who entered Ukrainian universities in 2015. The analysis was conducted on the results of the EIA (external independent assessment) and average ball of secondary education certificate. The comparison was carried out using descriptive statistics, Student's t-test, one- and two-way ANOVA and discriminant analysis.

The analysis of EIA results for women and men of different professions was rather interesting. It turned out that the achievements of women choosing computer science didn't concede the results of their male colleagues. But women choosing mathematicians showed better language test results compared to male counterparts. In comparison with computer science students, the same situation occurred even in mathematics test.

Thus, with the same set of tests, women who entered the specialty "Mathematics" could make strong competition for men who choose "Computer Science and IT". Why did they choose the pedagogical specialty?

Deconstructing The Foundational Myths of Patriarchy in Gilman’s Herland

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In her novel *Herland* (1915), Charlotte Perkins Gilman creates a utopian fictitious land inhabited and ruled by women. Against the patriarchal exclusionary imaginary, this land of females hosts a group of foreign men to engage them into a direct interrogative encounter challenging male stereotyped expectations of females as being natural subordinate subjects. Dislocating the male gaze conceiving women as weak and powerless, Gilman reduces patriarchal paradigms to groundless myths easily subverted within the condition of emancipated females. Within such a feminist framework, *Herland* corroborates an argument that boldly interrogates patriarchy to demystify its stereotypes of physical and intellectual superiority, and revise the claimed patriarchal prerogatives for perpetuating social order and providence, along with deconstructing traditions and religion as legitimating factors of male dominance. Satirical in tone, *Herland* also extends its criticism to the social injustice incurred on women by eclipsing them within the domestic and unequal institution of marriage, which deprives them of presence and contribution to the public sphere. In a strong call for women’s autonomy, *Herland* argues that capitalism exploits them through arbitrary male-oriented myths. However condemnatory to patriarchy, Gilman defends heterosexuality, and solicits women and men to understand one another’s drives and perspectives for the sake of enriching human experience and promoting coexistence. The deadlock caused by their continuous misunderstandings, according to the novel, proves that they enjoy little grounds for viable dialogue. For what lacks in both is an inclusive awareness about the meaning of humanity beyond gender restrictions.

Unfolding Reading Masculinities: Secondary Analysis Of PIRLS Data

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The paper focuses on gender differences in reading. Findings of international research (PIRLS, PISA) reveal gender gap in reading performance - girls significantly outperform boys. Lithuania belongs to the list of countries (together with Albania and Bulgaria) with the widest gender gap according to PISA 2009 (OECD, 2011). The paper reveals gender-specific nature of reading and describes reading as a gendered literacy practice by carrying out secondary analysis of Lithuania's data in PIRLS (the Programme of International Reading Literacy Study) in 2011. Complex nature of gender difference is illuminated in the paper by referring first of all to methodology of PIRLS where reading is presented as an interconnection of psychological, educational and social factors (reading self-concept and self-confidence, reading motivation, home environment support, parents' educational background and educational expectations for their children, school, classroom and home reading resources, books and technologies, etc.). While performing secondary analysis of PIRLS data the author of the paper refers to this theoretical framework - gender theories on complexity and multiplicity of masculinities (Connell); intersection of gender and literacy, class, ethnicity and socio-economic factors; Bourdieusian notion of masculine and feminine habitus, reading as a cultural capital, social reproduction in family, school and public pedagogy settings. Ideas of feminist pedagogy and gender theory on 'doing gender', gender role models, criticism of hegemonic masculinity, gender performativity are deliberated while discussing reading masculinities and un/reading as a performance of masculinity. The paper presents a contemporary debate on different strategies to improve boys' reading performance and motivation to read. These strategies at stake involve questioning the prevailing 'female culture' and habitus within schools, feminized school curriculum; a project of masculinization of curriculum (to give boys to read books on stereotypically masculine themes and in line with traditional normative masculinity) and alternative strategies of diversification of repertoires of the self for boys by constructing multiple reading masculinities with multiple male role models.

The portrayal of Women’s Bodies in Moroccan Print Ads

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Advertising is a powerful tool used by media makers to persuade and shape the behavior of consumers. To achieve this aim, they exploit and manipulate women’s bodies to sell not only products, but also ideas. This paper examines the way women appear in advertisements, especially how their bodies are being presented as sex objects. In addition to the objectification of women, the media commits another assault on the dignity of women. This assault is the dismemberment of women, and it has not received the attention it deserves (Kilbourne, 2002). Thus, another goal of this study is to examine the prevalence and implications of the dismemberment of women in our society. Preliminary data analysis of advertisements from six Moroccan magazines shows that male and female portrayals differ in size, posture, touch, look, dress, etc. This enormous discrepancy between male and female models/participants also indicates that women are represented in a much more sexually provocative way. This study hopes to advance feminist scholarship through implications and recommendations for future advertising.

Constraints To Girls Education In Morocco And A Gender Approach To Literacy

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The development of any country is often measured by its citizens' level of education. Most western countries are developed because they have provided education for all their citizens. Developing countries, on the other hand, have lagged behind, and many of them find it increasingly difficult to educate all their citizens because of inadequate financial and human resources. Morocco is among the countries where the number of illiterates is high despite all the efforts made by the government and by nongovernmental organizations (NGO) to eradicate illiteracy and provide education for all. Thus, the present paper explores this social phenomenon, with specific reference to Moroccan women. Its purpose is to shed light on some of the most significant constraints to girls' schooling in Morocco. Also it intends to make the people in charge aware of the effects of education, and human development; and particularly NGOs regarding the role they can play to fight some negative traditional values to improve girls' and women's situation in Morocco.

Therefore, this paper is mostly concerned with displaying some aspects of gender inequality in education and elucidating how education is a crucial means for women's empowerment and its impact on the development of her family and entire society.

Body Politics, Education and the Challenges of Modernity in Morocco

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Moroccan society has witnessed tremendous changes in the last few decades. This transformation is visible in the modernization of the infrastructure, the economy, social relations, communication technologies, etc. However, on the cultural level many conservative practices and beliefs persist. This paper endeavors to analyze the tension between tradition and modernity and how these two converging narratives reveal a tense debate about the future contours of the Moroccan identity. The paper explores the “body” and “education” as two fundamental sites of power, ideology and resistance. The Postmodern framework is used to guide this study and more precisely the Foucauldian theory of power and Knowledge.

The paper relies also on a field study conducted among university students, through questionnaires, interviews and class observation to see whether this category of the society is either shaped by socialization and the dominant ideology or benefits from education to construct a liberal and critical mindset. The material used in this study is essentially works of arts addressing the female body either in Western or Moroccan contexts. The aim is to explore how students relate to such taboo subject and analyze their perception of the female body not only in the realm of art but in the public sphere as well.

The rationale of this paper is to reach a scientific and empirical understanding of the dynamics characterizing the Moroccan society and culture and to contribute in enriching the academic debate about body and identity politics.

Gender Differences in Career Development

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Equal career and job opportunities has become an unequivocal goal of the contemporary society. During the recent decades the policy of gender equality has experienced transformation related to both changes in conception of gender equality itself and increasing role of the EU in forming the policy. The importance of gender equal opportunities is clearly reflected in the European Employment Strategy. However, there are major differences between men and women in terms of professional career development. Gender is the source of many constraints, rules and norms. Women still face significant barriers associated with bias, status level and other factors. Their professional careers are less continuous, heterogeneous in comparison with those of men. Development of industrial societies established patterns of rigid gender segregation that continue to prevail. The practice of segregating jobs, occupations, and therefore professional careers into men's work and women's work keeps to exist, men continue to occupy most of the positions of power and authority and enjoy higher earnings than women. Women continue to concentrate in traditional, relatively low-paid occupations, they also remain the primary person responsible for home and family.

Women and men differ in their career development process. Studies show that female career patterns are much more complex than those of males. Women have unique concerns, their career choices and development processes are affected by various internal and external barriers. Gender differences in values, goals, self-perceptions, aspirations, self-efficacy, the existing problems in different economic, cultural, social and other spheres, stereotypes, discrimination, gender-role socialization, environmental barriers – these are the main factors that may have a significant impact on career development of women and their possibilities in labour market.

The paper is targeted to discuss career development aspects from the gender perspectives. The relevant career development theories considering career from different perspectives - development, the life course, multiple role and other- will be reviewed, the psychological, social, cultural, economical and other barriers that are often encountered in the women's career development process will be presented. The different models of work-life balancing determining certain way of women's career pattern will be discussed. Various aspects of women's career development will be illustrated by the results of research recently carried out by the Lithuanian and foreign researchers.

The Feminist Approach In Psychotherapy And Counselling

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Feminist therapies and counseling argue that structures such as gender, culture, race, sexuality, and social class influence the ways both women and men experience life events and their mental health difficulties. The main goals of feminist therapies are the empowerment of clients (male and female) and the promotion of societal changes. This paper presents the case of “M”, a young woman of Albanian origin, who faces many psychological difficulties such as depression, anxiety and problems with her personal relations as well as a history of family abuse. The discussion will focus on how “M” and the therapist are jointly managing client’s relationships, as well as her feelings of anger and blame towards her mother, using the gender perspective.

Gender Economics in Ukraine: the Main Areas of Research

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Gender Economics, which examines the economic processes and mechanisms of functioning of political and legal and financial instruments in terms of their impact on the ratio of social and economic status of men and women, is released in a new interdisciplinary branch of scientific knowledge in the 1970s of the twentieth century. The gender issues in economic research in Ukraine are actualized in the end XX – beginning of XXI century. The specialization of Gender Economics includes 3 types of economic research: the development of theoretical models including not depersonalized economic agents but social individual occupying a definite place in the social order; the empirical studies aimed at exploring the similarities and differences in socio-economic status of men and women; the analysis of economic policy, which affect each gender to determine the trajectory optimization of existing institutional mechanisms for gender equality.

At the present stage of development of the Gender Economics in Ukraine it is possible to allocate such basic methodological approaches to the analysis of the gender aspects of the economy: neo-marxist, neo-classical and institutional (neoinstitutional). Neo-marxist approach explores gender issues in terms of gender inequalities, causes and forms of exploitation of women within the family and outside it, family production, and ways to minimize the costs of labor force reproduction. Neoclassical direction focuses on the processes taking place at the household level, a single market, company, industry. The institutional approach are matrimonial contractual relations, analysis of the internal structure of the family, the role of the government in the regulation of gender relations, the reproduction of gender inequality in the electoral system.

The most elaborated methodological approaches are the clauses of the neoclassical direction, and the most promising – of neoinstitutional.

The Discursive Defense of Heteronormativity in an Italian Debate over Gender Education

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The introduction of a series of pedagogical programs aimed at sensitizing children about the construction of gender roles in Italy in the first months of 2014 resulted in a rapidly growing body of discourses that, through a suggestive and coercive use of language, depicted these educational initiatives as immoral, dangerous and ideological. In the first part of this paper I apply critical discourse analysis on some *anti*-gender texts which have appeared in the Italian media since 2014 and analyse them through the lens of moral sex panic (Rubin 1984; Weeks 1989), in order to explore how, both explicitly and implicitly, it aims at maintaining and reproducing heterocentrism. In the second part, I analyze *pro*-gender discourses supporting an education on gender roles, to find out why gender education is favored over sexuality education and how this choice is related to the aim of sensitizing children towards gender equality. In particular, by using a queer approach to the sex/gender distinction (Butler 1993; Preciado 2013), I argue that such an educational choice would implicate at least two consequences: considering gender as cultural and sexuality as naturally given, and asking for equality between the *genders* which sees the body as a neutral and passive entity upon which culture is established. In conclusion, I claim that, by not taking into account the cultural construction of sexuality in addition to the cultural aspect of gender, pro-gender discourses can also maintain the heteronormative regime of power that creates gender roles and gender inequalities in the first place.

The social aspect of gender identity in the postmodernity

Radchenko O

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Identity and difference arise as the major gender problems in postmodern thought. Gender identity is the self-consciousness of the individual of himself as a representative of female or male gender. This is consciousness of someone's body as female, male, in some cases – androgynous. Gender identity is formed in humans in the process of education, socialization. It reflects the cultural, historical, social peculiarities of evolvement of some community at a certain stage of its development. Trying to shift the established understanding and notions about female and male identity causes requirements of relevant political and social changes.

Modern realias of the society in general and of Ukrainian society in particular induce a neoteric understanding of human essence, the essence of man and the essence woman. Modern gender matrix of submission/ascendance formed stereotypical roles of abuser (he/she)/victim and rescuer (he/she)/loser. In the social scope it refers to the total control of Power over objective person. Both women and men often are getting imposed cultural-stereotypical roles as functions (servants, slaves, " cog in the machine ") - politically, economically and culturally. XX-XXI centuries.

Control of Power over man is present also in gender aspects by means of prohibitions or law. Julia Kristeva considers that the issue of destruction during some period of time of codes (customs, social norms) for free play of negative will restore humans' subjectivity. Michel Foucault indicates the human need in creation of her/himself using various techniques of life. These techniques are present in different cultures. Intercultural dialogue based on principal of respect for woman and man as a real social values is indispensable in today's world. This widens capabilities of both biological and social realization of woman and man as bearers of a unique and universal.

Reproducing Social Hierarchy and Inequalities through Gendered Discourses in Schooling

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In this paper I focus on intersectional social inequality reproduction in secondary education and discuss how class and ethnicity are reproduced through gendered discourses and practices on the institutional level of the school. The data I use for the analysis come from a school ethnography which I conducted for my doctoral dissertation between 2009 and 2011 in a combined secondary vocational-technical-grammar school in a large town in Hungary. My fieldwork consisted of observing sex education and other lessons, semi-structured small-group interviews with students and individual interviews with the school nurse, teachers and the school director. The gendered discourses and practices I have identified and the subjectivities they constitute simultaneously create categories of exclusion and allocate people within and outside, leading to a re-inscription of social inequalities in schooling. First I briefly introduce the educational profile and the student and teacher population of the school and analyse discourses and practices which construct a multi-layered classed hierarchy among teachers and between students and teachers. Then I offer examples of how other axes of inequality get constituted intersectionally, and especially how ethnicity, gender and class converge to create student and teacher subjectivities. I argue that gendered discourses in this school constitute binary categories of race/ethnicity and class, and contribute to the formation of students' subjectivities based on these categories.

Muslima Theology: The Subversion of Male Interpretive Tradition

Redad S.

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With the turn of the third millennium, Muslim ‘feminist voices’ calling for re-interpretation of the Sacred Texts from a reformist perspective started gaining momentum. This re-interpretive methodology attempts at challenging, on the one hand, the principle of the closure of the gate of interpretation, and on the other hand, at subverting the long anchored male interpretive tradition and at legitimizing women’s authority in both intellect and praxis. At the background of my argument is the benefit of the Arab-Muslim intellectual landscape of Derrida’s and Gadamer’s celebration of the ‘hermeneutics of difference.’ My paper examines two feminist Islamist challengers of male mainstreaming: Amina Wadud and Asma Lemrabet. It examines women’s criticism of the patriarchal-based interpretation of the Quran and the Prophetic Tradition. It argues that the adoption of a holistic plural interpretive tradition helps combat fundamentalism, just as it calls for the promotion of alternative and liberal cultural rhetoric at the university as a site of democracy, emancipation, and critical thinking.

Psychological Research Into Female Master-Students’ Identity With The Leading Career Orientation “Management”

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This research highlights the initial stage of young women’s career, with balance between professional and personal aspects of life of a woman-manager in focus. The fulcrum of the study is the idea of unity of social and personal identity (Tajfel, Turner, 1986) and its cognitive construal (Breakwell, 2010), underlying the concept of “prospective identity” (Markus, Nurius, 1989; Cinnirella, 2010).

The aim is to explore female master-students’ identity with management career orientation being dominant.

The methods used in the research involve *Career anchors* test (Edgar Schein), *Twenty Statements* Test (Manfred Kuhn & Thomas McPartland), content analysis of futuristic narratives, Mann-Whitney U-test. The study involved two sample groups: female master-students of managerial vs. non-managerial specialties, comprising totally 102 Ukrainian women.

The research revealed leading career orientation "management" in 35% of female master-students. In further comparing the narratives of the two groups, we have revealed three basic issues.

First, women identifying themselves through social characteristics are more apt to realize themselves in management, rather than those identifying themselves through personal features.

Secondly, while personal identity is characterized by realization of emotions, more positively valued are mental qualities and those traditionally considered masculine (commitment, persistence, assertiveness).

Third, prospective identity of female master-students with a top career orientation "management" comprises projection "I am a leader in future" with 45% of surveyed. They are targeted at lower levels of managerial hierarchy with adapting work to family life. The balance between social and personal identity is embodied in "successful woman" and "humane leader."

Thus, female master-students with career orientation "management" are less committed to the traditional role of women as a result of personal identity being more controversial and their prospective self being motivating.

Promoting Gender Equality In Moroccan Educational Institutions And The Issue Of Identity

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The present paper seeks to investigate the extent to which the reproduction of gender inequalities in educational institutions shapes Moroccan students' identities through the intersection between gender stereotypes in the textbooks, manuals and media and the reproduction of traditional gender roles within family and society as a whole. By so doing, I argue that despite the fact that Moroccan universities have made good initiatives as far as the culture of gender equality is concerned by introducing gender studies course at the university level, the traditional gender roles seem to be still reproduced. I will more particularly explain why a radical change from the pre-schooling, to the schooling and the family institution to the higher education are important in shaping gender identities of Moroccan university students. It will be shown that in order to promote the gender equality culture among students policy makers should choose specialized in gender studies to reform the curriculum in order to deconstruct the stereotypes generated in the media and textbooks.

Socialization of students: gender segregation in primary education

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Primary school as a model of society should serve its needs, transferring experience and a code of conduct and implementing the principles of coexistence.

Preschool establishments or elementary schools give the first and crucial experience of socialization. The outlook of children is formed by teachers, most of whom are women. Thus the problem of gender imbalance in the educational space arises

Most teachers in Ukraine are women. A profession of a primary school teacher has traditionally been considered a purely "female" occupations. In World Report 1998 it is indicated that a proportion of female teachers in primary schools of Ukraine is at 98%. The prevalence of female teachers in primary schools is not unique to Ukraine. There is an international tendency to reduce the number of male primary school teachers. According to the UK Department of Education and the National Assembly for Wales, the number of full-time female primary school teachers in England and Wales increased by 13 per cent, while the number of male teachers declined by 21 per cent between 1985 and 1998.

Staff gender asymmetry is a result of personnel policy, or rather the lack of its gender component, which implicitly is embodied in the "hidden curriculum". The lack of men in primary school means a lack of male role models for children. This may strengthen negative stereotypes, which may lead to a discrimination of a teacher's profession: the misconceptions that if men do not work as teachers, it means they shun that unpopular profession. There is discrimination against women (a false idea that if a woman is not able to perform work that men do in a "normal life", she has nothing but work as a teacher).

**Masculinity, (Mis)recognition and Disappointment: Notes from the Research on
Young Men at Risk of Social Exclusion**

Tereškinas A.

Vytautas Magnus University, Lithuania

The presentation focuses on the relationship between gender normativity, recognition and disappointment as a crucial means of construction of male subjects at risk of social exclusion. Using insights of Judith Butler, Athena Athanasiou, Lauren Berlant, Sara Ahmed and others, it argues that disappointment is inseparable from recognition, a normative disciplinary mechanism, that discursively forms socially excluded men as stigmatized, invisible and “unreal” individuals. An extensive qualitative research on young unemployed men in Lithuania allows to reflect on such phenomena as “toxic normativity” and “impasse manhood.” The first group of men called “men of toxic normativity” is passionately attached to the norm of hegemonic masculinity that enables them to sustain the illusion of both respectability and recognition. Their negligent attitude towards work and recognition of the second group of the research respondents called “impasse men” allows them to live a carefree life that resist the overpowering norm of hegemonic masculinity and instead rely on dreaming about the uncertain future as a way of everyday survival. The research results suggest that by analyzing a complex relation between masculinity, recognition, disappointment and social exclusion, it is necessary to rethink what kind of male subjects are recognized as valuable in specific social fields and how their (mis)recognition can deconstruct the established gender norms that affect men’s experiences of social exclusion and isolation.

Performing a Victim: Toxic Postsocialist Masculinities

Tereškinas A.

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The article analyzes postsocialist toxic masculinities as an ensemble of discourses, rules, and practices characterized by excess and banality. Focusing on male politicians, it argues that moderation, restraint and sobriety are foreign to their brand of toxic masculinity. Fraught with fear and anxiety, Lithuanian politicians attempt to resolve their masculine ambiguities by resorting to dramatic performances of resentment, impetuosity, hatred, and denigration of others. The examined Lithuanian politicians’ pronouncements suggest that they constitute themselves as injured victims and perpetuate the obsessive discourse of male victimhood. Constant claims about manliness under siege are a way of fabricating simulacra of a particular toxic masculinity characteristic of postsocialist Lithuania. Using the postcolonial theory on mimicry, excess and banality of power, the author argues that these men’s pursuit of shameless lawlessness best epitomize this type of masculinity.

Citizenship in Tunisia And the Promotion of the Rights of Women as Equal Citizens

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This research done in collaboration with the research unit on Legislation in Personal Status (Faculty of Arts & Humanities of Sousse, Tunisia) and International Peace Institute (New York). It aims to study Citizenship in Tunisia and the Promotion of the Rights of Women as Equal Citizens from the transition period that Tunisia has lived through after January 14, 2011.

This study is based on an opinion poll among 500 respondents on the concept of citizenship and on women's rights, and monitoring the activities of organizations specialized in citizenship and the convening of workshops across Tunisia, including rural and urban areas.

The aim was to monitor the concept, representation and practice of citizenship in rural and urban settings, especially in the female sector, considering the existing difference between the situation of women and men. The objective of the study is to define objectives and propose recommendations that support citizenship and embed the concept in the Tunisian social body on a clear basis. In particular the aim is to advance the rights of women in citizenship from the perspective of equality with man in order to guarantee the current democracy building process in Tunisia as well as the legitimate social demands of employment, freedom, dignity, development, justice on the basis of the right to equality in complete citizenship.

The aim is to participate in building the future of the undergoing political, social and economic transformations in Tunisia since January 14, 2011 and to respond to the demands and the legitimate rights of all Tunisian individuals without any type of discrimination, direct or indirect, on the basis of gender, color, region, social, political, religious affiliation.

Formation of A Responsible Attitude To The Gender Roles In Modern Ukrainian Families

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The need of introduction into the daily life principles of gender equality and the creation of new standards, traditions of behavior and responsible attitude to gender roles in any sphere of human activity is important nowadays. Regardless of profession and status not a single person stops being a woman or a man and therefore should have the appropriate knowledge and skills that in future will help to see and solve problems that have a gender component.

In recent decades family values undergo serious transformations. There were radical changes in the role-playing position and status of men and women as the backbone foundations of marriage and family institutions. Youth attitude towards marriage, divorce, giving birth to a child, motivation of family creation (civil marriage is preferred) has become easier. Modern Ukrainian family is characterized by rejuvenation, heterogeneity in all the aspects (social, property, religious), the revaluation of the experience of family life, alignment of family functions in family and community services, complex and problematic relationship of children and parents.

In this research we rely on the following concepts: gender as a combination of biological, psychological and social characteristics of men and women; gender as a set of standards of behavior that are associated with persons of male or female in society; gender role as a system of social standards, guidelines, standards, expectations, that person must meet to be recognized as a man/woman or boy/girl; social roles as basic rules that determine human behavior in society; responsibility as an individual's ability to understand matching of the results of their actions with goals, rules and regulations; responsible attitude as the nature of the treatment of other people, based on understanding others values.

The Research Of Diversities Between The Level Of The Educational Achievements of Male and Female Students

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The research is dedicated to comparative analysis of abilities and skills in mathematical statistics of male and female students who are studying at the Department of Physics and Mathematics of Kirovohrad Volodymyr Vynnychenko State Pedagogical University.

Tests have been devised to evaluate ability of students studying the course “Mathematical Statistics” and its modules: “Statistical series, their numerical characteristics and graphic picture”, “Statistical evaluations of the parameters of the entire assembly”, “The elements of the correlation regression analysis”, “The checking of the parametric and non-parametric statistical hypothesis”. The test was applied seeking to identify level of knowledge of theoretical material and to evaluate ability to practice it. 60 students – 32 men and 28 women took part in experimental research. Comparative analysis of levels of educational achievements in mathematical statistics of men and women was performed.

Debate About Education of Muslim Girls in Tunisia Before and During The Colonial Period (1856-1956): Between Opponents and Supporters

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Education is a legitimate right for all the people regardless of class and social strata, ethnicity, religion, and region..., and without discrimination between males and females as stipulated in the texts and international conventions.

Despite having been institutionalized later, for objective and subjective reasons, compared to male education, girls' education has been for decades an important index for progress of both people and nations. It has shown the extent to which the status of women has advanced

A look at the proportion of girls' education on three levels in Tunisia shows how it has moved from about 2 percent before the Independence (the beginning of the school year 1955-1956) to 55% during the school year 2015-2016. In higher education (university) they account for about 60 % of total students (about 220.000 out of 370.000 students) during the academic year 2015/2016.

However, the achievement of the Tunisian girls of this high percentage at the three stages of education has not been a coincidence; it is rather a result of historical developments, "sacrifices" and intellectual debates, raised by the Tunisian elite before the establishment of the French protectorate, especially by: Slimane Hrairi, Mohamed Bayram Attounsi, Salem Bouhajeb, Ahmed Ibn Abi Dhiaf and Kheireddine Pacha, Mohamed Assnoussi...

The debate continued with more seriousness and clarity during the colonial period, especially after the creation of Direction of Public Education in 1883 and until 1956. This debate underwent different visions and proposals by many intellectuals and parties: Abdelaziz Thaâlbi, Mohamed Tahar and Fadhel Ben Achour..., the Young Tunisian Movement, the Free and the Constitutional Party of Tunisia (old and new faction), reaching its apogee by the publication of reformer Tahar Haddad's "*Our Women in law and society*" (1930) and the different reactions this controversial book raised.

Despite the many reserves on girls' education before and during the colonial period, inside and outside the family environment, specially by religious men who called in the best cases, to teach girls how to read and write, and how to manage some domestic duties among them: Mohamed Salah Ben Mrad, Omar Alberri Almadani, Mohamed Bechir Enneifer..., Tunisian Muslim girls had a modern education, including all sections, literary and scientific ones alike, defying all barriers and obstacles, reaching important positions in the community as: a teacher, professor, doctor, physician, and a journalist ...

These girls, however, were not able to impose themselves and be emancipated from the yoke of the male power, yet these girls participated in public life and in the national movement until the liberation of the country from French colonialism.

With the establishment of the national state the education of girls became a daily practice and an irreversible reality, including in the most conservative and remote areas where public schools and institutions of education are not available.

In the first part of this paper we will deal with the nature of the debate about the education of the girl in Tunisia before and during the French protectorate: forms, References and foundations...

In the second part of the paper we will look at the official policy of girls' education in Tunisia during the colonial period. We will focus on traditional and modern types of education and at different levels and the reactions towards it in the Tunisian circles, whether supporters or opponents.

In the third and final part of the paper we address the results of girls' education in Tunisia: numbers, percentages, examples and ask a question in the end: to what extent the debate about girls' education has contributed to laying the foundations of the modernist project in independent Tunisia under the auspices of the Government, where women were and still are one of the main pillars.

Arab-American Women Write Back: Poetry as Resistance in Mohja Kahf’s

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Sultan Moulay Slimane University , Morocco

This paper intends to examine how the contemporary Arab-American poet Mohja Kahf challenges the western and patriarchal interpretations of some Islamic cultural symbols like “Hijab” (the veil). In some poems in the volume like “Descent in JFK”, “Hijab Scene # 7”, and “Thawrah Des Odalisques at the Matisse Retrospective”, Mohja Kahf offers an interesting counterpoint to challenge hegemonic narratives about Arab-American women rooted in the nineteenth century Orientalist discourse, and foregrounds the paradoxical experience of what it means to be a veiled Arab-American Muslim woman in a non-Muslim country. While this paper focuses on Kahf’s use of poetry as a form of resistance, it also rethinks the contemporary history of Arab-American women’s stereotypic repertoire.

An Individual's Gender Experience: Social Constructivist Research Paradigm

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The modern world offers different gender patterns of contextual nature, as they are determined by gender schemas of the culture or community they are formed and legitimized in. Hence there is a need for a new research paradigm in the study of forming individual's gender, because using the present-day classical and non-classical theories of gender do not allow to solve the given problems.

In gender studies based on social constructivist paradigm gender is considered to be a socio-cultural construction permanently constituted and reproduced in communicative situations.

Representatives of social constructivism assert, that conception of masculinity and femininity has artificial nature. It is created and legitimized by social institutions through people's interpretation. During social interactions an individual adopts gender patterns created in a certain context. In other words, he gains experience to be and seem to be a man or a woman. In that way an individual consolidates and confirms gender schemas, which are typical for a certain community and culture.

In our opinion, namely social constructivist methodology creates the necessary prerequisites to study gender not in terms of opposition and polarity but in terms of determination of individual's gender experience formed in a certain context.

An individual's gender experience is interpreted as a socio-cultural construction that is the result of mutual influence of human's subjective and objective realities. This individual's gender experience is formed in the process of social interaction. There is a whole system of interpretive schemas and concepts in the structure of human's gender experience. These schemas and concepts have the function of a matrix through which an individual perceives and interprets reality. Such schemas are not isolated on certain levels, they form a twisted gender pattern (theory) of individual's world. The given pattern has textual nature and is the result of subjective reflection and interpretation of personal experience or the experience of community, culture and society.

The Deconstruction of Gender Roles in Jalila Baccar and Fadhel Jaïbi’s Theater

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Although an obvious preoccupation with social and political criticism is inherent in all of Jalila Baccar and Fadhel Jaïbi’s theatrical productions, the concept of gender is omnipresent in their plays to achieve other purposes than critiquing the political system in Tunisia. I argue that in portraying a number of female actors as rebels, the director Jaïbi and playwright Baccar, aim to critique women’s social and cultural status, not without political implications. Examples of these women would be Hayet in *Tsunami*, the journalist in *Yahia Yaïsh*, and Maryam in *Khamsūn*. The rebel character type shares common traits across different plays. This type also includes Beya in *Ghassalit Ennuwādir*, Beya in *Les amoureux du café désert*, the psychotherapist “She” in *Junūn*, and *Fatma* in *Violence(s)*. They each exemplify the rebellious character type that challenges institutions that impose pressure to conform. Among the rebels in these plays are both characters who resist the established traditions of family and authority and those who embody the militant leftist and/or human rights activist. The representation of women in these plays confront the politics of gender and genre and incite revolt against the prevailing view of women as peaceful and feminine creatures born only to be submissive. The deconstruction of gender roles in these productions convey how women's participation in revolutionizing culture may be achieved through questioning women’s roles in society through dramatizing the rebel character type that acts in opposition to the established rules set by social and political institutions. Based on theories and discourses of gender supported by Judith Butler and A. Myers. and Wight. S., this presentation will investigate how women that have traditionally been constructed as non-violent may under certain circumstances be able to produce violence in the form of new gender practices. In *Violence(s)*, for instance, the character Fatma is depicted as a monster that shoves her son into a hot bread oven. This latest performance of Baccar and Jaïbi demonstrates how such new practices lie in breaking up a series of status quo situations and deconstructing them.

Promoting Gender Equality In Higher Education In Ukraine

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Civil society development in any country requires a gender change. An important role in solving this problem belongs to one of the leading social institutions - education. Institutionalization of gender education in the modern university system is highly insufficient. The accumulated experience of introducing gender studies in teaching remains incomplete, and the lack of systematic training in gender issues is becoming more acute in the context of the current global gender policy. The implementation of gender issues in higher education in Ukraine will change the mind of man with higher education towards socially responsible activities. This is a guarantee of positive social change.

The purpose of introducing a system of gender expertise is to create conditions for the acquisition of gender competence, that person's ability to effectively implement the principle of equal opportunities for both sexes in all spheres of society. In the study, we try to develop recommendations for improving the gender component of the curriculum Humanities courses. The leading method of research is content analysis of curriculum subjects of social and humanities.

Based on the experience of gender mainstreaming in education and society needs, we offer recommendations for improving the gender component of higher education:

- introduce separate gender courses;
- include gender modules for courses;
- include gender issues in scientific work of students.

We determine the gender component in the structure of university humanities courses:

- gender status as a socially accepted norms, manifested in behavior;
- gender division of labor;
- family gender relations;
- gender structure of the individual as a combination of characteristics that are manifested in feelings and behavior;
- gender social control;
- gender ideology as justification gender status and their different assessments;
- gender images as cultural representations of gender and embodiment of gender in symbolic language and art products, which reproduces and legitimizes gender status.