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THE INTERNATIONAL FORUM “THE ROLE OF ACADEMIA IN PROMOTING GENDER AND WOMEN’S RIGHTS IN THE ARAB WORLD AND THE EUROPEAN REGION”

Abstracts

Sidi Mohamed Ben Abdellah University, Fes, Morocco

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Le Genre dans l’Université Marocaine. Cas de l’Université Hassan II de Casablanca

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Le genre est aujourd’hui de plus en plus utilisé dans la formation et la recherche au Maroc et est considéré comme un vecteur d’enracinement de la culture de l’égalité de manière générale. Dans notre intervention nous nous pencherons sur le rôle de l’université marocaine en général et en particulier sur celui de l’université Hassan II de Casablanca dans la promotion de l’égalité des sexes. Cette présentation s’appuiera sur un état des lieux réalisé sur les études de genre au Maroc, les conclusions des « Etats généraux de la formation et la recherche sur le genre au Maroc » 1 organisés en avril 2015 réunissant universitaires et acteurs institutionnels et associatifs et visant à dynamiser la formation et la recherche sur le genre au Maroc et de l’enquête IMAGES sur les hommes et l’égalité des sexes menée dans la région de Rabat-Salé-Kénitra² et enfin sur nos pratiques éducatives. A la lumière de tout cela, nous évaluerons, autant que faire ce peut, l’engagement de l’université dans le champ du genre, recenserons les difficultés et les obstacles et formulerons des réponses et solutions pour l’avenir.

1 session: GENDER AND EDUCATION (I)

From Gender Roles to Gender Identities: 30 Years Of Research On Gender And Life Choices In Greece

VASSILIKI DELIYANNI-KOUMITZI

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The current presentation focuses on the research trajectories concerning the impact of gender on the process of adolescents' transition from education to the labour market, through the study of their occupational as well as life choices within the Greek context during the last three decades. Four major surveys will be presented that were conducted from the 80s to 2010 in Greek schools with a sample of teenagers aged 15-17 (including sometimes teachers and parents as well). A variety of methodologies were used in the process of data-collection including questionnaires, interviews, focus groups, classroom activities, etc. The results are being discussed within the context of international feminist theory and research trends of each time-period as well as in relation to the changing context of Greek society during the same periods, focusing on parallel changes concerning the way in which gender roles and identities are shaped over time. Thus, starting by associating choices with prevailing gender roles in the 1980s, the presentation draws attention to the way in which research over the next decades attempts to interconnect transitions with gender identities, highlighting a mutual causal relationship, in which gender identities are involved in shaping as well as being influenced by these choices. Through this discussion, an effort is made to underline the transformations of gender through time and to record the constants as well as the changing elements of gendered constructions.

Gender Differences in Students' Aspiration and Their Attitudes to Mathematics and Sciences

TETIANA LISOVA

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The paper analyzes the responses of 8-grade pupils from 10 countries (England, Sweden, Italy, Japan, Georgia, Lithuania, Slovenia, Hungary, Ukraine and the Russian Federation) with different levels of economic development and different educational traditions on the questions from TIMSS 2007 and 2011 Student Questionnaire, which relate to the aspirations of students to the desired level of education in the future and their attitude to mathematics and the natural sciences. Given the fact that STEM education is still not popular among women, special attention is paid to gender differences in the views of the eighth graders on their future education and to the identification of possible reasons for their choice.

In 2007, most (from 36% in Slovenia to 58% in Russia) students in all countries (except Sweden with 31% and England with 33%) answered for the question «How far in school do you expect to go?» that they plan to receive education at the level of bachelor and higher. In 2011, the popularity of higher education has decreased significantly. Here, on the contrary, in almost all countries (except Russia, Japan and Italy) the share of eighth graders who reported that they plan to get an education below the bachelor level was higher (from 43% in Sweden to 59% in Ukraine). The proportion of those who have not yet decided was declined significantly in all countries from 20% in 2007 to 12% in 2011 on average. At the same time, both in 2007 and in 2011, among students who plan to receive education at the bachelor's level and above, girls have dominated significantly in all countries, except Japan. The difference reached 21% in 2007 in Russia and Ukraine (Fig. 1). In all countries, except Japan, girls who plan to receive education at the bachelor's level and above more often agreed with the statement «I need to do well in mathematics to get into the university of my choice». But only in Japan, such girls in mathematics have higher scores (616) than boys (609,5). In all other countries, more girls than boys agree that they need mathematics to enter the university but have at the same time lower average score (regardless of what the overall results are for the country).

To investigate how students feel about mathematics, TIMSS 2007 created an Index of Students' Positive Affect Toward Mathematics (PATM), based on students' responses to three statements about mathematics: «I enjoy learning mathematics», «Mathematics is boring», «I like mathematics». In countries with high levels of economic development (England, Sweden, Italy, Japan), the number of girls who have a high level of the index (i.e., have a positive attitude toward mathematics) is lower by almost 10% than boys. But these girls have a slightly higher average score. The positive attitude of girls to mathematics prevails in post-socialist countries.

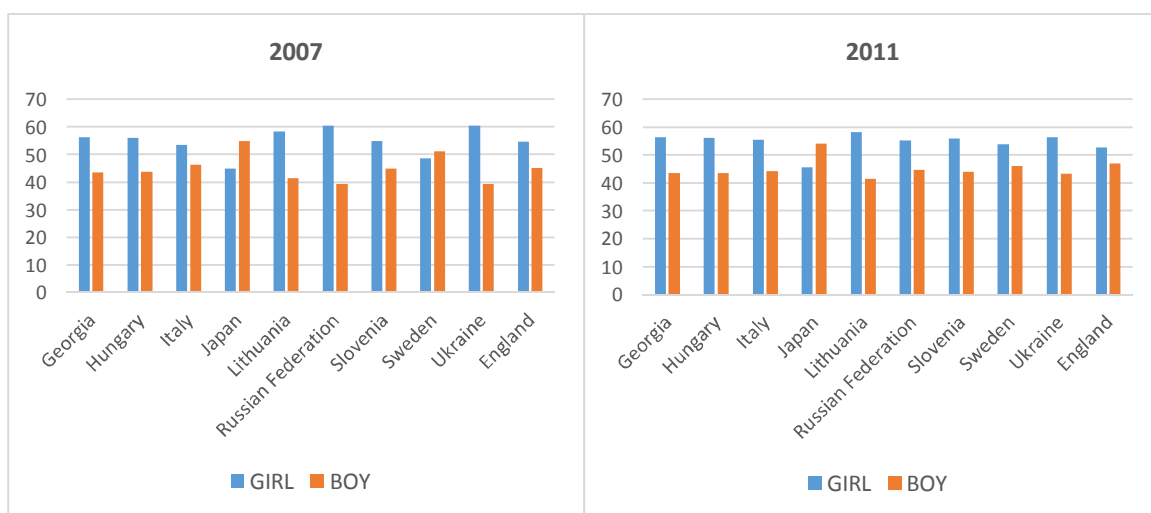


Fig.1.

In all countries, a larger proportion of girls than boys agree with the statement «I need to do well in biology to get into the university of my choice». Among students who plan to obtain a bachelor's degree or higher, girls have higher mean scores in biology in Georgia, Japan, and Sweden. The number of girls with high index B-PATS (Biology -Positive Affect Toward Sciences) is higher than that of boys in all countries, in addition, such girls have higher average scores(except Russia).In Russia, students with low values of index B-PATS have higher grades.

Only in Sweden in 2007, more boys than girls agreed with the statement «I need to do well in earth science to get into the university of my choice». Only in Georgia, among those who want to get a Bachelor level and above, girls had a higher average scores than boys in earth science. The share of girls with a high index E-PATS (Earth Science - Positive Affect Toward Sciences) is higher in Ukraine, Russia, Georgia. But only in Georgia, these girls have a higher average score.Here we do not compare the data of Japan and Italy, because geography and chemistry in these countries are not studied separately.

Girls do not like chemistry and physics in Sweden and Slovenia. For example, in Slovenia, the high index P-PATS (Physics - Positive Affect Toward Sciences) has 40% of girls and 60% of boys. But only in Georgia, girls who want to obtain a bachelor's degree or higher level, have higher average scores in physics and chemistry.So, among the natural sciences, biology is the most «girly» subject.

Thus, in 2007 and 2011 a larger proportion of girls than boys had more ambitious plans in grade 8 for their further education (except Japan and Sweden). This trend has already emerged even in these countries in 2015. Girls more often agreed that mathematics and science would be required for them to enter the chosen university, but they had slightly less scores from all subjects (with the exception of Georgia). Although in most of the countries considered, girls more often showed a positive attitude toward mathematics and science, their average scores on these subjects was often lower than that of boys. This is similar to known TIMSSthe Enjoyment-Achievement Paradox, when high scoring countries tend to have high

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levels of students who do not enjoy learning mathematics, while low scoring countries have larger proportions saying that they enjoy learning the subject. Only a positive attitude is not enough to achieve high results.

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Thematic Analysis of Research Experience Gender Identity

LARYSA ZAHRAI

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The article is devoted to the description of feminist methodology and qualitative method of thematic analysis. The relevance of the feminist methodology of research as an alternative in the study of women's experience, gender experience of the personality is revealed. In this article, I argue that it offers an accessible and theoretically-flexible approach to analysing qualitative data. Thematic analysis is widely-used qualitative analytic method within psychology. Thematic analysis is widely used, but there is no clear agreement about what thematic analysis is and how you go about doing it. I briefly describe how to use thematic analysis in psychology. Thematic analysis involves a number of choices which are often not made explicit (or are certainly typically not discussed in the method section of papers), but which need explicitly to be considered and discussed. The technology of thematic analysis in the research of gender schemes of the experience of men and women is presented. The main stages of application of thematic analysis in the study of the gender experience of the personality are described. I outline the disadvantages and advantages of thematic analysis.

Key words: thematic analysis, qualitative method, analysing qualitative data, feminist methodology, epistemology, gender experience, gender schemes.

2 session: GENDER AND EDUCATION (II)

Gender in Language Education

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This paper explores and analyses the extent to which gender is a complex issue which has an impact on making visions about its implications and consequently the extent to which it has an impact on the process of education, learning, institutions, and the tools which are always necessary in maintaining a balance in the country and which are conducive to building a new identity congruent with new situations and appropriate circumstances. The field of gender in its relatedness with language has been studied and thoroughly investigated by feminist linguists and experts (Sadiqi, F, 2003, 2013, Ennaji, M, 2005; Zaki, A, 2013) to name but a few. A number of studies in the area of language education have stressed gender differences in the language classroom. In the same token, Oxford & Ehrman (1995) examined learning styles and strategies from a gender-based perspective. Equally important, Murphy (1980) focussed on the link between the student’s gender and his/her academic performance. Additionally, Sunderland (1998) investigated the impact of student’s gender on the patterns of teacher-student class talk. Much of the literature and writings in human sciences has shown that the relationship between gender as a social construct and education as a true source of empowerment does not take place in a vacuum (Sunderland 1994, Gurian 2001, Sanders 2003). It should be noted, herein, that the concern and interest of gender in language education matters has grown tremendously and the outcomes of the undertakings have impacted both the educational and social sectors with an ultimate goal of empowering women to contribute to the national development.

Key words: Stereotypes, gender, feminism, representations, identity, equality, parity.

Samples in Gender Studies

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Sampling is the selection of a subset (a sample) of individuals from within a target population to estimate characteristics of the whole population, because the census is impossible, expensive or requires long time survey. However for gender studies there are some difficulties of using sampling: it is impossible to create a population frame, so frequently nonprobability sampling would be created.

The main objective of this article is to make a review of samples used in gender investigations. Often it may be nonprobability haphazard or fortunate sample, quota sample or expert sample. But in case of gender studies of educational sphere it is possible to design probability sample: stratified or cluster one- or multistage sample.

All examples of samples done in this article used in a master course “Sampling in Psychology, Sociology and Pedagogy” for students of Specialty “Educational Sciences” and Specialization “Educational Measurement. Gender Studies: Scientific aspect” in the Volodymyr Vynnychenko Central Ukraine state Pedagogical University (Ukraine).

Key words: probability sample, nonprobability sample, gender studies.

3 session: GENDER AND INDENTITY

Gender Determination of Choice of Behavior's Strategy by Students in a Conflict Situation

LYUDMILA JAROSLAV

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In the article the problem of finding modified personality determinants of human behavior in interpersonal conflicts, which requires a detailed analysis of the factors that determine the choice of individual behavioral strategies in conflict (R. Metron, D. Smelser, L. Sohan, D. Scott). Clarification of the role of gender expression features on strategy and tactics of student behavior in interpersonal conflicts considered important task, solution of which is necessary for an understanding of the true causes of human behavior, forecast the direction of the conflict, conscious choices constructive behavior in conflict situations.

The purpose of the study is to reveal the peculiarities of the influence of gender identity of students of pedagogical specialties on the choice of behavior strategies in interpersonal conflicts. On the basis of the analysis of modern theories of gender, a theoretical model of gender identity has been developed, which is regarded as a complex, multilevel entity that determines its behavior (Yu. A. Aleshina, V.O. Vasyutinsky, A.S. Volovich, T.V. Govorun, O.S. Kocharyan). The article deals with the concept of the masculinity / feminine symptom complex as a combination of masculine and feminine features that determine the sex-role behavior of the individual, separated types of gender identity.

The following research methods were used to solve the set tasks: the questionnaire by S. Beam, the method of K. Thomas for the study of typical strategies of personality behavior in conflict, the method of diagnostics of strategies of personality behavior in conflict T. Kilmen, the method of retrospective analysis of conflict situations, analysis and solution conflict situations (author's development), methodology of J. Rotter's control locus, method of "Q-sorting" by V. Stefanson, method of diagnostics of interpersonal relations T. Liri and methods of statistical processing of data.

The results of the experimental study of the conditionality of the choice of strategy of behavior in conflict by gender-based guidelines are presented. We have found that the androgynous gender identity gives the person more opportunities for choosing behavioral strategies in different situations for personal manifestation, while masculinity dictates the domination in relationships, the choice of active strategies in conflicts, and femininity - dependence, the choice of a strategy of avoidance.

We were” versus “they are”: Teachers Talk about Contemporary Adolescent Femininity

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This paper explores the way teachers describe the contemporary hegemonic adolescent femininity based on their observation and interaction with girls in school. Six Greek teachers employed at senior high schools participated in personal semi-structured interviews. Data thematic analysis reveals that, according to teachers, the adolescent femininity of today has been expanded and includes aspects deriving from the traditional masculinity. These aspects have to do with girls’ goals, opportunities, behaviors and relationships. Some of them are presented as positive changes, while others as a loss of part of femininity. Participants attribute the new aspects of femininity to the claim of girls themselves, as well as to the parents’ and the society’s changing perceptions. They do not connect school or even teachers themselves in anyway with the changes in aspects of femininity or with the social change they refer to.

4 session: GENDER, ACADEMIA AND WOMEN’S RIGHTS

The Role of Gender Studies in Instilling Democracy and Gender Equality: The Case of Cultural Studies Master Students at Sidi Mohammed Ben Abdellah University

SOUAD SLAOUI AND KARIMA BELGHITI

Sidi Mohamed Ben Abdellah University, Fes, Morocco

Since gender equality is viewed as a significant component in the development process and the growth of any country and since equality between men and women is an essential component in the development process, the main objective of this present paper is to investigate the extent to which the introduction of some gender courses in the Moroccan University can help inculcate the culture of democracy and gender equality among young university students. The paper equally aims to investigate the perceptions and attitudes of Cultural Studies MA students towards gender democracy and equality after being subjected to gender studies courses. The main hypothesis underlying this study suggests that the teaching of gender studies can raise awareness among Moroccan students whether males or females about democracy gender equality. The Cultural Studies Master Students at Sidi Mohammed Ben Abdellah University are taken as a case study. The qualitative approach has been adopted whereby 10 MA students from the Master Programme mentioned, including First year and Second year Master students were interviewed. Added to this, the technique of observation has equally been utilized to elicit everyday life concrete experiences of teaching and dealing with young Master students at the aforementioned Master programme. The paper comes out to the conclusion that the sex and the level of education are very significant variables and factors in the construction of positive or negative attitudes towards gender studies and towards its role in promoting democracy and gender equality. The paper also comes to the conclusion that the concept of gender equality outside academia is not applicable in Moroccans’ daily routine due to the patriarchal mindset deeply rooted. Hence, the paper alleges that gender equality must be studied in a more local context-especially, in traditional societies which are characterized by sharply differentiated gender roles.

Challenges Faced by Sultan Moulay Slimane University Students: A Gender Perspective

HAYAT NACIRI

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The present study is intended to identify the challenges faced by university students. For the purpose of the study, the data were collected through a questionnaire that was designed and distributed to a sample of randomly selected 200 students from different departments of Sultan Moulay Slimane University during 2017/ 2018 educational year. The findings indicated that the challenges faced by the students were classified into four categories: academic, administrative, economic, and psychological problems of a very large degree. The students’ attitudes about the problems are investigated according to the variable of gender. In this regards, some vital coping strategies are recommended to be able to effectively manage these challenges and improve the quality of education.

Keywords: university, university students, challenges, academic problems, administrative problems, social problems, psychological problems.

Gender Equity in Higher Education

MERIEM OUAHIDI

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No one can deny that Moroccan women, nowadays, participate significantly in education, as teachers, head masters, deans, etc. There have been unprecedented changes in education in general and higher education (HE) in particular, yet there is still rampant gender imbalance in HE and equality is far from achieved especially in positions of power. Hegemony is intensely felt and experienced by women academics. This paper seeks to address the issue of gender inequity and bias within academia. Therefore, the aim of this article is twofold. Firstly, it outlines the obstacles behind the underrepresentation of women in HE. Secondly, it provides some recommendations to alleviate constructed cultures and practices of discrimination in this field.

5 session: GENDER, DISCOURSE AND IDEOLOGY

Fighting Cross-Cutting Ideologies – Forging Strategies of Transformative Action

BARÁT ERZSÉBET

Central European University, Budapest

I am going to explore how the emergence and institutionalization of discourses of feminism have been received in Hungary since the wake of the transition in 1989. The trajectory spans from the initial sporadic media hostility in the 1990s through mainstreaming in the first decade of the 21st century to a systemic discrediting that articulates 'feminism' as an empty signifier of 'legitimate hate' shaped and circulated by the Hungarian Government in the past eight years. On the basis of my findings over twenty years of research I shall argue that the task is not simply to 'connect' research and the social/political world but to find discourse strategies to negotiate that connecting on our feminist term, including the moment of the research design, analysis, and distribution

The Elimination of the Critical Concept of Gender from Current Hungarian Education

DOROTTYA REDAI

Central European University, Budapest

Following the thread of Erzsebet Barat’s talk at the GeSt conference in Kiev, this paper will inquire into how the stigmatization of the concept of gender as ideology has made its way into the state regulation of educational content. Specifically, I will present a critical analysis of school curricula for compulsory education, focusing on how the concept of gender has been eliminated from curricula, and offer some examples of the current conceptualisation of the relations between women and men, of how women are represented within the conservativist regulation of learning content, and of the place of gender in children’s education.¹ Following the curriculum analysis I will discuss the short life of the first Gender Studies Master Program at the state university of ELTE, Budapest. In both cases, one of the tools to ‘eliminate gender’ from the respective educational scenes is ministerial decrees. I argue that the strategic stigmatization / demonization of the notion of gender equality and diversity and its replacement by a familist gender ideology which offers women and men extremely narrow and complementary gender ‘roles’, approaches young people’s sexuality from a purely moralist basis, and makes gender and sexual diversity completely invisible, is part of a systemic effort by the current government to recreate traditionally oppressive gender divisions, to impose male dominance and an exclusionary heteronormativity, and to eliminate opportunities for acquiring knowledge and skills to use gender as a category of critical analysis.

¹ This part of the analysis was conducted in the framework of the Erasmus + project “Towards Gender Sensitive Education”, by DorottyaRedai and colleagues in 2018.

The Future of Sexuality Studies as a Feminist Decolonial Field in West Asia (Middle East)

ADRIANA QUBAIOVA

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Sexuality studies in the Middle East (hereafter West Asia) are continuously caught between Western/Eurocentric academic imposition, inauthentic expression, and an accusation of Western mimicry on the one hand; and a local silencing and oppression of sexual and gender non-normativity on the other. The nascent field of sexuality studies in the West Asia region cannot ignore its attachment to European theoretical frameworks, as well as the use of the concepts of sexuality as tools in perpetuating specifically orientalist approaches to knowledge production. At the same time, we – as scholars, academics, and activists from the region – can no longer ignore the centrality of gendered sexualities for analyzing the region’s political reality.

Through reviewing the status of academic knowledge production on sexuality in the region, with a specific focus on my fieldwork on gendered non-normative sexualities in Beirut, I identify a key gap in the historicizing of gendered non-normativity and sexual desire. Filling this gap, I argue, equips us with a much needed feminist and de-colonial tool that at once challenges the Westernization/Eurocentrism of sexuality studies frameworks while also helping us overcome the contradictions in employing this field’s own tools and concepts. Therefore, through reclaiming our desirous sexual pasts and contemporary local practices, we produce crucial localized knowledge that serves as a tool in our struggles for decolonization.

Political Reforms of Women’s Rights in Morocco: Polarities and Ambivalence

MANAL DAO SABBAH

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This article examines the polarities and ambivalence surrounding political discourses on women’s rights in the Moroccan law. The 2004 reformed Family Code and the 2011 constitution brought major changes and reforms in favor of the Moroccan woman and family; however, the huge inconsistencies within the reformed laws represent a stumbling block to the actual progress of women’s rights. While Morocco is celebrated by international observers for its ratification to international conventions like the UDHR and CEDAW, it failed to fully adhere to them because of Morocco’s reservations to some laws that contradict the country’s “constants” (*thawabit*). As a case in point, at the time when article 19 of the 2011 constitution emphasizes civil, political, economic and social gender equality, polygamy is still exercised, women still do not have the same inheritance rights as men and women’s political representation is low. Therefore, at this particular point, polarities and ambivalence emerge between what reforms stipulate before the international community and the actual situation. Studying the polarities and the ambivalence of gender reforms necessitate a close examination of the 2004 Family Code and of the 2011 constitution in relation to how they are (mis- applied) in the Moroccan context.

Key words: Constitution, Family Code, women’s rights, polarities, ambivalence.

**Women’s Representation in Moroccan and international Law-CEDAW
convention ,The Moroccan Family Code (Moudawana) and The Moroccan Penal
Code as case studies**

SALMA TAKKY

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This paper seeks to evaluate women’s representation and access to equality and justice in Morocco through the lens of family law (Moudawana) since it was reformed in 2004. It also aims at providing recommendations to increase women's benefits by improving the current mechanisms that provide access to justice to women. The present research examines whether some women experience access to justice differently than other women because of the way reforms are written and/or executed in practice. The emphasis is on discrepancies of women's access to justice between urban and rural areas, more particularly , in Berber indigenous populations. The research's legal framework will analyze the national and international laws that apply to the right of women to access adequate and effective remedies related to family law since the 2004 reforms were applied. Special attention was also given to the past amendments of the Moudawana and the penal code. This is, particularly, timely as Morocco reformed its Constitution in summer, 2011, and for the first time the new Constitution declares in its preamble the country's adherence to human rights as recognized universally, as well as recognizes the preeminence of international law over national legislation, standards that apply to women's rights to access justice through effective remedies as well under Morocco's national law, especially the Moudawana. As far as international commitments are concerned , I will refer to notable international and regional instruments, namely the United Nations (U.N.) conventions on human rights: The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), ratified respectively in 1979 and 1993 in Morocco. The Moudawana aspects that I will address in this paper are, mainly, related to: violence, marriage ,and its dissolution.

Keywords: *Gender Representation, Violence and Marriage in Morocco, Moudawana and the Penalcode, CEDAW.*

Women’s Political Participation in Current Islamist Government

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Women’s role in political participation is largely limited mainly due to the common culture that says leadership goes especially to men because they represent well the concept of *za’im/leader*. This work seeks to demonstrate that the case of women’s participation in Morocco’s multi-party system is marked by a male political dominance, and the existence of strong limitations on the role of women as political actors, and this goes to the distinct functions that political parties realize in respect of the monarchy. This work seeks to public space in Morocco is constructed as ‘male’ and this represents serious issues to women’s contribution to public affairs and electoral campaigns. This work will base itself upon interviews with PJDist female MPs and academics in political sciences along with a theoretical framework.

Roles of academia in gender equality: the case of Morocco

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Numerous studies have showed that education is the most important instrument for human development. Since mid-20th century, education has become not only a universal human right, but also a key constituent of women empowerment. Gender inequality is a serious problem as the Moroccan society still treats females and males differently, even in access to education. Despite the support of women’s rights and status as well as apparent increases in women in many sectors, including education, gender inequity has persisted. This paper looks at how and why education is the key to gender equality, and whether a reformed education system will offer similar opportunities to young females and males. In addition, the paper displays some economic and social advantages associated with gender equality.

Keywords: Education; Gender equality; Women empowerment; Morocco.

Refashioning Moorish Women on the Romantic Stage: Politicizing rather than Romanticizing

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The image of the Moorish women in the romantic period (1790-1830) recognized a dramatic shift in its construction and its connotative dimensions. The female Moor is refashioned, reconstructed and redefined to fit in issues related to politics, romanticity and feminism; She is refigured through the lens of gender Romantic politics. Theatrical works such as Samuel Taylor Coleridge's *Osorio* (1797), Sophia Lee's *Almeyda; or the Queen of Granada* (1796) and Lady Dacre's *Gonzalvo of Cordova* (1821) reveals a renewed concern with female Moorishness. This article is a modest attempt to reveal how gender romantic politics intervenes in these plays to redefine and reproduce a Moorish woman whose figuration is different from her previous counterparts and her development as a character is grounded on liberty and revolution on one hand and on romantic sensibility on the other. In fact, the female Moor is politicized rather than romanticized.

Key words: Gender Romantic Politics, Female Moorishness, Politicizing, Reconstruction

European women in Al-Hajjoui’s *ar-Rihla al-Ouroupia* 1919

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Several Moroccan travelers to Europe documented their journeys which included their firsthand impressions and observations of their host countries. During his travel to France and Britain in 1919, al-Hajjoui was fascinated by the European development in all sectors. He praised Europe’s valorization of education and science which he believed were the reason for such a great leap in power over the other countries, especially Morocco. His account is based on comparisons between the two countries and how different or similar one is from the other. Despite this admiration for Europe’s achievements, he was critical of women’s status in these countries which he did not approve of. The liberation and freedom which women were granted in early 20th century Europe bewildered al-Hajjoui who thought that it was a red flag amid all those achievements. He considered women to be stooping into immorality.. In this article, I will discuss al-Hajjoui’s discourse of Europe which was based on admiration and fascination. I will also discuss his representation and criticism of European women and the state of confusion reflected in his account which is a testament that no matter how tolerant the traveler tried to be of the other’s difference, his cultural and religious background would often interfere.

Keywords: travel writing, discourse, Moroccan traveler, European women, identity

Against the Current: A Western Female Writer Celebrating Moroccan

Women's Agency

NOURDINE EL KHIYATI

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This article discusses the representation of Moroccan women in contemporary American novel. The depiction of Arab and Muslim women in Western literature takes place within an Orientalist framework. For centuries, Western writers have described Arab women not only as being uneducated and lacking agency, but also as being weak, submissive, and subordinated to their husbands. They have been represented as victims of patriarchal society, who have no identity, no freedom, and no independence. They have been reduced to sexual objects performing oriental dances and existing only for sensual pleasure in the harem. In his seminal book, *Orientalism*, Edward Said homogenizes Western representation of Otherness, arguing that there is "one West, one text." However, other theorists, like Sara Mills for instance, criticize Said's homogeneity and argue that Western representation of Otherness is heterogeneous. Sara Mills attributes the heterogeneity of the colonial texts to gender. She argues that, unlike male writers, female travel writers sympathize with the natives and criticize the colonizers. This article applies Sara Mills' theory on a contemporary American novel, *The Free Woman*, by Carol Malt. Against the Orientalist tradition, the American writer celebrates the memory of an unprecedented Muslim woman, who governed the city of Tetouan during the beginning of the sixteenth century. Malt commemorates the life of Sayyida al-Hurra, which appears as a counter discourse to the Western stereotype that Arab women have no agency.

Keywords: Orientalism, Gender, Arab Women, Subordination, Agency.

Islam’s Blonde Conquests on the *Barbary* Coast: The Geopolitical, Spiritual and Sexual Stakes of Female Captivity in Elizabeth Marsh’s *The Female Captive* (1769)

ABDELMJID KETTIOUI

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This chapter alights at the geopolitical, spiritual and sexual stakes that attend and haunt Elizabeth Marsh’s *The Female Captive* (1769). Intercepted in the context of a diplomatic impasse between Morocco and Britain in 1756, Marsh turns down a royal proposal of marriage after incessant intrigues of Sidi Mohammed Ben Aabdellah’s female renegades. The thenacting monarch frees the reluctant Marsh as Britain sent envoys to re-establish peace with Morocco. While she cannot take Islam or lead a harem life, Marsh is fascinated by the prince’s elegance and luxurious palace life. Framing female captives as Islam’s blonde conquests, I examine how Marsh enacts and negotiates what Anthony Ashley Cooper calls “Moorish Fancy” and what Michel Foucault dubs “the image of the imperial prude.” Beyond clichés of Muslim sexual prurience and forced conversions, this chapter argues, the Self is forged in the interstices of personal ambition and imperial pursuit, sameness and difference, desire and sense of belonging, fact and fiction.

Keywords:

Barbary captivity, blonde conquest, Elizabeth Marsh, female captives, geopolitics, sexual, spiritual.

Feminine Orientalism: Western Female Travelers Journeying across the Land of the Moors

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During the early twentieth century, Morocco – the Maghreb or the Land of the Furthest West as some Western travel writers refer to it – constituted an important colonial trope in Western travelogues which were highly masculine, rendering female travel writing deficient from the scene. With this regard, this study analyses the prominent travel narrative *My Life Story* (1911) by Emily Keen, the Shareefa of Wazzan, whose work was borne out of her cultural involvement in Moorish culture as she was married to the Shereef of Wazzan and spent more than four decades amongst the Moors. Her travelogue documents the position of the Western female writer *vis-à-vis* the Moroccan native along with her observations regarding the atavistic and exotic Moorish culture, with tales of her convoluted cross-cultural encounters. Her position as an English writer affiliated to Western hegemony and as the wife of Sidi Al-Hadj Abd al-Salam, the Shareef of Wazzan who typified Moorish cultural elements, sustained her hegemonic position from a double perspective. Within this framework of power relations, Keene tends to reiterate an orientalist discourse which sketches Otherness in a structure compliant with imperialist interests. This rhetoric of differentiation was crucial in sustaining a stable image about the Western world, and travel writing has intensely consolidated this idea. Respectively, Keene discloses an ambivalent discourse in her fascination with Otherness which contrasts with her nationalistic and imperialist adherence. This symbolizes that the colonial rhetoric is weakened by conflicting discursive configurations from which native agency produces an alternative to imperial narratives.

Keywords: Travel writing; orientalism; discourse; ambivalence; agency.

North African Female Slaves Performing Sexual Services in Europe (During the early modern period)

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In all slave-holding communities, sexual exploitation was a danger looming over the head of every single female slave. Besides, the physical as well as the emotional traumas that this coerced wrongful motion might have brought about, it was a belittling assault that had extremely damaged the social status of the subjected females. It has been proved that once they returned home, it was hard for them to recover their original rank. Ironically, the owners considered their purchase, especially if they were of a young age, as a ‘wise investment.’ It was thought that in addition to their productive capacity, their bodies could be utilized as sources of income.

Based on a profound research conducted in Moroccan royal archives, this paper tries to probe to what extent this premise was pertinent to the experience of North African females snatched by European slavers and hauled to various slave markets scattered all over Christendom throughout the early modern period. It will examine how slaveholders of high and middle-ranking social levels found Moorish young female slaves more useful than male slaves, the thing which should be regarded as a display of sexual exploitation. Similarly, it will try to exemplify how the early settlers of the Americas established many Casas Públicas (brothels) where *Mujeres Moriscas* were induced to lie carnally with the conquistadores. On the other hand, it will try to demonstrate how an ample number of North African slave women instrumented unexpectedly sexuality as a weapon to dismantle masters’ power by exploiting skilfully their sexual desire to gain freedom and tear up their social bonds as well as their reputation.

These and other points would be thoroughly discussed in my paper.

Key words: female bodies; carnal exploitation; danger; source of income; freedom

6 session: GENDER AND RELIGION

Deconstructing Religious Misinterpretations of the Feminine Body for Promoting Arabo-Moslem Women’s Right

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The argument of this paper explores the role of deconstructing and reforming the religious misinterpretations of the feminine body in promoting women’s rights in the Arab world. On the basis of the method of deconstruction, the paper is not only interested in conducting an anatomy of the dysfunctional structure of the Arabo-Moslem gender representations, but it also engages in demonstrating how this male imaginary on the feminine body based on misinterpreting Islam oppresses Arab women and restricts their potential in the long run. Unveiling the symbolic and concrete social practices intended to control women resulting from the misrepresentation of the feminine body, the paper’s ultimate aim is to demonstrate how academic research on this issue is likely to take part in promoting women’s rights through raising awareness about the connections between religious misinterpretations and women’s subordination.

Religious Traditions and Gender Stereotypes”

YURII HURTOVYI

Volodymyr Vynnychenko Central Ukraine state Pedagogical University

Religion remains important in the modern world, despite the processes of secularization. Traditional religions of different countries played an important role in the formation of gender stereotypes. There is a need to analyze those phenomena that are one of the essential types of motivation for people's religious behavior.

In order to understand the nature of gender stereotypes, it must be understood that such stereotypes have not one but many different sources. According to the research, gender stereotypes are formed under the influence of socio-cultural characteristics of members of a certain gender, the characteristics of their education and, to a large extent, under the influence of religious beliefs.

For millennia, the status of a woman assumes submission to a man. So, for example, from of the biblical story of the creation of a wife (Gen. 2), authoritative Christian theologians, Augustine and St. Thomas Aquinas, concluded about the lower position of the woman - the second appeared, she supposedly is secondary to the man. However, despite all authority, the Christian attitude to gender issues is by no means exhausted by the described position. With particular acuteness, these questions confronted the Christian consciousness in the twentieth century: the catastrophic losses of the male population in the First World War, including among Christian clerics, sparked a discussion about the ordination of women.

In ultra-orthodox Judaism, women who neglect to do housework can be divorced without their consent, depriving them of all the rights to children. Hasids do not allow women to wear shawls intended for religious ceremonies, and even touch the Torah.

The Shariah obligates the Muslim to strictly perform rituals and prescribes the rules of religious life, the application of which is not always adapted to practical life. In the Qur'an, a woman and a man equalize, but inequality and injustice towards women, recognition of women's right to work, education, divorce, etc. remain relevant issues in the Islamic world. The emancipation of women in the East went through several stages, being a more complex phenomenon than in the West. In this sense, Islamic feminism stands for the revision of religious canons against women.

The study of the influence of religious beliefs on stereotyped attitudes towards gender roles has great practical significance in the regulation of direct interaction between representatives of various religious beliefs, as well as for the establishment of a peaceful relationship between the sexes, built on the principles of harmoniously coexisting social groups that unite people of different religious beliefs.

Key words: gender stereotypes, religious traditions, gender studies.

7 session: GENDER AND POLITICS

Women in the Moroccan Political Arena: A Struggle for Identity Confirmation

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The Moroccan woman has been the subject of multiple forms of colonialism. After the colonial relegation, the Moroccan woman started her quest for identity through delving into the political sphere as a gate towards echoed existence. Here, women launched their fight for a seat in the male-dominated sphere to voice out their needs and call for their specific rights. After this long resistance and struggle, women's status witnessed some superficial changes that remained ink on paper. Women's situation remains fragile and does in no way respect the different conventions and treaties Morocco has signed or ratified at the national or/and international levels. Politically speaking, the woman has never been a decision-maker, but she is reduced to an object of decoration in the governmental body. Thus, women in Morocco seized the Arab spring and 20 Feb movement to urge the system to move and change the patriarchal system. However, the situation becomes even worse after the uprisings. In this context, **I argue** that beside the patriarchal culture and the ancient traditions which crush women's identity, there seem to exist also a hidden agenda and ideology aiming at keeping women under the control and tutorship of men and even turning them into « political figures » with a patriarchal mindset. **I also argue** that the Moroccan woman's identity is still colonized not only by the social and cultural shackles but also through the political process of disempowerment and containment that is governed by patriarchal system. To approach this issue, I will adopt a political, postcolonial as well as a feminist perspective to work out the different strategies of dominance and dumbing down. Indeed, women's journey towards equal rights and political power faces different social, economic, and political obstacles that hinder any further improvement. Yet, women's voice can never be silenced or contained as they continuously resist and reiterate their equal rights as free citizens nationally and internationally.

Keywords: Women, Morocco, colonialism, politics, patriarchy, identity, 20 Feb movement, ideology, existence.

The Status of Moroccan Women in the new Socio-political Society

FARIDA MOKHTARI

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Evident changes have occurred to the status of women in Morocco since the 1990s. Gradually, women have gained a greater presence in civil society and in the formal political system. They actively engaged in politics, which allowed them to gain autonomy and express themselves freely and defend their rights more effectively. This obviously led to a series of institutional, legal and political reforms; as the reform of family law, in particular, which has been presented as a model for women's movements in the region.

The purpose of this article is to shed light on some of the opportunities and political changes that women have achieved by challenging the power relations in favor of their male partners and the nature of the underlying political settlement in Morocco.

Keywords: Moroccan women, reforms, political empowerment, new social status.

La Tunisie post révolution : une histoire au féminin

ZEINEB ZERAI, CHEDLIYA FITOURI, HAFSI BEDHIOUFI

ISSEP Ksar said Université la Manouba

Cet article vise à poursuivre empiriquement une piste d’analyse articulant mouvements sociaux, changements institutionnels, et présence féminine pour comprendre ce qui s’est passé et se passe en Tunisie depuis décembre-janvier 2010-2011 jusqu’à nos jours. Il montre que la révolution tunisienne s’inscrit dans et par le corps féminin. L’article analyse les trajectoires de femmes tunisiennes dans la vie publique. Il ne s’agit pas de stigmatiser le corps féminin, mais de bien voir qu’il constitue un analyseur. L’objectif de cet article est également de montrer en quoi le genre façonne le processus d’accompagnement de la transition démocratique en Tunisie.

Role of publications in Gender to promote Women’s rights in Tunisia

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The Tunisian university has had publications in different disciplines related to gender. These disciplines are very different: human sciences (history example of the book: the Kairounian exception of Dalenda Largueche, in sociology: Sabra Hechma of Lilia Laabidi), in psychology, the writings of Dorra Ben Aleya, the history of jurisprudence on the rights of women in the writings of NeilaSilini), in the area of women's rights in the publications of Hafidha Chekir and Sana Ben Achour). These writings have played an important role in promoting women's rights in recent decades. They have succeeded in creating a scientific dynamic in studies of this kind at the Tunisian University. Our communication is to raise the issues of these writings in the gender and the evolution of the Tunisian university and the rights of women through these writings.

Negotiating Gendered Spaces in Zakia Tahiri’s Film *Number One* (2008)

CHEMLAL SAID

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This article questions how gendered spaces are (re)presented in Zakia Tahiri’s debut feature film *Number One* (2008). It deconstructs the private-female/public-male dichotomy from a feminist approach, which endeavors to disrupt spatial divisions. The film introduces a comic narrative whereby it criticizes the socio-cultural perceptions that associate women with home and men with the workplace. I argue that *Number One* aspires to disturb the private/public spatial duality, which still exists in the contemporary Moroccan society, yet it does not manage to offer its female characters solid alternatives that can help them out. Tahiri’s light comedy gives the spectators the impression that the work is not imbued with a true feminist agenda. The film will be closely analyzed from a gender approach, showing how gender roles are simply regenerated, but not really disoriented though the film director’s intention might be the converse.

Key terms: Moroccan women’s cinema; gendered spaces; gendered identity; patriarchy; workplace.

The Sexualized body of Muslim Women in Hirsi Ali’s *Submission*

ZAKARIA LAGHMAM

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Submission(2004) is a European documentary film made by Ayaan Hirsi Ali who escaped Somalia and sought asylum in the Netherlands. This short film depicts and narrates the experiences of Muslim women living and having to endure patriarchy and violence. It was aired on the Dutch national television and became popular among people and intellectuals. This documentary caused controversy and debates on the issue of the veil, the place of Islam, and the situation of Muslim women in the Netherlands and Europe in general. This paper tries to shed light on the representation of Muslim women which intends to sexualize and eroticize their bodies. In this context, I argue that this film works within the framework of orientalism and employs orientalist mechanisms that aim at distorting the image of Islam as well as Muslim women. This paper also is interested in exposing the sexualization process which is dominant in the documentary. This process, I argue, is employed to serve the European male gaze and responds to his desires and lust. Accordingly, this paper attempts to discuss how the display of the naked body enforces the colonial discourse and at the same time objectifies Muslim women’s bodies.

Keywords: Muslim women, body, Islam, gaze, Europe

Women and Subalternity in Moroccan Contemporary Cinema: Yassmine

Kassari's *Erraged* (The Sleeping Child) (2004)

MOUHCINE EL-HAJJAMI

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The question of gender has constituted a critical concern for experts in all domains of academia including social sciences, linguistics, politics and education. Due to the controversial debates it has evoked in regard to the discourses of representation, gender studies critics have transformed the subject to the cinematic realm. Visual portrayals of male-female dichotomies, patriarchal culture, and women's resistance have become crucial motives in postcolonial feminist film literature. The image of woman in cinema today poses a lot of problematic questions; she is either depicted as a potential subject of the male gaze, a victim of patriarchal and colonial oppressions or a freedom seeker who is in constant search for her agency. Thus, Moroccan contemporary cinema in its treatment of lived reality is greatly influenced by the mainstream culture, yet it could not keep pace with the socio-economic transition that women are undergoing in today's Morocco. To this, the image of Moroccan woman on screen is still frustrating and pathetic reflecting the gender inequities that are determined by family, society, and cultural mores. By examining the representation of woman in contemporary Moroccan cinema, the present paper argues that film discourse constructs and maintains fixed stereotypes on gender role and women in particular. To back up this argument, a critical film analysis will be applied to explore the socio-cultural deterrents that influence the portrayal of woman on screen turning her into a subaltern other. The length-feature film that will be tackled in this paper is: *Erraged* 2004 (the Sleeping Child) by Yassmine Kassari.

Keywords: Gender roles, Moroccan cinema, women, stereotypes, patriarchal oppression, subalternity, film discourse.

**Destabilizing Patriarchal Paradigms in Saudi Arabian Society Rajaa AlSanea’s
Girls of Riyadh(2008)As a Case Study**

EL OUARDI FETTAH

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The last few decades witnessed the emergence of a very considerable American writers of an Arab origin who have been able, through their narratives and cultural texts, to forge a new body of literature in the American mainstream culture that focuses mainly on the immigrants experiences in the hosting countries vis-a-vis their lived past in their homelands. Laila El Alami, Mohja Kahf, Diana Abu Jabir , Rajaa AlSanae, to name just a few, are typical examples of an increasing Arab-American voices who have been able through their works to occupy a very significant positions in the contemporary American literature. The purpose of the present paper is, therefore, to delve into Rajaa AL Sanea’s pioneering novel, *Girls of Riyadh* with regard to the sociocultural and historical context of women’s status in Saudi Arabia. Employing an analytical textual methodology, and drawing on a feminist and postcolonial feminist perspectives , the following article will be accordingly devoted not only to illuminate the sociocultural and historical background of Saudi women’s status ,but also to examine the gender bias they have experienced in their patriarchal society. Then, it will further go deeply to explore how Rajaa Al Sanea, speaking from diaspora context and taking the advantage of the ‘new discourse’ of third space, destabilizes and directs severe criticism to the patriarchal paradigms that are deeply rooted in Saudi Arabian cultural mind-sets.

Key words: migration, Arab women’s writers in diaspora, postcolonial feminism, Rajaa Alsanea

Laila Lalami: Politics, Religion And Identity In The Journalistic Writings Of A Moroccan Woman In America

TARIQ BEKKAOUI

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Laila Lalami is a well known Moroccan American novelist whose works have been translated into many languages. Her journalistic writing, however, is less known. My paper, therefore, focuses on politics, religion and identity in Lalam’s newspaper articles and analyzes her as a diasporic gendered voice that emerged during the Arab Spring. Identifying herself as a Muslim, Woman, Moroccan, writer and citizen, she tackles subversive topics, as a voice to the politically and genderly oppressed.

Keywords Laila Lalami, Gender, Politics, Religion, Identity, Gray Zone, Terrorism, Diaspora, Female Journalism, Morocco, United States.

Gender and Migration in Academia and the Change in Perspectives of Empowerment: A Critical Reading in some Arab Migrant Literary Texts

BITARI WISSAM

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Gender has gain momentum in many academic fields including migrant literature. Given the fact that gender is considered as a social construct, migration studies has rethought the change that gender roles and relations undergo when human subjects are marked by movement. However, scholars tend to view migration as a liberating phenomenon especially for women who are offered the opportunity to rebel against what used to be the norm in their countries. This view is shattered due to the heterogeneity that marked women experiences and which render migration as a more problematic experience due to the multiple offers and restrictions it puts in front of women. In this presentation, I am trying to provide an analysis of some Arab literary texts including *Leila Hallaby's West of the Jordan* and *Fadia Faqir's the Cry of the Dove* to review the concept of empowerment that is most often equated with migration while talking about women' experiences.

Keywords: Gender-Migration- Academia- Literature- Heterogeneity

**Broken (Im)Mobilities and Transgressive Identity Politics in
HoudaBenyamina’s *Devines*: Multi-ethnic Solidarities and the Politics of
Interrupted Hyper-femininity**

KHALID EL AATEFI

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This article examines feminine forms of identifications and auto-representation of identity by Maghrebi filmmakers in diaspora. It focuses particularly on studying HoudaBenyamina’s feature film *Devines* (2016), and how identity is configured or constructed as changing and flexible experience, where Maghrebi protagonists share a sort of transnationalised spirit of identification, resistance and transgression with other ethnics. HoudaBenyamina’s new solidarities represent negotiation of cultural forms of identity and resistance against conventional models of identifications and exclusionary economic paradigms. Although there is an evitable shift in views about gender and sexuality, where there is an inversion of the scopopholicFaucouldian gaze and where females possess the dominant authority, *Devines* is flawed by a hyper female agency that essentialises the gendered gaze of the feminine discourse.

Key terms: Identity; diaspora; female agency; gender; solidarities; the gaze; (im)mobilities.

Resisting the Double Oppression and the Quest for Home and an Identity the Case FadiaFaqir’s My Name Is Salma

HOUSSINE KHADIRI

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The present paper entitled “Resisting the Double Oppression and the Quest for Home and an Identity the Case of FadiaFaqir’s *My Name Is Salma* (2007)” offers a critical reading of a selected novel among the Anglophone Arab American and Arab British literature that is fundamentally concerned with confrontation and subversion. FadiaFaqir, Mohjakahf, Najat El hachimi, ZanaMohcine and others have appropriated the diaspora space to subvert the inaccurate portrayal of Muslim women and have ventured to construct space of agency, equality and respect for Arab women in both the homeland and the Western ethnic borderland. FadiaFaqir’s *My Name Is Salma* typically explores the intersections of Western stereotypical and racial discourses that have intensified in the post-September 11 era, and the Oriental gender based discrimination namely honour crime. These issues are analyzed through postcolonial lenses; theories of feminism are used to analyze honour-based violence and patriarchal gender discrimination while Stuart Hall’s conceptualization of identity, and Homi. K Bhabha’s hybridity, ambivalence and Third space are applied to analyze the identity formation in this novel.

Key Words: Anglophone Arab Women’s literature, Resistance, Identity, hybridity, feminism, honour crime.

8 session: GENDER AND PUBLIC POLICIES

Challenging Medicalized Childbirth Knowledge System And Politics Of Reproduction In Lithuania: A Role Of Digital Technologies And Online Communities

NATALIJA MAŽEIKIENĖ AND EGLĖ GERULAITIENĖ

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The paper analyses the politics of reproduction in Lithuania and changing approaches to pregnancy. Perception and understanding of pregnancy and childbirth are shaped by cultural accreditation of authoritative knowledge (Miller, 2005) which deals in many countries with biomedical explanations and medicalisation. An attempt to challenge increasing medicalization of pregnancy and childbirth and turn toward more democratic and emancipative knowledge frameworks in health care (including pregnancy) implies reshaping of traditional paternalistic hierarchical relations between doctors and patients. It puts a greater stress on self-determination of patients and recognition of specific importance of peer-support groups (Lowe et al., 2009). Feminist critique of women’s health care has argued that it was expected to rely on the medical professionals (doctors’) expertise as the “authoritative knowledge”, so one of the possibilities for women to reclaim control and ownership over their reproductive experiences primarily through the sharing of information (Wu Song et al., 2012). Internet use, participation in online support groups and communities becomes a kind of emancipation and a way to reduce medicalization and resist to biomedical frameworks (Fox et al., 2005). The internet has emerged as a significant resource for women negotiating the questions that arise during pregnancy and childbirth, but it still remains unclear what role the Internet plays in challenging the current prevailing biomedical paradigm and medicalization, empowering women to make meaningful choices. Digital health technologies are playing an increasingly important role in healthcare, health education and voluntary self-surveillance, self-quantification and self-care practices. Internet and various motherhood web pages, blogs, Apps - gives patients access to wider resources for information and support, and results in a “new medical pluralism” (Barker 2008). It is particularly valuable for women as some have shown how blogs and message boards provide access to alternative models of maternal health, and social and emotional support rooted in other women’s stories, advice, and encouragement, thus equipping them to better evaluate their choices and challenge expert knowledge (Ratliff 2009; Romano et al., 2010). The changes in politics of reproduction in Lithuania are seen through the active participation of NGOs. Non-governmental organizations are beginning to be formed to advocate for increased resources and services for reproductive health.

Improvements in the health status of Lithuanian women can be expected if attention is paid to social determinants of health. Prenatal courses were developed in the hospitals in order to provide pregnant women with more informal and “non-authorized” information from different specialists and allow a space for pregnant women to meet and discuss their stories. But still internet plays a significant role in sharing and gaining information for pregnant women. This article analyzes how pregnant women perform their pregnancies on internet, using various web pages, blogs, apps and etc. We ask whether they rely on and reproduce pre-existing discourses aimed at morally regulating pregnancy, or reject them and construct their own alternatives as well as how women use the Internet to manage their pregnancies and mediate their doctor–patient relationships. The results of the research seeks to contribute to an understanding of the changing nature of support and information-seeking practices for women in the transition to the motherhood. In the context of increasing digitalisation, the significance of new virtual spaces for parenting is discussed. The paper shows how women during pregnancy seek out alternative forms of expertise (specifically, non-medical expertise) and social support (including online support). The findings are based on in-depth interviews in which women discussed how they found information about their particular circumstances and concerns within their experiences of pregnancy and childbirth.

Keywords: pregnancy, childbirth, reproduction politics, health, digital health technologies, medicalized pregnancy, online support groups.

**Comprehensive statistical analysis of the Global Gender Gap Index for Ukraine
for the period from 2006 to 2013**

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The article presents the analysis of Ukraine's position in the international rankings of the Global Gender Gap Index (GGGI) for the period from 2006 to 2013. The GGGI shows the gap between men and women in four fundamental areas: Economic Participation and Opportunity, Educational Attainment, Health and Survival and Political Empowerment. The analysis of time change of 14 compound indices of basic areas of the GGGI is carried out. The influence of political decisions on the change in the compound indices over time has been shown.

It should be noted that in 2017 Ukraine ranked 61st among 144 countries in the global ranking of gender equality which was published in the World Economic Forum in Geneva. Comparing the country's ranking since 2006, it is difficult to assess the dynamics of change, as the number of countries that participated in the study during 12 years has always been changing. For example, in 2006 their number was 115, and during 2016-2017 there were 144 countries. But, comparing with 2016, Ukraine has moved 8 steps higher (from 69 to 61).

In the course of the study, Kendall's coefficients of concordance were found to be consistent between the indicators for each of the four spheres that form the GGGI. It was determined that for the sphere of "Political Empowerment" the concordance of the change of indicators is the highest, which is connected with the similar dynamics of changes in the indicators of this sphere over time. Over the years, the percentage of women in parliaments, in position of ministers and prime ministers has been gradually increasing. But with a slow increase in the indicators of this area, the values of the indicators are very far from gender parity, and this greatly affects the overall GGGI figure. Therefore, Ukraine holds the lowest position in the sphere of political empowerment among the indicators of the four spheres that make GGGI. Statistical indicators of gender equality show that at the state and local levels there is no mechanism for ensuring the implementation of gender equality policy. Ukraine needs conditions for real implementation of gender equality, especially in the field of political activity.

Gender Tolerance as Axiological and Ideological Process

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The Purpose of the work. The research is aimed at clarifying the axiological prerequisites of gender tolerance and identifying the core values which underlie tolerance toward gender identities diversity.

Theoretical basis. The study applies the axiological, systemic, and comparative methods. Such theoretical and methodological approach reveals the axiological properties of the tolerant gender behavior and helps substantiate the correlation between the motivation of gender behavior and the axiological dimensions of human consciousness.

The scientific novelty of the work lies in developing the ideas of the processes and mechanisms of gender tolerance formation on the basis of the axiological aspect of gender relationships. The study proves that gender tolerance is a type of tolerance based on the different axiological and world view criteria including equality, respect, humanity.

Conclusions. Gender tolerance is a complex process of the formation of values and world view presupposing the existence and recognition of the human rights equal for both sexes, the domination of egalitarian ideology, the respect and humanism in gender relationships. A person's behavior is guided by the axiological beliefs and preferences; thus cultivating such values as respect, equality, and solidarity is necessary for the formation of the gender tolerance, since a person acting according to the humane and egalitarian principles is more likely to be gender tolerant.

Key words: gender tolerance, axiology of gender tolerance, system of humane values, gender discrimination, patriarchal society, axiological-constructivist approach to cultivating gender tolerance.

9 session: GENDER AND CAREER

Sports Challenge and Educational Goal of Tunisian Sportswomen

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The socio-political context forged after 1956 allowed Tunisian women to enter the sports field. This integration started in the school institution and is characterized, in its beginnings, by a slowness and timidity notable. In few decades, she manages to make podium positions in education area and sports events at the Arab, African and Mediterranean levels.

Several Tunisian women marked the beginning of women's sports: Zaghdoud Dalila, Bouabdallah Beya, gold medalist at the Mediterranean Games of Tunis 1967. The period of the 70s-80s, represented the period of development of the sector of women's sport. Rightly, the women's national team of Handball won the title of champion of Africa in 1976. In recent years the women's sport has developed further according to a number of revealing indicators. The annual report on sport (2007) describes the situation of women's sport in terms of both quantity and quality.

The sporting challenge for the Tunisian woman was certainly of crucial importance. At the same time, every woman had an educational duty which she is supposed to do well. First we recall that girls represent 59.5% of students in higher education. In addition, the illiteracy rate for women aged 10 and over increased from 96% in 1956 to 58.1% in 1984, 42.3% in 1994 and 31% in 2004, although the male rate is 14%, 8% in 2004.

L’entrepreneuriat au Féminin en Tunisie

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Face à une crise économique grave, l’entrepreneuriat en Tunisie prend tout son sens pour faire face au taux de chômage de plus en plus lourd. Créer son propre projet devrait représenter un défi que les diplômés universitaires devraient relever pour un avenir riche d’opportunités, et ce dans un esprit d’équité entre les deux sexes. Cette égalité souhaitée n’est pas uniquement pour un objectif de justice sociale, mais aussi comme condition essentielle de complémentarité et de développement économique sain.

Cependant, selon l’OIT (2016), la situation des femmes en Tunisie est paradoxale : d’un côté, elles représentent plus que des deux tiers des diplômés de l’enseignement supérieur ; D’un autre côté, le taux de participation des femmes à la population active est seulement de 26%, contre 70% pour les hommes. Cette situation est également vécue au niveau des indicateurs de l’entrepreneuriat.

Cette étude documentaire présente ainsi, un état des lieux de la femme entrepreneuse en Tunisie, en se basant sur les derniers recensements de la population tunisienne de 2014, mais aussi sur une enquête de terrain, réalisée par l’Organisation Internationale de Travail en 2016. L’objectif étant de sensibiliser à ces écarts importants entre les hommes et les femmes en termes d’entrepreneuriat.

Face à ce taux de 68% de diplômées femmes de l’enseignement supérieur, L’entrepreneuriat au féminin devient une réalité et contribuera certainement à l’équité socio-économique, en assurant également, leur indépendance vis-à-vis de l’Etat.

Mots clés : Femme tunisienne - Entrepreneuriat au féminin - Création d’entreprise

Gender Equality as a Precondition for Female Career Development

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In this paper we make an effort to mainstream the issue of gender equality as a precondition for successful female career pursuit. We study issues of gender equality in the light of gender inequality manifestation and its influence on female career opportunities. We have analyzed primary indicators of gender inequality with regard to employment, such as gender segregation, glass ceiling effect, gap in wages, dual employment of women (family and work), gender stereotypes, gender-based harassment and violence. We suggest primary ways to reduce gender inequality with regard to employment, such as legal and gender-sensitive education, challenging gender stereotypes, developing personal expertise, implementing gender equality policy into various sectors.

Key words: gender inequality, gender segregation, gender stereotypes, gender-based harassment and violence

Gender and Development: the Case of Moroccan Women in Leadership Positions

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Morocco is a North African country, where women play a significant role in its development, and the number of female leaders from different fields such as politics, education, business and NGOs is increasing drastically. Understanding the circumstances that motivated these women to take part in these fields will lead to constructing a better environment for most Moroccan females in the future. The aim of this study is to explore these women’s beliefs, motivation, and objectives towards leadership. The study also attempts to provide in-depth data on female leaders in Morocco and the main roles they fulfill to achieve better rights as well as better social status. The study employs the inductive approach, using an in-depth qualitative open-ended interview. The results will indicate that the main factors contributing to the success of women leaders are social status, cultural differences and hurdles, gender, struggle, and a strong belief of better Morocco.

10 session: GENDER AND DEVELOPMENT

Self-Presentation in Online Communication of Women-Winners of The TVProject "New Leaders Of Ukraine

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The article presents the results of the study of online self-presentation of women leaders in social networks. The personal pages of women leaders were analyzed as a virtual conversation with subscribers. The content of personal pages helps to create an image of an effective leader in a virtual audience. In a virtual environment, a female leader can improvise with an identity, as well as with a gender component. In women's traditional leadership spheres, women are more free to build virtual identities, while in other areas they are rigidly tied to the norms of masculine leadership.

Keywords:online-communication,self-presentation, virtual identities

Influence of Gender Stereotypes on Personality's Development

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Gender stereotype is an organic element of spiritual culture that highly influences the self-awareness of a person, their socialization, self-identification, the development of their social roles, the nature and model of communication, and other vital processes. For the first time, the term "stereotype" was introduced by U. Lippmann, journalist in 1922 [9]. Then the issue of social stereotypes was most successfully investigated by H. Tajfel, R. Gardner, P. Hinton, and others. [11,7,8]. The specificity analysis of gender stereotypes is presented in the writings of such western authors as I. Broverman, S. Basow, D. Schneider [6,5,10]. In Ukraine, V. Aheieva, O. Vilkova, O. Kis, S. Oksamytna, etc. studied the gender stereotypes affect [1-4]. However, in most cases the scientists focused on the negative effects of stereotypes on an individual, in particular, and on a society as a whole. That is why there is a need for a comprehensive, balanced, comprehensive analysis of the impact of gender stereotypes on the formation of an individual as a subject of society.

The influence of gender stereotypes on the personality development can be divided into "conditional constructive" and "destructive". Such differentiation happens due to the very nature of stereotyping phenomenon, which is based on the innate ability of the human psyche to perceive and record information about homogeneous objects, phenomena, facts, objects, etc. in the form of stable and homogeneous mental stereotypes (representations, images, assessments, etc.). Such world perception model is recorded in the collective memory and allows an individual as well as a society to establish a communicative contact (to understand each other, to exchange information, to carry out the identification, to consolidate, etc.). In general, stereotyping is a very important social tool that provides vital functions for an individual as well as society, since it regulates the perception of the surrounding world.

As a rule, stereotyping reaches two diametrically opposed stages in its development: adequacy - inadequacy. The first stage of "adequacy" begins when the born image (gender stereotype) is fully consistent with the social realities in which it appeared; it orientates, mobilizes and to some extent contributes to the development. At this stage, the stereotype is characterized by concretion, dynamism, and correspondence of time. The transition of a gender stereotype in the second phase of its development - the stage of "inadequacy" is due to the fact that society's life varies much faster than stereotypes generated by them. As a result, a gender stereotype at this stage is increasingly beginning to show conservatism, agility, non-compliance with time requirements, and eventually begins to live their own lives and slow down social development. Moreover, it shows the reason to subdivide the influence of gender stereotypes in the personality development into "conditional-constructive"

(since the right-oriented stereotype has an ability to lose its positive charge in the course of time and even become its opposite) and "destructive".

Positive functions that gender stereotypes perform in society state about their constructive effect on the formation, development and socialization of a person:

- accumulate standardized collective experience, help a person orient and adapt in the surrounding reality better and faster, "prompt" behavior in critical situations;

- influence on the formation of a single set of conduct rules, common collective memory and a general picture of the world in society, which ensures its integrity and stability, increases its viability;

- support the model of gender roles distribution, which provided public safety and development in the past;

- facilitate the group identification of an individual, which creates the conditions their successful socialization;

- contribute to the integration of the social community and act as a factor supporting the sustainability of the social system as a whole;

- form and support the picture of mutual perception of men and women and thus facilitate the establishment of contacts and communication;

- simplify and systematize orientation in the information flow;

- save time for decision-making because they include a community-based scheme of behavioral patterns based on previous generations and fixed in established norms and traditions.

However, as it was already noted, some gender stereotypes lose their relevance in the course of time, becoming more conservative and retarding the society development. Such a mechanism of gender stereotypes "aging" and causes the transformation of once quite "correct" stereotypes, which in the past effectively ensured the survival and development of society, to opposite stereotypes. In fact, there is a mirror transformation that changes the "pluses" to "minuses". Under these circumstances, outdated gender stereotypes begin to affect the development of an individual as well as the society destructively:

- justify and support gender inequality and discrimination in society at family and state level;

- support vertical gender stratification, in which a man is "higher" on the social ladder and a woman is "lower";

- exaggerate differences in roles between men and women artificially;

- maintain the existing model of labor relations, based on gender segregation, defined by the asymmetric distribution of men and women in the labor field, both at the job position and field and professional subdivision;

- hinder the active inclusion of women in the production and science, in the economic and political management of society;

- derogate from human rights and lead to gender discrimination - violation of human rights on the grounds of gender identity;

- contribute to the stability of intergroup and interpersonal relationships based on the principles of domination and subjugation;

interfere with the objective perception of the opposite sex both at the group and individual levels;

spur into different interpretation and evaluation of the same actions, acts and behavior, depending on the gender of the person who made it;

lower the self-esteem of a person who believes that it does not correspond to stereotyped gender role patterns;

due to its natural conservatism, retard the progressive development of the human potential of both men and women and become an obstacle to their self-realization;

can negatively affect individual development and mental state of an individual, since roles and patterns of behavior imposed by gender stereotypes often contradict their own aspirations and desires;

can be a basis for justifying or concealing unlawful acts - acts of aggression and humiliation; physical, sexual, psychological and economic violence; ill-treatment of children and others;

lead to the emergence of prejudices - a set of negative emotions, settings and feelings in relation to a certain group and its members.

To sum it up, the influence of gender stereotypes on society and the process of personality development are controversial and ambiguous. On the one hand, they accumulate collective experience, ensure the integrity and stability of the social system; promote group identification of a personality; simplify the decision-making process; on the other hand, they support gender inequality and discrimination in society; constrain the development of human potential, hindering the self-realization of individuals; create tension in communication between men and women and others.

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Gender and Geographical Analysis of the Employment Processes in the Kirovohrad Oblas

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The article is devoted to the description of feminist methodology and qualitative method of thematic analysis. The relevance of the feminist methodology of research as an alternative in the study of women's experience, gender experience of the personality is revealed. In this article, I argue that it offers an accessible and theoretically-flexible approach to analysing qualitative data. Thematic analysis is widely-used qualitative analytic method within psychology. Thematic analysis is widely used, but there is no clear agreement about what thematic analysis is and how you go about doing it. I briefly describe how to use thematic analysis in psychology. Thematic analysis involves a number of choices which are often not made explicit (or are certainly typically not discussed in the method section of papers), but which need explicitly to be considered and discussed. The technology of thematic analysis in the research of gender schemes of the experience of men and women is presented. The main stages of application of thematic analysis in the study of the gender experience of the personality are described. I outline the disadvantages and advantages of thematic analysis.

Keywords: thematic analysis, qualitative method, analysing qualitative data, feminist methodology, epistemology, gender experience, genders chemes.