

# **4<sup>TH</sup> WOMEN EMPOWERMENT CONFERENCE**



# **ABSTRACTS**

## **P**reface

AEIRC Women Research Division is privileged to successfully organize the 4th International Conference on Women Empowerment with kind collaboration of Shaheed Zulfiqar Ali Bhutto Institute of Science & Technology (SZABIST), PNFWH, PMA, Dental Health And World Medical News, FM 107 and . It has always been a pleasure seeing people and institutions so eager to work for the betterment and well-being of women. The core aim of the conference is to discuss the barriers and opportunities in handling major threats to Feminal wellbeing like women cancers, mental illness, violence against women, reproductive and sexual health, role of emotional and psychological wellbeing and Feminal well-being through panel and key note sessions.

We believe that holding this conference is a significant contribution in scientific and social community as this is 4<sup>th</sup> consecutive year and the need of this conference is increasing yearly because empowerment in recent era is slowly encountering the wider population to bring changes at a slow pace in country like Pakistan as well. We recognized the importance of education and its worth is of immense need to encourage women to speak of any form of ill treatment that they are facing in any discrete part of the world. The conference includes research papers and discussion from experts of the field that will highlight the idea of some core areas needed to be conferred and gears that might need full proof solutions.

The gathering of men and women from science, social, business, arts and education backgrounds develop a mutual working within the boundaries society has placed on women and by identifying and exaggerating the need to raise questions, turn opinions into the argument and reveal what not right in the society. The main aim of the whole effort to identify key factors at an individual level for every women that can lead her empowering her gender all the while and for the insignia of women empowerment to actually overwhelm the society in a new aura of change.

## **Men, Women and Empowerment: The role of emotional intelligence**

**Severine Minot**

**Habib University**

Social research and evidence from neurosciences corroborate the notion that emotional intelligence (EI) is key in learning, in leadership, in the cultivation of a healthy self-concept, and in the establishment of fulfilling social relations at work, in the home and in social groups. These, by contrast, are all impaired by deficient introspection, emotional illiteracy, and a lack of reflexivity. Such symptoms of poor EI, usually also entail shortcomings in the management of "affective responses." Drawing from the seminal works of Peter Salovey, John D. Mayer, and Daniel Goleman, among others, I discuss the centrality of perceiving, understanding, using and managing emotions, to foster "gender empowerment." Developing EI presupposes a convergence of "feeling" or "affective processes", and "understanding/knowing" or "cognitive processes." I take empowerment to refer, at least in part, to the drive and ability to be "proactive" in improving oneself, and unleashing one's potential. As such, gender empowerment hinges on men's and women's subjective ability to be aware of what they feel, understand how others feel, know how to use or channel feelings, or manage these productively. Socialization in patriarchal societies teaches most men and women to express and/or repress different sets of feelings, and to develop competencies that comply with prescribed gender roles and norms of femininity/masculinity; although we know these may not correspond to individual potential/talents, needs and aspirations. Rather, the development of EI, creates conditions for the self to become more aware, more adaptive and more proactive, instead of "staying stuck" with old emotional/behavioral patterns that are limiting, unrewarding or toxic. A common challenge for men and women, resides in the ways enhanced EI and the reflexivity that it demands, may in turn unsettle normative gender interactions, a chance to foster change. The key principles of EI, and how they relate to gender empowerment are the focal points of this contribution. The aim is to engage men, women and non-binary genders, in thinking about empowerment in terms of emotional skills, which should not be confined to gender normative prescriptions, and which can be learned and taught, as part of a life-long journey of self-development.

## **Femal Wellbeing; Psychosocial strains and Self help**

**Sadaf Ahmed**

**AEIRC**

In Pakistan being part of a society struggling for its own dimensions; women empowerment is a word misunderstood by many especially women themselves. This leads to fragmented efforts of all that is done to empower women in this region. Our women encounter multiple challenges to their physical and psychosocial wellbeing directly or indirectly based on community, personal and professional influences. The quality of associations is fundamental for the quality of life and that in totality depend on psychosocial and physical health of women in various stages of lifespan. That include emotional, nutritional, physical, social and cultural and economic aspects. A Healthy and quality life represents a complete perception that involves prospects for personal growth and development the best way for women to have a positive life while facing all critical issues. The principal factors mind, body and heart that focus on caring, fitness, knowledge, interpersonal assistances and her personal development are essentials to promote long-term happiness and a good life. . If any of these factors are missing, then the quality of life can be affected. That are associated with poor health outcomes. However virtuous efforts on individualized and communal level can bring good results and a higher level of satisfaction based on a phenomenological approach highlighting the woman's experience & psychological confidence.

**Effect of domestic violence and women disempowerment.**

**Farhat Jahan**

**Khadim Ali Shah Bukhari Institute of Technology, Karachi, Pakistan.**

**farhatresearcher@gmail.com**

There are many forms of domestic violence which are directly affected on women status. Women suffer in silence due to religious and traditional arrangements in our society. Domestic violence is a serious societal problem can be expressed the pattern of behavior used by one person to control other partner in a relationship and can include physical violence, coercion, threats intimidations, isolation, emotional and sexual abuse. Research explores that it is very difficult to find one woman who has not been affected by domestic violence in her life time.

**Empower the working women with dignity and control**

**“I believe in myself to change the planet”**

**Farhana Tabassum**

**NES Manager Memon Medical Institute & Hospital**

A working woman who is “supposed” to have a reasonable self-esteem and power in her working environment often cries to be treated with dignity. She struggles to seek that control which should have been in within her vicinity. The culture is to be blamed or the religion, but the worrying question is does really the culture or any religion is responsible? Surprisingly a woman of my caliber with a rich background of having travelled extensively being let learn the world with own exploring experiences finds herself like a round peg in a square whole. The shock comes not as surprise but as a distress when an educated highly qualified working woman cannot find words to protest. Where she is pushed to the edge just to think what I am doing in Pakistan?. The question became a bothering entity to recall words from a lady being the owner of one of the very big university holding the hand of a woman like me and telling her “ we women are born to forgive men” no matter what they do to you. In a highly professional environment woman are told on their face to suffer in silence and forget the any kind of abuse faced at workplace. The memories of those dialogues still haunt but they do stimulate a wish to take a vow again and again to do everything and anything to stop abuse against women regardless of their role in society. It should not matter if a woman is educated or illiterate, working or a house wife, healthy or disabled; God has given them the equal rights to be treated with dignity and to be empowered with control to live the life the way they want. It is women’s right to have dignity and control which empowers them in essence. They give life to any society with the gift of rebirth process. Being that professional who had been harassed and abused in this modern world of rights and privileges; it is the time that a strong voice is raised to give control and dignity to women who were born with those liberties which the today’s’ society has taken away.

**Rashid Jahan’s Writings: Transgressing the Socio-Religious Boundaries**

**Sumair Nizamuddin**

**ARZU Center for Regional Languages and Humanities, Habib University**

**& The Open Discussion Forum, Pakistan**

The paper aims to critically analyse the literary works of Rashid Jahan that challenged the socio-religious boundaries constructed by faith and patriarchy using her play Woman as a primary text and the story A Visit to Delhi as a secondary source. Her play Woman is a controversial work that highlights the suppression of women within their home. The paper focuses on the protagonist Fatima as a character who rebelled against her orthodox husband for her marital rights, and her refusal to veil in conjunction with Malika Begum’s role in A Visit to Delhi. An important contributor of Angarey and Progressive Writer’s Movement, Rashid Jahan boldly challenged the oppression of women, attacked the cherished aspects of Muslim culture and social order, and highlighted social and economic problems faced by women within and outside their home. This paper highlights her contributions as a feminist writer and her advocacy against fundamentalism, male dominancy, and upliftment of Muslim women’s identity

## **Guilt and Shame in Intimate Partner Violence in Pakistan**

**Infer Khalid Baig**

**Habib University**

Intimate Partner Violence (IPV) is a prevalent phenomenon in Pakistan where in a majority of cases, women are the victims. This study is being conducted to explore the nature of this violence and how its dynamics are shaped specifically by guilt and shame which prevent women from asking for help. This is largely due to Pakistan's cultural context. Pakistan's patriarchal hegemony, and therefore its major institutions, from families, schools and religious as well as legal institutions, contribute to instilling in women a deep sense of guilt and shame particularly with regards to sexuality and intimacy. From childhood, socializing agents teach women that their feminine virtue lies in such modesty, conflict aversion and family discretion, so as to remain silent even when being victimized through forms of abuse. Raised in such a culture, it becomes difficult for women to claim their rights, to have a voice, and to seek and find protection. Most Pakistani women are taught that they must not compromise the honor of others, of their family, at the expense of their own dignity/honor. Shame and the fear of punishment is a powerful medium by which power is exercised. In this context it is important to study these emotions and whether there are ways of healing the negative effects of shame, which in turn, produce a gamut of mental health problems, and an increasingly heavy burden on medical establishments in Pakistan. The data gathering methods for this qualitative study include interviews with victims of IPV, and expert interviews with mental health professionals to examine some of the scenario by which trauma is internalized through shame, and the corresponding treatment options available to these victims. Research respondents will be Pakistani women who have been victims of IPV, and selected through purposeful sampling (convenience and snowball sampling), while experts will be chosen on the basis of areas of expertise, accessibility and availability. The research methodology also includes participant observations in semi-controlled settings, to document behavioral patterns, which may be driven by shame. Patterns of behaviors will be coded according to indicators found in common personality scales, which will also be administered to respondents as personality assessments. This will then inform an analysis of the effects of guilt and shame on self-confidence and social attitudes. As an outcome, this study hopes to contribute to the corpus on women's mental health in Pakistan, focusing on detrimental forms of guilt and shame, and their effects on help-seeking behavior, and on the treatment/interventions options available. This is an ongoing exploratory study that will inform future research on the link between gender-based violence (GBV), the fundamental emotions of trauma, and roads to recovery. I hope to highlight the detrimental effects of an "excessive emphasis on shame" in the socialization of girls/women, and the need for an enhanced understanding of treatment options for women survivors of IPV, experiencing maladaptation due to internalized shame. Presented here, is the problem statement and literature review, the conceptual and theoretical framework of the research, the data gathering methods planned and undertaken, and the ethical considerations of the project. At present, data gathering is on-going, and the final research report will be available in June 2018. Scholarly feedback is welcomed but the author/presenter.

## **Negotiating Gendered Technology**

**Sumair Nizamuddin**

**ARZU Center for Regional Languages and Humanities, Habib University  
& The Open Discussion Forum, Pakistan**

Critical discussion and discourse about science and technology often fail to examine the internalized power relations of gender and hegemonic masculinity in science and technology. Technical skills and technologies may be value laden and aligned with sex/gender roles and as such they are gendered, shaped as either masculine or feminine. Men are often perceived to have a natural attraction towards technology – technophile, whereas women are considered to dislike it. Technologies, such as automobiles, are portrayed with symbols, images, and metaphors that have masculine connotations. Stereotyped association of technologies with men show women as technophobes. Machines that women may use are those that are associated with their gender roles and biological virtues, such as kitchen appliances and sewing machine. Drawing from the scholarship of different authors who have extensively examined gender and technology,

this paper evaluates the gendered aspect of technology by using the paradigms of performativity and agential realism. The paper endeavors to assess the issue by using graphic and discourse analysis as core methodological tools. This paper also explores feminist science fiction as a tool to challenge and reformulate the socially and culturally constructed meaning of gendered technologies, gender norms, and women/men's embodied relations with these.

### **Political Empowerment of Women in Sindh, Pakistan**

**Kashif Ahmedi, Dr. Amir Chandioii and Inayatullah Magsiiii**

**i M.Phil Research Scholar, Department of Pakistan Studies, Shah Abdul Latif University.**

**ii Professor of Political Science, Department of Political Science, Shah Abdul Latif University**

**iii Lecturer of Pakistan Studies, Sukkur-IBA Community College Khairpur.**

In the world of today, nobody denies the importance of womens' contribution to society; particularly in politics. Woman leadership in the politics is the essential need of the day for our country. Empowering women in social, economic and political sectors is the key to the development of a nation because ignoring women amounts to the ignorance of more than fifty percent population. It is misfortune that women of Pakistan especially Sindh province, despite joining politics, have not played a due role in the empowerment of women. In this paper, we analyze the role of women in politics of Sindh province. Since, the research is meant to detail the status and role of women in politics of Sindh after partition, we shall discuss the numerous phases of post-independence era.

### **Comparative study on level of hope after Psychotherapeutic treatment among Adult Male and Female in Karachi Pakistan**

**Hayat A. Yousefzai**

**Consultant clinical Psychologist at Ziauddin University Hospital**

The current study was designed to investigate the relationship between psychotherapeutic treatment and Hope among the adult patients with psychological and emotional issues in private clinic. Moreover gender differences in studying variables were also the focus of interest. The convenient sample of the study consisted of 26 adult male and female who have psychological or emotional issues from private clinical practices at ziauddin Medical University Hospital Karachi. Sample contained adult girls (n=13) and adult boys (n=13). Adult Hope Scale (AHS) were used in the study after taking complete treatment of psychotherapy. Simple linear co relational analyses revealed that Psychotherapy and Hope have relationship in adult future life. Further t-test demonstrated there is a significant gender difference in studied or variables.

## Odes

### Her Truths!!!

In search of her own truths...  
since many decades,  
she is walking through...  
these chaotic shades!  
In the name of honor...  
And In the quest of Home...  
had travelled these roads,  
carrying heavy spades;  
spades to dig ....  
for dignity & right,  
for integrity fight...

she digs and walked  
she ran and crossed  
these shades...since decades;  
in search for her own truths  
as she digs more  
as she travelled chores  
she consumes that  
with this heavy spade  
she can create her own shade  
she herself can be made  
where she can feel and sight

By Dr. Sadaf Ahmed

and distinguish wrong from  
the right...  
she can walk and talk...  
to be as strong as rock,  
she can dig a well...  
and explore the waters,  
in flow of those waters  
she can perceive herself...  
to feel the sooths,  
while searching her own  
truths!!!!

### Ifs of getting Name....

Whenever she heard her name  
Its sound like a blame  
With lots of Ifs in it...  
As if she is someone's  
Daughter,  
Sister,  
Mother  
Or  
Wife...  
If she is so...  
She has her name!!  
That's only a relation game

Where she found herself...  
Tagged as same!  
With all these ifs...  
Comes a matter of shame  
Coz if she is not one of these  
Then what is her identity  
If she is not labeled as  
a daughter,  
Sister,  
Mother,  
or wife!!!  
Then what is her aim??

By Dr. Sadaf Ahmed

to know her existence;  
Why in the world she came?  
Is she human?  
Oh not...!!!!  
She must be someone's  
claim...  
Otherwise she must...  
Take all the blame...  
As if she is no more,  
Deserved to be humane!!!

### Thank you Note

As a girl she was so naive  
Unaware of the monsters  
around  
She thought of everyone as  
"Kind"  
Irrespective of gender and  
state of mind  
She trusted every hand lended  
to her  
Regardless of filthy intentions  
for her  
She was told "O baby you are  
so sweet"

She was told to meet everyone  
and greet  
But  
Then the reality took a twist  
Seemed as someone clenched  
her wrist  
Men around turned horrible  
Made future thoughts terrible  
She was harassed for their  
pleasure  
Irrespective of the damage  
and its measure  
No!!!

By Amna Khan

You thought as a female she is  
weak??  
Can put her in every trouble  
you seek??  
She was weak, yes it's true  
Her strength can now, cut a  
rock through  
She can speak for herself  
Stand on her ground  
Dare not to fool her again with  
kindness  
Yet  
Thank you for taking her out  
of sheer blindness!