Interdisciplinarity:
The Palimpsest of Culture

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edited by
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Contents

Introduction

Exploring the connection between culture and human development is important to understand broader insights regarding different fields of culture. The reasons for this importance have to do with the inevitable and central role that culture plays in all aspects of human behavior. The topics discussed include spatiality and working environment, religious conception and tolerance, gender equality.

In the chapter "Marginal Space Industry in Amman: Politics and Dynamics of Socio-Spatial Planning" Deyala Altarawneh considers the socio-spatial context of Ammani's informal settings and the everyday user experience as potential land use of considerable urban development possibilities and highlights the economic monopoly of urban space and its ramifications on the socio-spatial structure. She also introduces the challenges and needs that face the planning sector and how the defined development priorities call for the introduction of informal marginal urbanities as part of the planning structure of Amman.

In "Temporal and Spatial Boundaries of Working: A Case study of Hawkers in NDMC, Delhi" Shweta Sharma explores spatial-temporal patterns of working of hawkers in Delhi and tries to use these patterns to the advantage of urban planners. Also analyzes spatial-temporal patterns of hawkers gender wise and recommends altering spatial-temporal changes of pattern of hawkers in order to make their life easier.

Ahmed Kalaja's "Issues on Religious Coexistence Tolerance in Albania" describes the origins of the religious coexistence in Albania, provides insight into the historical events and their influence on religion development, and focuses on the promotion of tolerance of the religious coexistence.

The chapter "The Uncanny of the Word Concept in Interdisciplinary Usage and Its Incarnation According with Cristianity. How Is the Logos Active Inside of the Human Utterance?" is focused on intercultural theology and concept of logos, the way in which people comprehend theology. The author also explores the crisis of European science and the approach of transcendental phenomenology; investigates linguistic structures and significance in the expressions of extra-lingual phenomena.

The chapter "Women in Art and Education" focuses on the place of woman-artist in modern world and in past historical epochs. The author's aim is to show woman's role in painting trough the view of European education, everyday's life and living conditions. The research also shows national and religious aspects in the education of woman-artist and impact of these factors on woman's role in society and art. The author investigates the ways of overcoming gender stereotyping and discrimination in art on the basis of analysis of the place and the fate of women artists in every historical period and the transformation of women's creativity from past to present.

In "Gender Equality in Property Rights: The position of Hindu women – historical perspective" R. Sathiyabama outlines the gender equality doctrine as an inevitable part of society, which reflects on the economic development and efficiency of the nation. The main focus of Sathiyabama's chapter is laid on the proprietary status which a woman has been occupying in Hindu law during different periods and nowadays featuring the power of education and awareness of the legal system in the country and courage to break traditions and barriers set by culture.

Finally, in "Mixed Classes of Physical Education and Its Relation to Teenage Girl Self-Esteem. Tomboy Identity and Self-Perception" Zerf Mohammed describes the importance of gender identity and the problems regarding the confrontation between the self-esteem and self-perception. The conducted tests show a big number of cases which require alterations in the educational system in the Arab society in general, and Algeria in particular, and suggests the ways of resolving such problems.

Part 1. Spatiality and Working Environment

Marginal Space Industry in Amman: Politics and Dynamics of Socio-Spatial Planning

Deyala Altarawneh

The connections between social reproduction and urban planning in Amman are fractured. More research in social geography is needed to understand community needs, satisfaction and adaptation in order to inform future urban development. This paper adopts a bottom-up approach to investigating the rehabilitation of abandoned urban spaces starting with an understanding of the politics and dynamics of Ammani's social interactions within abandoned and residual urban space in order to establish the agenda for sustainable forms of urban rehabilitation called for by this paper.

The first section introduces the socio-spatial context of Ammani's informal settings and the everyday user experience as potential land use of considerable urban development possibilities, informal urbanism understood here as the independent form of formal framework, if existing, production of urbanization which does not comply with official rules or regulations (Engel 2012: 60).

Secondly, the paper highlights the economic monopoly of urban space and its ramifications on the socio-spatial structure of communities including excessive privatization, commodification of values and identity, indigenous displacement and alienation to name a few. A struggle that is taking place in other urban forms and between different stakeholder groups, however the study only focuses on informal settings and the three groups of local community, private sector and the government.

Thirdly, the paper sheds the light on some trending planning methods and highlights where the need for a sustainable urban rehabilitation framework unfolds.

Finally, and informed by recent quality of life research, the paper discusses the challenges and needs that face the planning sector and how the defined development priorities call for the introduction of informal marginal urbanities as part of the planning structure of Amman.

Urban informalities have played, and are still playing, a significant role in shaping cities (Hernández et al. 2010: 24, 40, 54, 72). The spatial particularity of Amman's urban fabric reveals potential mechanisms of long-term urban development. And while might seem marginal on master plans, Amman's spatial vacuums of urban informalities, whether by-products of its challenging topography, planning policies or landownership systems (Alker et al. 2000: 63- 66), are both a social, cultural, and historical off springs that hold many significant values.

Ostensibly, urban informalities might seem haphazard. However, as Fowler et al. argue, they rely on a highly structured social and cultural composition, culture here understood as the collective human work and thoughts of communities (Fowler et al. 1995: 29-30). The form emerged as an alternative path to city construction and has become a dominant force in many countries where informally developed organisms provided a better social experience than dysfunctional utopias introduced by commercial developers (Groth & Corijn 2005: 520-523).

Ammani's have always practised their right to the city and the liberty to access urban resources, a freedom of making/ remaking our cities which Harvey argues is the most precious yet most neglected human right (Harvey 1973: 22-27, 97-101). These rights have been exercised through the collective social interactions and were therefore responsible for the shaping of several urbanization methods. Urban informalities have enjoyed a political significance but have also been exploited by the constantly shifting legal framework implementation (Ababsa 2011: 224). Submissive to these politics of place, a wide array of social and cultural interactions have been practised over urban informalities, whether by individuals or communities, to achieve either mobility or the right to the city and recognition (Potter et

al. 2009: 92). Interactions and practices on these geographies have always been an integral part of Ammani's social lifestyle fusing resilience and innovation and the establishment has always acknowledged that.

The transition and evolution of urban informalities was interrupted when municipal autonomy took over and the self-organised spaces no longer enjoyed the luxury of informality (Andres 2012: 5). A cleavage between the planned and unplanned emerged. Law enforcement, social and economic classification extended this urban segregation. Certain current development approaches continued to empower private investment and take away this privilege from the local community, which has fallen victim to the act, and became disempowered and marginalised. Planners on the other hand were exploited for their knowledge and positionality legitimacy, and plans for living condition improvement and heritage sustainability were replaced with other competing interests (Kuymulu 2013: 276).

Local community needs have not been the main concern in current development plans in Amman and the attention has always shifted in favour of the private investor, in addition to the empowerment of authority figures and individuals in the system whom channel the wheel of development. Investment is an integral segment of urban development, however, it is critical to balance the benefit between the different stakeholders. Investment project do claim a local community benefit scheme, usually by providing job opportunities, but this un-fair trade which is not only supplying mediocre position with sweatshop rates but also short-term and is soon terminated by project completion (Daher 1998: 13).

The government role Daher argues should not be completely withdrawn from socially inclusive practices. Instead, he suggests, socio-spatial intervention policies can take the shape of entrepreneurship promotion, selective deregulations, and striping away some red tape and allowing for partnerships (Daher 2008: 29). The changing role of governance and the emerging bodies of place management in addition to the excessive privatization of planning, whether through partnerships or landownership and land use transformations, resulting from the circulation of neoliberal practices, the circulation of global capital, or borrowed planning models, experts and managers, has paralyzed community development as Daher argues. Once properties are neglected or sold in their entirety to the private sector, all possibilities of returning will be impossible he adds.

Just urban development introduces the right to the city as a demand for a transformed and renewed access to urban life towards a reconciliation between the planned and unplanned in a way they complement each other in favour of the public interest (Roy 2005:148). However, recent attitudes towards it are declining an economic slope. The next section discusses the four most popular recent planning realisations and highlights the gap where a sustainable urban rehabilitation endeavour, research argues, would perfectly fill.

Between high-end projects of skyscrapers and gated communities, low-income housing projects, isolated urban islands designed for elites or refugee camps, newly established geographies of inequality and urban diaspora are introduced to the urban identity of Amman. Forms of spatial order, whether high-end enterprises or low-income developments emerging in Amman emphasize the urban segregation by pushing the rich to isolated islands in the middle of the city, and simultaneously, pushing the poor to the outskirts of the city (Schwedler 2010: 555) .

Housing, public-private property development, services and infrastructure planning well not be the centre of attention in this section. Emerging trends in the past few decades will. Aimed at critically understanding these trending development realisations in Amman, the paper attempts to single out few of the main forces behind their emergence. It is not intended to imply other factors did not contribute to their development. The next few paragraphs with touch upon these planning manifestations.

A working definition of gentrification is the "restoration of detreated urban property especially in working class neighborhoods by middle and upper class" (Chaskin & Joseph 2013: 485) . This production of "gentry" thus new social identities by definition attempts to marginalize original inhabitants' identities throughout the gentrified space. The spatial definition implies a social structure

shift where higher economy groups replace lower economy ones. The mechanism of this displacement Daher argues generally involve property value and tax assessment increase which original occupant can no longer afford and are then therefore forced, or tempted, to leave their properties in return of inequitable price. The continuous restructuring and newly established geographic preference affects cultural production of social identity and economic practices including consumption, capital accumulation and property value increase (Daher 2013: 102-103).

Gentrification in Jordan has confirmed both social and spatial segregation. Investor's development of space, development here understood as the production of more desired forms of social identity and high-end urban life style, is often aimed to attract more gentry influx and thus more capital gain.

Recent research argues the economic boom in the Middle East resulted from the circulation of global/gulf capital and the yield for security through capital generating investments. Redundant privatisation of the urban development area amongst other impacts such as flagship projects transformed urban realities and the nature of public life (Barthel 2010: 134).

At early years of economic boom excavations and construction of mega projects mushroomed in Amman without obstruction from either the local community or municipality which in its turn issued special regulations to facilitate their proceedings even being far from Amman's comprehensive master plan (Beauregard & Marpillero-Colomina 2011: 66). Urban development projects were viewed as means of capital generation thus accordingly treated as opportunities. Encouraged by governmental support the emerging trend started gaining legitimacy.

Whatever the case, displacement of local community continued. Inhabitants near unfinished projects were forced or at least tempted to move out, owners of challenging topography sites had no alternative but to selling the properties for little compensation in return. Following the relocation, the brownfield, or the structure in some case, were left vacant to deteriorate and the previously homogeneous coexistence of cultures and ideologies was broken.

Amman, like similar Middle Eastern cities, competed to attract enterprises and investment opportunities of promised cutting-edge urbanism. The creation of commercial isolated urban realms of elite lifestyle and excessive consumption replaced the preservation of existing urban realities. Barthel (2010: 135) introduces the term "Arab Mega projects" to describe the phenomenon of large scaled enterprises, large in comparison to the town planning calibers in said cities, which others noted are no more than an echo to western images (El Asmar et al. 2012: 38) . When judged against social sustainability, high-end mega projects did not do well. Not only are these projects promoted as utopias of mass production and global identity, they also thrive on the already limited resources, intensify the socio-economic polarization between newly established groups of elites and marginalized lower economy.

A stretch of billboard with idealistic slogans and manufactured three-dimensional imagery was the only source of information Ammani's received prior to the investment project that are until today nothing but piles of rubble, concrete blocks and dangling cranes.

No clear definition of brownfield sites exists in Jordan today. In fact, the ambiguous geographies are not even part of the urban development plan or protected by any law, and are tantalized with neglect and destruction.

Brownfield sites management are vital to the scope of municipal planning practise. The absence of such a body often causes their development interventions to fold under either the culture and art or construction bodies, associated with a variety of themes and media exposure or a potential physical hazard, instead of being associated to urban planning or social programs bodies, where they serve as a tool for long-term urban development or emphasize the social identity of space.

Both chronologically and geographically, many brownfield sites of Amman provide an understanding to their social and cultural dynamics through the interpretation of different events on various times and places. However, factors such as the land use system, land registration and ownership

had a significant effect on their political, economic and sociocultural structure (Ruelle et al. 2012: 95-97).

When brownfield sites happen to exist in rural or lower-economy location, the attitude towards their development is often gentrification that leads to displacement of original inhabitants. This fashionable trend was very clear in downtown Amman projects interventions and proposals and are favoured at the municipality. However, in other higher- economy urban settings, brownfields development attitude leans toward the production of new social identities and alternative urban realms, more elegant, more high-end. Historic neighbourhoods have become the most desired locations for this type of urban rehabilitation which, in despite of their honourable intensions, disturb the comfort of the spatial balance and intensify an urban separation (Schädler et al. 2011: 835).

A well-designed brownfield rehabilitation strategy can serve as an efficient counter-force in the vicious cycle of private-sector development. Developing literature about brownfield sites; their typologies, potentials and rehabilitation methods in addition to facilitating research into the dialogue between stakeholders, may help shift the production of space industry away from an exclusively economy accumulating means to a more sustainable dynamic sociocultural oriented approach (Lauren & Boris 2011: 2- 5; CLARINET 2002: 29- 39; Bagaeen 2006: 120). Aimed to establish guideline to introducing brownfields of Amman to the urban development process, a primal objective is to initiate the dialogue between concerned stakeholders specifically about both the potencies and impediments of brownfield sites, the significance of social interaction and living cultural meanings, and the seriousness of the brownfield challenge to each discourse.

Unfortunately, very few rehabilitation projects priorities community development in Jordan or view culture as a source of inspiration. Upon completion are abandoned and falling into neglect. Brownfield rehabilitation would serve against the promoted consumption of culture that is the investments and projects provide a modal of neoliberal spatiality where excessive consumption is encouraged and catered for by presenting global brands alongside global identities.

Together with the rapid urbanisation growth and the excessive need to more developed spaces. The rise in costs, regional security, lack of resources in addition to the large immigration shifts creating even more pressure and demand over services, are strongly reshaping life and the way users handle their everyday surroundings, the thing that rises enormous challenges to the industry of space production (Peck 2012: 629- 630; Jiménez 2014: 357- 359).

Quality of life indicators encompass economy and housing, health, environment, education, infrastructure and public services, security of life and property, means of transportation, city profile, community participation, and culture and recreation. Importance varied according to human need hierarchy in Amman as follows; least priority given to culture and recreation. Following was economy, education, health and housing. And while some ranked them highest priority while others doubt their need as an indicator in the first place, city profile, infrastructure and public services, means of transportation and security of life and property came last in order (Ali et al. 2009: 429- 431).

The thought of social justice as a luxury alone needed much attention. This deficiency, research argues, contributes to the identity crisis syndrome the production of space in Amman is currently struggling with. Still, how realistically does the results of quality of life research represent the addressed situation? To start answering this question, an understanding the social production of Amman will not only provide a chance to understand the changes in everyday living conditions but also a useful tool to obtaining a comprehensive understanding of communities and their development priorities. An understanding that analyses relationships, interactions and participations for a better achievement of community's needs just like it analysis the other indicators in the quality of life measuring tool. Based on this understanding, the proposed brownfield rehabilitation framework is aimed to address concerns of social justice amongst other planning priorities.

No definitive conclusions can be made of this argument. However, a better understanding of circumstances leading to more efficient solutions can be established. Social, spatial and cultural

manifestations concluded to be least influential while others either were indicated to be of extreme influence or had more homogenous values indicating a neutral position towards it which leads to the next point of discussion.

This section presents a few endeavor reflections on the politics, dynamics and dominant ideologies powering these spatially engineered realities in Amman.

Borrowed plans from alien prototypes that do not necessarily fit Ammani's lifestyle and many culturally embedded practices became impossible. Open space rehabilitation projects are no more than a display of Amman's cultural heritage where living social and cultural practises are transformed into a staged artefact and where no efforts to adapt the space back into the local community structure are made. Tragically, this results in further alienation where important social and cultural interaction space definers are no longer part of the spatial integrity.

Like any other social spaces in Amman a variety of complex activities of political, ideological, cultural and economic ramifications are identified when it comes to introducing brownfields to planning and urban development. Politics of power have played a significant part in the transformation of space, whether through land-use, planning policies or ownership laws. However, cultural change, understood here as a postmodernism by-product where environments and social lives are transformed into commodities (Harvey), has shifted from being a space of production into a space of consumption with little space for the creativity or social identity of its original inhabitants.

There is much as stake here; social justice, authenticity, legitimacy, well-being, collective values of freedom and justice for a better future, to name a few. Therefore, the need to maintain the sociocultural identity of Amman's open space to present inhabitants and generations to come needs to be communicated because when spaces are abandoned, they deteriorate and are endangered of becoming lifeless artefacts aimed to the pleasure of passer-by's.

This paper presented a brief epistemology of the production of marginal space in Amman and investigated its dynamics and politics in an attempt to measure their potential as urban development instruments. It argued that the production of space should not be approached solely as a means of capital generation. Rather, as a complex activity aimed to embrace sociocultural values and community participation. If brownfield rehabilitation is to be endorsed as an integral part of the urban development process, an instant and coherent understanding between the varied stakeholders must be circulated.

Conceived as the conflict between empowered and marginalized ideological and political interpretations of space. This paper argued that culture and social interaction are the dynamic forces of the production of space. In addition, a comprehensive understanding of the production of space must take into account a thorough reading of the political, social and economic dimensions of social and cultural change. In fact, the production of space might best be defined as the ongoing management of social and cultural change.

The paper identified several obstacles that face brownfield rehabilitation efforts. Amongst are the absence of defined mechanisms from administrative tools to financial support, one reason why private investors control the process with minimum consideration given to local inhabitants and their realistic needs. Such a strategy, however, priorities capital gain over the welfare of host communities, which can lead to detachment and alienation and eventually promote for gentrification.

This investigation of the production of space and brownfield rehabilitation dynamics in the lively sociocultural spaces of Amman is founded on an interrelated study of the politics of power and positionality, capital investment and its role in shaping cities, and public participation realms paradigms between the triangle of force; people, investors and the establishment.

The newly created league of urban entrepreneurial investors' role and involvement in the urban development process especially as the missing link between the different stakeholder groups should be enabled and the need for a body of, an empirical in nature, urban neoliberalism literature and research should be also addressed.

Several of the promised mega projects flashed images of urban utopias and high-end urban experience while realistically confirmed displacement of inhibitors whom were forced to sell their properties and were pushed to the city outskirts. The alleged neoliberal urban restructure resulted in geographies of inequalities and spaces of urban exclusion and the fragmented and socially segregated urban reality of protected urban patches only confirm the privatization of public space and thereby calls for a critical definition of the meaning of space.

This paper argued an informal urbanism mapping aimed to introduce the potentials of these landscapes as tools to dilute urban geographies of inequality, exclusion and displacement is called for.

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Temporal and Spatial Boundaries of Working: Case Study of Hawkers in NDMC, Delhi

Shweta Sharma

Lack of employment avenues force the people to migrate from rural to urban areas. These migrants do not either have the education or the skills required to be a part of formal employment mainstream and thus they are forced to work in the informal sector.

There is another section of the population in these countries which is forced to join the informal sector. They are workers who were earlier employed in the formal sector. They lost their jobs because of closures, down-sizing or mergers in the industries they worked in and they or their family members had to seek low-paid work in the informal sector in order to survive. The closure of several industries due to a variety of reasons – outsourcing of work to the informal sector, mergers of some of the corporations, downsizing of the production units, etc – has resulted in large scale unemployment. In most cases, the informal sector has absorbed these people.

The activities in the informal sector can be categorized into two sections – the self-employed and casual (non-permanent) labour. A major section of the self-employed workers are street vendors. The rise in the number of street vendors is largely due to the lack of employment in other sectors but it is also directly linked to the expansion of the informal sector. A street vendor is broadly defined as a person who offers goods or services for sale to the public without having a permanent built up structure but with a temporary static structure or mobile stall (or head load). Street vendors may be *stationary* by occupying space on the pavements or other public/private areas, or may be *mobile* in the sense that they move from place to place carrying their wares on push carts or in cycles or baskets on their heads, or may sell their wares in moving bus etc. In this policy document, the term urban vendor is inclusive of both traders and service providers, stationary as well as mobile vendors and incorporates all other local/region specific terms used to describe them, such as, hawker, *pheriwalla, rehri-patri walla,* footpath *dukandars*, sidewalk traders, etc. (NPUSV 2009). In India, the National Policy for Urban Street Vendors/Hawkers notes that street vendors constitute approximately 2 per cent of the population of a metropolis. The total number of street vendors in the country is estimated at around 10 million. This number is likely to increase even further. The shear size of this sector in an urban economy implies that equal, if not more attention be paid to spatial and location requirements of this sector, as the formal sector activities in the urban planning process.

The spatial issues stem out of conflicts of spatial patterns of hawking activity and duties of city Governments to provide facilities for residents. Hawking, which essentially depends on display of goods at critical locations where pedestrian traffic is high due to concentration of activities, often conflicts with regular traffic. In purely residential areas the spaces are not reserved for hawkers but the services are required by population residing in those areas. The places form where the hawkers purchase their goods remaining in the centre it becomes difficult for hawkers to remain mobile in these far-away residential areas.

The Delhi metropolitan area lies within National Capital Territory of Delhi (NCT). The NCT has 3 local municipal corporations: Municipal Corporation of Delhi (MCD), New Delhi Municipal Council (NDMC) and Delhi Cantonment Board as depicted in Figure 1 (a). The capital of India, New Delhi, falls under the administration of NDMC. The Zone D area includes the NDMC area. The NDMC area constitutes the core of the city. This is the old imperial Delhi, the capital established in

1911. It includes the government of India headquarters, government housing, private housing, the Central Business District of the city; and prominent institutional areas. Although low figures are recorded for resident population, NDMC has a large floating population, being the Central Business District for Delhi city as a whole. It is estimated that the daily floating population in the NDMC area has increased from an approximate number of 10, 00,000 persons per annum to 15, 00,000 per annum. (Source: Estimates Committee Report).

Parameters	Units
Floor Area under Commercial Establishments	1.31 km^2
Total number of hawking units	1,00,000
Floor space area occupied by hawkers	0.03 km^2

Table 1.Spatial dimensions of commercial centres

Criteria for selection of case studies:
1. Presence of high pedestrian population – since they are usually the target consumer group of hawkers' products
2. Presence of MRTS & high traffic flow – ensures high connectivity and a large inflowing pedestrian population
3. Presence of formal retail and commercial establishments – ensures a consumer base for hawkers & free access to on – site facilities.

On the basis of these criteria, three commercial markets of Connaught Place and Extension, Khan Market and Sarojini Nagar market in NDMC were chosen representing hierarchy of commercial centers (CBD, Community Centre and Non-Hierarchy Commercial Centre) as shown in Fig. 1 (b). Only the hawkers having license under Tehbazari licensing system in Delhi have been considered for research. A total of 609 samples were collected from all the three markets: Connaught Place (461 samples), Sarojini Nagar (125 samples) and Khan Market (23 samples). A sample survey of all hawking establishments in the case study area was carried out with the help of a brief questionnaire. The questionnaire collected information about the nature, characteristics of hawking activities, hawkers' travel modes and patterns.
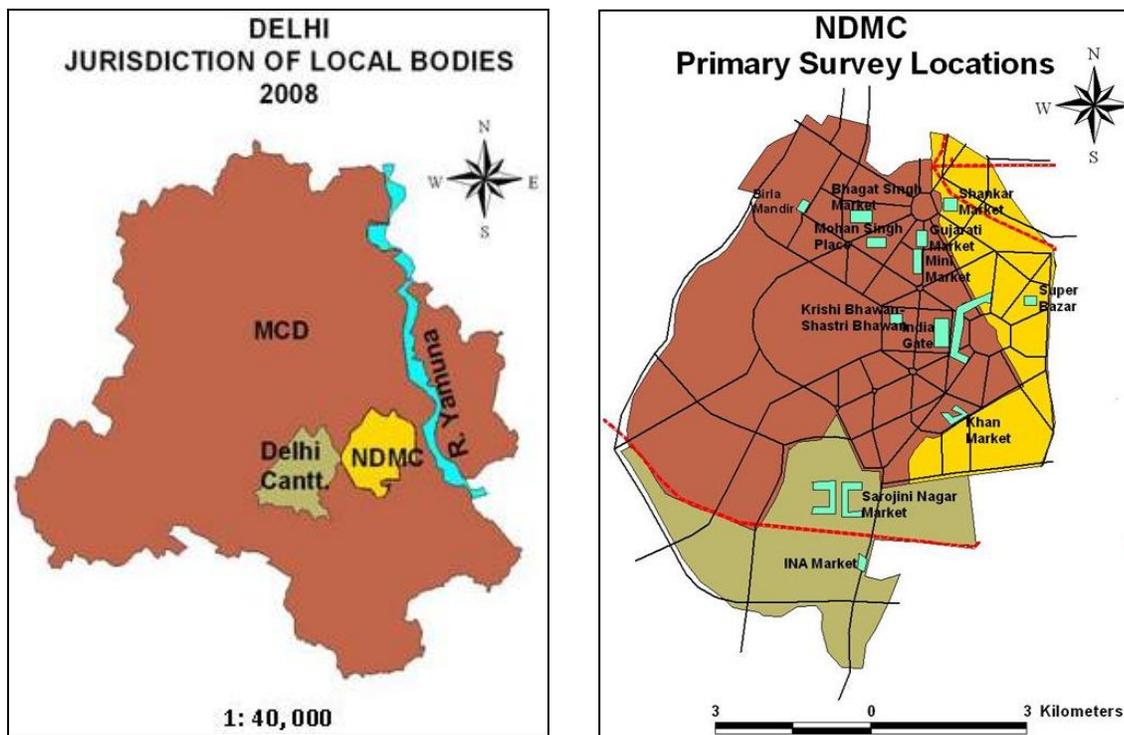
Fig. 1. (a) NDMC location in Delhi; (b) Primary survey locations.

5.1 Spatial Aspects

Only 3% of NDMC comprises of the commercial land use. This translates to 1.31 km2 of the total land area of 43.74 km2. Delhi has 5 lakh street vendors, of whom only 1 lakh are accommodated in NDMC area. The important spatial parameters studied are shown in table 1. Thus hawkers in NDMC occupy only 0.03 km^2 area of the total area of 43.74 km^2 which translates to 0.07% of the total area of NDMC. This clearly illustrates spatial restrictions of working of hawkers in the city.

Hawking still seems to be the domain of men as depicted in Fig. 2. The main reason for women to keep away from street hawking is that they have little time to spare after taking care of the cooking and cleaning at home and looking after their children. Illiteracy among women is higher and this is also another reason for not venturing into this profession. They prefer working as day labourers or as domestic workers. The few female vendors face several problems in their work places. They are also discriminated in granting of loans from credit societies and they have to depend on moneylenders for their credit needs. Also women face harassment at the workplace by the policemen which deters them to enter this occupation.
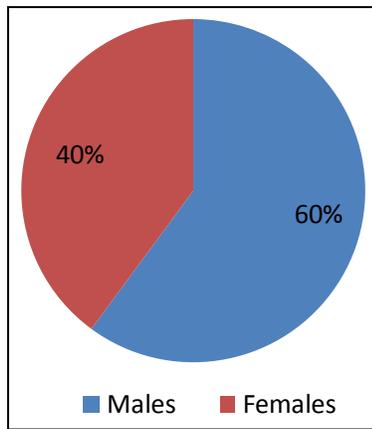
Fig. 2. Gender distribution of hawkers

Age wise distribution of hawkers reveals that while maximum male vendors (Fig. 3(a)) are in the 20-40 years age group, female vendors (Fig. 3(b)) are almost in equal proportion from 20-40 years and 40-60 years. This is because female vendors have less employment avenues as compared to men and thus all age-groups comply with working in this sector of economy.
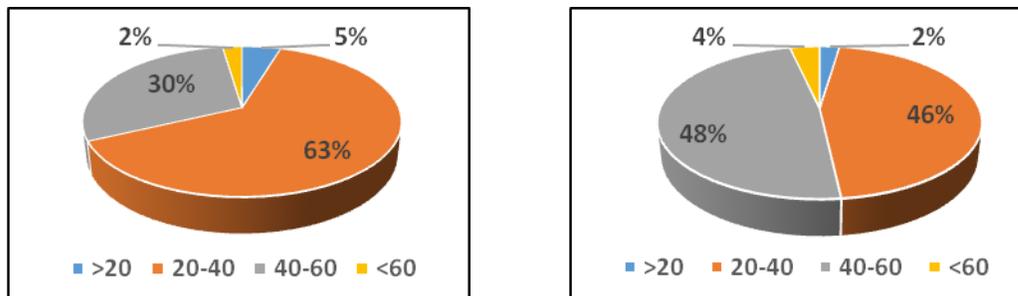
Fig. 3. (a) Age-wise distribution of male hawkers (b) Age-wise distribution of female hawkers

It's the hawkers selling non-processed foods who spend the maximum hours at the workplace as depicted in Table 2. Gender wise segregation of hawkers according to the product type reveals that 49% of male hawkers sell minor household items (Fig. 4(a)) and spend 12 hours at workplace. On the other hand 72% of female hawkers sell handicrafts (Fig. 4(b)) and spend only 8 hours at workplace. For the same product (minor household items, non-processed foods, flowers and service providers) male and female hawkers spend differential hours at workplace. The reason for female hawkers spending less time at workplace is that they have to take care of their children and do not have anyone else to take care of their children at home. Thus they come late to the market and leave early too. Male hawkers selling non-processed foods, clothes and processed foods spend 12 to 14 hours at workplace.

Table 2. Working hours and number of hours for hawkers segregated by product type

Product Type	Male Hawkers		Female Hawkers	
	Working Hours	No. of Hours	Working Hours	No. of Hours
Minor HH Items	9am-9pm	12	10am-9pm	11
Handicrafts	11am-8pm	8	11am-7pm	7
Clothes	10am-10pm	12	-	-
Non processed foods	6am-11pm	17	9am-8pm	11
Processed foods	8am-9pm	13	6am-8pm	14
Flowers	7am-8pm	13	9am-10pm	11
Service providers	7am-9pm	14	9am-9pm	12
Pans/cigarettes	9am-9pm	12	-	-
Newspapers/books/magazines	7am-9pm	14	-	-
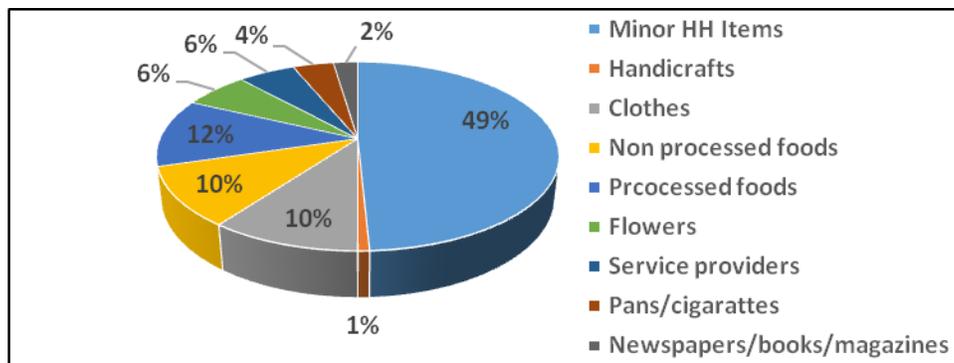
Fig. 4. (a) Product segregation of male hawkers
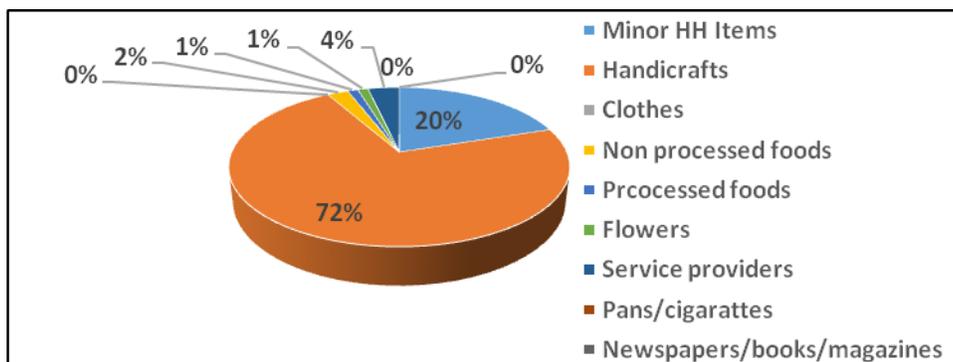
Fig. 4. (b) Product segregation of female hawkers

When we look at the monthly earning from selling same type of product by both male and female hawkers, then the difference is quite stark as shown in Table 3. Female hawkers earn much less than their male counterparts for the same products sold. This is perhaps because of less time spent by female hawkers at the workplace due to other family commitments and also because of the lesser value

accorded to females in general in India where income disparities across gender are visible across all professions.

Table 3. Monthly Income (in Rupees) for hawkers segregated by product type

| Product Type	Male Hawkers	Female Hawkers
Minor HH Items	3,000-34,500	3,000-13,500
Handicrafts	9,000	3,000-9,000
Clothes	4,500-46,500	-
Non processed foods	3,000-9,000	2,250-7,800
Processed foods	3,000-9,000	7,500
Flowers	3,000-9,000	2,250
Service providers	3,000-9,000	6,000-9,000
Pans/cigarettes	3,000-4,500	-
Newspapers/books/magazines	4,500-6,600	-

While a substantial number of males and females depend on bus as the main mode of transport to workplace as depicted in Fig. 5(a) and 5(b), yet 35% of males also depend on walking as main mode of transport. It would be interesting to look at the distances over which each mode of transport is preferred by males and females.
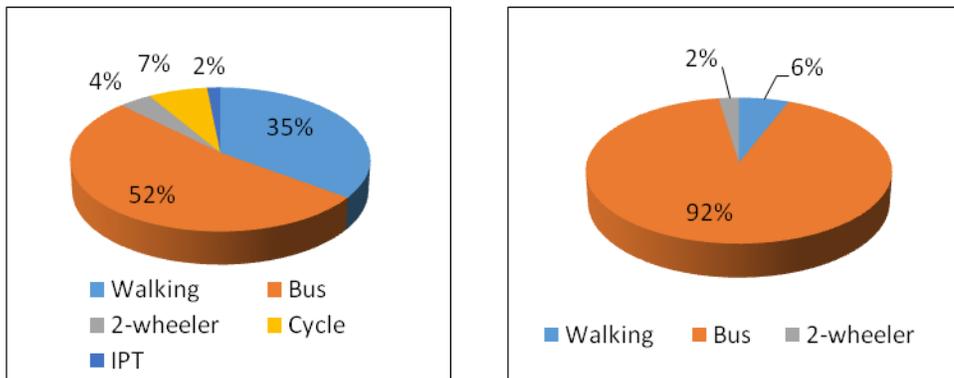
Fig. 5. (a) Modes of transport used by male hawkers (b) Modes of transport used by female hawkers

The distance over which walking and bus is preferred is larger for males than for females as depicted in Table 4. Females commuting by 2-whellers such as scooters and motorcycles accompany a male member from the family (brother, father or husband) and thus distance commuted by 2-wheller is same for males and females.

Table 4. Mode of transport used by hawkers to reach workplace

Mode of Transport	Females	Males
Walking	0.5-2kms	0.5-3kms
Bus	2-25kms	6-30kms
2-wheeler	20kms	1-20kms
Cycle	-	2-15kms
IPT	-	6-15kms

There are specific spatial-temporal boundaries of working of hawkers. They all have to congregate at the market place to sell their products which forms their space of working. It's the male hawkers who dominate in this space of working as revealed by the primary survey. This spatial boundary is in turn affected by the temporal boundaries of working which are defined by the working hours of hawkers. While women spend less time at the workplace due to other household commitments, the male hawkers again dominate the temporal space by spending more time at the workplace. The distance of the residences of hawkers to the workspace are also differing from males and females. While females prefer to stay closer to their workplace and this travel lesser distance by bus or walk, males travel larger distances to reach their workspace. Besides walk and bus, women practically are limited by the mode choice and do not use cycle or Intermediate Public Transport (IPT) which might reduce their travel time and have an implication on their temporal work windows. By using faster modes of travel, males reach their workplace early and have more flexible temporal windows than females. Less time sent at workplace reflects in the less earnings of women hawkers as compared to male hawkers for the same type of product sold. Meagre earnings also reveal the discrimination against women at workplace which makes their spatial-temporal boundaries all the more rigid as compared to male hawkers.

Street hawkers can be assets to the urban system if they are given the opportunity to contribute to its development. The land use plans of a city doesn't accord a place for these hawkers to carry out their business which thus encroaches their right to space. If land use plans provide hawking zones in the city, then it will broaden the spatial boundaries of working of hawkers. The tight temporal boundaries of working of female hawkers can be loosened by providing them infrastructure at the place of work, e.g, toilets, common room to take care of their children etc. These infrastructural constraints often limit the spatial-temporal boundaries of female hawkers. Other infrastructure provisions such as availability of direct buses between home and workplace also can prove to be useful in expanding these spatial temporal boundaries of male and female hawkers alike. Policy level measures such as abolishing discrimination against women, harassment of women at workplace by the police and equal price of same products being sold by male and female hawkers can be really helpful in altering the spatial-temporal boundaries of working of female hawkers.

Being a part of the marginalized urban poor, hawkers are treated as trouble-makers whose sole purpose is to create chaos on the streets. The fact is that no plan for improving the city can be successful without the participation of the urban poor. Hawkers to have a right to urban space as any other working group in the city. Thus they need to be integrated into the spatial fabric of the city through just and fair planning process and in the campaigns for better environment. With the NPUSV and passing of The Street Vendors (Protection of Livelihood and Regulation of Street Vending) Act, 2014, it is mandatory now to make hawking zone in each city/ town of India. If the contradiction of considering hawkers to be a burden or a necessity by the consumers is resolved, then hawkers will also become a part of the city socio – economic fabric, have their own flexible spatial temporal boundaries of working and would lead their life with equal dignity and respect as the other citizens of the city.

In my efforts to present this work I wish to gratefully acknowledge all the hawkers of NDMC who not only discussed with me their problems and helped me understand the whole process of hawking in Delhi, but also reposed immense faith in me to find out a solution to their problems in terms of planning and regularization of their occupation. Without them, this research would have been an incomplete piece of work.

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Part 2. Religious Conception and Tolerance

Issues on Religious Coexistence Tolerance in Albania

Ahmed Kalaja

Tolerance and religious coexistence reigns for centuries among the Albanians as a value of the tradition of our country, which has constantly amazed foreigners, because they see it as a unique case this relationship of religious coexistence. This tradition is not of present day, neither it is a tradition of the past 100 years, but it is a tradition of several centuries, after Ottoman dominion in the Albanian land at the beginning of XVI century (years 1500).[1] . For this tradition and value they own Albanians are proud because it is one of the exclusive moments in the history of our country, for which all of us feel proud.

This fact has been proved even by foreign travellers who have visited our country at decisive moments, in moments when war was normality. One such case is offered by the British lady and admirer of Albanians Mrs. Edith Durham (at the beginning of XXth century), who says: "Wars we have heard of between Albanians have always been of discords between rival Beys. Christians in this case have fought against Christians and Muslims against Muslims" – in addition she states that- Muslim and Christian Albanians are brought together before their common enemy.[2]

This fact was noted from Albanians autonomy movements, where most of the founders were religious intellectuals, and a considerable part of them were clergymen of different faiths who led Albanians towards autonomy.

Above all, even in the Declaration of Independence of Albania, on 28 November 1912 in Vlora, leading signatories were potent clergymen of all faiths.

But the coexistence among believers of different faiths culminated in the Assembly of Vlora when it was decided that the Interim Government would have in its cabinet, members of four religious beliefs, regardless of the percentage of believers who had a religious community.

Even more the religious coexistence was very visible between Albanians in January 1920 when, in the Congress of Lushnja, Albania was declared a Constitutional Monarchy. The role of the Monarch had a High Council of Regency composed of four representatives of each faith.

In this material will be treated the concrete practice of clerical work on voice in the country, and their leadership, their lectures directed to the believers or speeches in special ceremonies cases.

There is no doubt that the faith is born together with the man. This is the reason why since the ancient times the people were grouped in tribes, which in general had a common religious origin, a common faith. During the ancient times, especially during the medieval times, the religion was an undisputable entity governing every aspect of people's lives, not only their spiritual life, but also material, political, economical and social life. Such a fact will be strongly opposed by the end of the Middle Ages and early modern times. Humanists and renaissance Greco-Roman traditions, would question undisputable 'authority' of the Church (in the west). Renaissance representatives' words will necessarily reason the 'Holy Bible' words, they questioned, reasoned them before applying. For them it wasn't true "what was descended by God", but the truth was what the human logic could understand, otherwise it wasn't valuable. They began to sanctify the life, the freedom of speech and the freedom of property. Indeed those were considered "sanctities" even before, but their sanctity was decided by God and not by the human reason. This "battle" was developed in Europe, because, in Islamic world, during

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[1] This is due to the fact that, during the medieval times, religious wars had ruling character of 'religious kings' and were part and parcel of the whole history of humanity, including here even our country till the establishment of Ottoman rule and the converting of the majority of the population in the Islamic religion.

[2] Edith Durham; *Balkans' Concern,* Tirana 1991.

the same period, a similar phenomenon couldn't exist, because in Islam, the political leader is necessarily and simultaneously responsible for the religion. It can't be perceived in Islam that the religion would be separate from the rest of the life, that's to say, the social, economical and political life of a country. To summon people towards an ideal that would substitute the position of religion, they found another common point of view, the nationality. By the term "nation" or "nationality" we understand a body of ethnic people which is formed historically during the decay of the tribe relationship sharing common language, territory and culture which is gradually developed and strengthened.[3] This phenomenon that is known in Europe as "nationalism" = nationality" has its roots in France during the end of the XVII-th century and was spread in all Europe during the consequent centuries. The identification of the people with their "nationality" became a predominant phenomenon during the period of XIX – XX centuries, but the word "nationality" from the word "nation", have a very slight difference in meaning, but very essential one. We explained earlier the word "nationality" on what and how to understand, while with the word "nationalism" we understand: The ideology, or the point of view that a nation is superior to the other ones.[4] These two terms almost equal have their common aspects, but they have essential differences in the aim of the term usage.

Apart from "joining" in their common positive aspects which caused the appearance of this new phenomenon, the "nationalism," brought about an even more harmful aspect, the separation with "neighbors", the separation with "others", who didn't have the same origin, language, culture, traditions as us, that's to say with "co-nationalists". So, this phenomenon, from a positive initiative, with the passing of time, turned into an initiative of problems in the following centuries in entire Europe.

Sometimes apart from the appearance of these terms, in all the world, the "nationality-nation" it wasn't seen as a common aspect between a certain group of people, but there were other aspects of life such as: the system of government, different interests, which were generally connected with the Religion or the Faith that each nation had. Whereas, after the period of Humanism and the Renaissance, this term was turned into a focal point for people of all Europe, used sometimes for good or for worse. The nationalism, with its negative connotation, more than everywhere it was felt in Balkan. Exactly with "nationalism", but added to this the religion as a reinforcing factor, many nations were convinced to raise up against and not agree with the system of Great Empires, especially with Ottoman Empire. Joining these two elements, the peoples began the separation with "all" who were under the umbrella of the Empire and simultaneously were motivated to join around their "nationalism and religion", different from the "nationality and religion" of the Empire. Especially this phenomenon was urged in Balkans in order to stand up against the ottoman dominion, bringing about great benefits for some countries until they reached their independence such as: the Greeks, the Slavs, the Bulgarians, the Romanians, etc. and for several countries, which didn't have these common components, brought about grave problems which went far towards the risk of their complete disappearance. Concretely this happened to the Albanians, who were gathered around the "nationality", but they couldn't be unified with the religion, with a common faith, because they were multi- religious and couldn't change this reality.

In this manner, nationalism caused multidimensional disability in entire Balkans, as a result of which were the beginnings of the two World Wars. Consequently, this made the Balkans a field of battle towards themselves having "nationalism" as a starting point intertwined with the religion. Since 1830, time when the Greeks and the Serbians were separated from Ottoman Empire, gaining their independence, till the year 1912, time when Albania was declared independent the last state in the

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[3] Group of authors; *Dictionary of contemporary Albanian*; first edition by the ACADEMY OF SCIENCE, Tirana 1984; TOENA, Tirana 2002,
p. 594
[4] Group of authors; *Dictionary of contemporary Albanian* ; first edition by the ACADEMY OF SCIENCE , Tirana 1984; TOENA, Tirana 2002, p. 824

Balkans. After that, it was in the Balkans where started the First World War, even the Second World War. So, the Balkans, since the distant year 1821, till in the year 1999, only had simmered from many political, economical, and social wars, which were motivated by leaders nationally and religionly. We will focus more on the last point of these Independence "battles". "National-religious" wars, done against the Ottoman Empire, which had a different faith from the traditional faith of people of the Balkans, were not considered sufficient, but religious 'wars' continued even within nation-states. These new battles were organized mainly against the Muslims, who were part of newly formed national states, due to the fact that from them was removed the age long Ottoman ruling. In this manner, as a sign of revenge, only about the fact that those people had the same faith as their "ottoman conqueror", they were discriminated, maltreated,[5] were exiled from their land,[6] and in some cases the war was used against them, even the genocide .[7]

The declaration of Independence of our country is the greatest initiative of patriots and religious intellectuals, also one of the concrete deeds of the clergy towards the tolerance and religious coexistence settled as necessary criteria for the existence of this nation. We will mention here only some of the towns where the clergy were the initiator and signer of the Independence Act of their town. The clergy were present there and raised the flag of Independence of Albania.

To begin with town of Elbasan, which, in 25 November 1912, preceded the independence of other towns towards raising the Red and Black flag with the eagle. This act they would transfer to Vlora in the first hours of date 26, about 2 after midnight, in a telegram, where among others they announced that: "All our nation, Muslims and Christians, together with a voice have accepted the Independence of Albania…"[8] One of the first signatories' of the Independence Act in Elbasan to be mentioned here: "Haxhi Hafiz Sulejman Kungulli, the vice of Mitrop. Pope Dhimitër Dhimitraku, Aqif Pashë Biçakçiu, Shefqet bej Vërlaci, Abdullah bej Tirana, the Mayor Alush Saraçi, Sheikh Mahmut Guma, Sheikh Xhafer Pasmaqja, Bishop Beniamin Deliana, Serafin Jorgaqi, Beniamin Nosi, Taq Buda, imam Hysein efendi Dorazi etc. etc."[9]

The same thing happened in Tirana and in Durrës, where the intelectuals and patriots led by the most important leaders of the city, in 26 November 1912, declared the Indipendence. Some of the first signatories of the Independence in the town of Durrës were: Myderiz (teacher) Abdylqerim Kurti, myderiz (teacher) Hysein Mulla-Alushi, myderiz Ali Kuli, myderiz (teacher) Hafidh Jusuf Gjoni, Ismail Benja, Mahmut Benja, Hysein Dakoli, Hasan Tartari, Ismail Usta Sula, Rexhep Abdurrahman Berberi, Hysein Peni, Filip Sereqi the leader of the Christian Catholics, Aqif Çelkupa, Aleks Duka, Kristaq Rama, Sotir Veveçka, Hamza Tahir Himi, Muhamet Qepaxhiu, Ymer Lutfi Mallkuçi, Musa Milaqi etc."[10] While some of the signatories of Indipendence of Tirana were: Fuad bej Toptani, myderiz (teacher) Sulejmani, myderiz Hyseini, Xhelal bej Toptani, myderiz Ismail Ndroqi, Refik bej

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[5] To be mentioned here almost similar situations with Muslims in Bulgaria, Montenegro, and even worse was their condition in Greece or Serbia. This phenomenon is widely known but is considered as a "national" problem, because the Muslims in these countries were called as "Turk's" in general, or Albanians in the case of Çamëria and so it was legalized the war against them. In some cases exchanges of the population were made, and in other cases the Muslims were exiled themselves in Ottoman Empire or new Turkey, whose foundations were laid after the First World War. For more information see: Alexandër POPOVIÇ "The Islamization of the Balkans", Dituria publishing, Tirana 2006.

[6] Refer here especially the genocide against çameria population, as well as some Albanian towns in former Joguslavia.

[7] *Elbasani Telegram 25/26 November 1912,* FEVZIU, Blendi; *100 years in the politics of Albanian state from 1912-2012;* UET-PRESS, Tirana 2012, p. 21

[8] KOTHERJA, Hyqmet; *Elbasani Indipendence1912;* Dy Lindje Dy Perëndime publishing, Tiranë 2012, p. 7-9, also in NOSI, Lef; Dok. Nr. 2,
Historical Documents 1912-1920; Tirana 2007, p. 83

9 NOSI, Lef; Dok. *Historical Documents 1912-1920 Tirana 2007 p.83*

[10] NOSI, Lef; Dok. *Historical Documents* Nr.13300; *1912-1920;* Tirana 2007, p. 81

Toptani, Abdullah Gjinali, sheih Ahmet Pazari, Isuf Aqif Banka, Selim Petrela, Ali Shyqyri, Nikollë Nishku, Pope Nikollë Papajani…etc"[11]

The same thing happened in Kavaja, Peqin, Lushnja, where the Indipendence was declared the consequent day in 27 November 1912. In Kavaja signatories of Independence were: Qazim Fortuzi, Sheih Hamid Kraja, Mustë Cara, Andrea Ekonomi, Haxhi Isuf Kazazi, Pal Xhumari, Besim Sinella, Haxhi Xhoi, Zenel Biturku, Kostandin Qosja, Sali Kullolli, Hasan Nexha etc.[12]

In Peqin signatories of Indipendence were: Kadri beu, son of Demir Pasha, Mufti Abdylbaki Biça, Sheikh Tahsin Gjinishi, Myderiz (Teacher) Sulejman Kuçi, The mayor Ahmet Kaziu, Asllan Ballhysa.[13] The Christian element is missing in Peqin, because there were not Chritians in this town. In Lushnja the signatories were: Mufti sheikh Ibrahim Karbunara, myderiz (teacher) Sulejman Arapi, Kadri bej Karbunara, Emin bej Vokopola, Halid efendi Gramshi, Shaqir bej Lushja, Bishop Jovani, Sulejman Korreshi, Llambi Xoxi, Haxhi bej Imshta, Fejzullah bej Imshta, Thanas Paftali.[14]

To continue with the capital town of the Independence, in Vlora, where were gathered the most potent patriots and intellectuals and at the same time the leaders of clergy of this country.   Some of the signatories of Independence in 28 November, 1912 in Vlora were: For Berat: Sami Vrioni, Ilias Vrioni, Taq Tutulani, Babë Dud Karbunara; For Skrapari: Xhelal Koprencka; Hajredin Cakrani; for Lushnja: Qemal Mullai, Ferit bej Vokopola, Nebi efendi Sefa; for Dibra: Myfti Vehbi Agolli-Dibra, Hafidh Sherif Lëngu (both of them were leaders of Albanian Muslim Community 1912-29 and 1942-45); for Mat: Ahmet Zogu, Riza bej Zogolli, Kurt Kadiu; for Ohri and Struga: Zyhdi Ohri, Dr. H. Myrtezai, Nuri Sojlli, Hamdi Ohri, Mustafa Baruti, Dervish Hima; for Durrës: Abaz efendi Çelkupa, Mustafa Agë Hanxhiu, Jahja Ballhysa, Dom Nikoll Kaçorri; for Tirana: Abdi Toptani, Murat Toptani; for Shijak: Xhelal Deliallisi, Ymer Deliallisi, Ibrahim Efendiu; for Kruja: Mustafa Merlika-Kruja; for Elbasan: Lef Nosi, Shefqet Daiu, Qemal Karaosmani, Dervish Biçaku; for Peqin: Mahmud efendi Kaziu; for Gramsh and Tomorrica: Ismail Qemal Gramshi; for Gjirokastra: Azis efendi Gjirokastra, Elmaz Boçe, Veli Harxhi, Myfid Libohova, Petro Poga, Jani Papadhopulli; for Përmet: Veli Këlcyra, Syrja Vlora; for Tepelena: Feim Mezhgorani; for Janina: Kristo Meksi, Aristidh Ruci; for Çamëria: Veli Gërra, Jakup Veseli, Rexhep Demi, Aziz Tahir Ajdonati; for Delvina: Avni Delvina; for Korça: Pandeli Cale, Thanas Floqi, Spiro Ilo; for Pogradec: Hajdar Blloshmi; for Kosovo, Gjakova, Plava-Gucia: Rexhep Mitrovica, Bedri Ipeku, Salih Gjuka, Mit'hat Frashëri, Mehmet Pashë Deralla, Isa Boletini, Riza Gjakova, Hajdin Draga, Dervish Ipeku, Zenel Begolli, Qerim Begolli; for Shkodra: Luigj Gurakuqi; and representatives for Vlora were: Ismail Qemali, Zihni Abaz Kanina, Aristidh Ruci, Qazim Kokoshi, Jani Minga, Eqrem Bej Vlora; and abroad: Dhimitër Zografi, Dhimitër Mborja, Dhimitër Berati, Dhimitër Ilo, etc. etc.[15]

Almost all these personalities, signatories of the Act of Independence, were believers, for the simple reason that they had minimally the primary and higher education about religion. Some of them had their degrees in theology, and also were clerics of their respective towns and had undisputable reputation in Albanian population during the years 1912-1920. Some of them were myderiz =religion teachers, some others imams, priests or dervishs, who led their cult institutions of their towns. While others were in the role of Mufti, Metropolitan or vice Metropolitan,   some were bishops and so on, but some of the clergy were mayors of their respective municipalities, which meant a greater risk for them. So, in conlusion, we can say that the representatives of the population in Assembly of Vlora in 1912 were Muslims and Christians, and a considerable number of them were Clergy, some of them we can mention here: Mufti Vehbi Efendi Agolli, Hafidh Sherif Langu, Babë Dud (Jorgji) Karbunara, Taq

[11] NOSI, Lef; Dok. Nr.2103 dhe 7098; *Historical Documents 1912-1920;* Tirana 2007, p. 82-83

[12] SHQARRI, Muharrem; *The patriot, Shekh Hamid Kraja;* OMBRA GVG, Tirana 2014, p. 85

[13] NOSI, Lef; Dok. Nr. 1146; *Historical Documents 1912-1920;* Tirana 2007, p. 89

[14] GRIPSHI, Genc; The *History of Peqin;* Reklama, Tirana, 2014, p. 141

[15] FRASHËRI, Kristo; *The Declaration of Independence of Albania 28 November 1912;* The Academy of Sciences, Tirana 2008, p. 91-94

(Dhimitër) Tutulani, Father Nikoll Kaçorri etc. Ismail (Qemal) Vlora in his "Memories" describes as historical and very important the Act of Indipendence. He writes: National Assembly, composed of delegates from all the regions of Albania, regardless of religion gathered here in (28.11.1912) in Vlora, declared the political Independence of Albania…'[16]

The coexistence between clergy and the believers of different faiths, culminated in the Assembly of Vlora, where it was decided that the Government of Ismail Qemali will have in its cabinet representatives of the four faiths, regardless of the percentage of each community of believers. It must be poitned out that Ismail Qemali in choosing members of the Government from his part had included 8 personalities with reputation, who were seen as more effective for a longevity of the Government, until the situation would be normalized. This cabinet proposed by Ismail Vlora did not found the approval of the audience because it comprised members from the Muslim community (Sunni and bektashi sect) and none from the Chritians. Bab Dud Karbunara was the first to refuse this choice proposing that the Government should have Muslims and Christians in its composition and to protect the integrity of each one, the proposed members should be chosen with vote by the participants.[17]

In order to realize this, the Parliament had a very important duty to accomplish: voting the Cabinet of the Provisional Government, showing by this act an excellent tolerance and simultaneously a democratic act, because in each ministerial post was elected the person who gained more votes regardless of his faith. In this way, the Provisional Government of Vlora was formed based on the religious affiliation of the country, with the proposal of Bab Dud Karbunara. Muslims and Christians should participate in it, and each minister would be elected after he would take the majority of the votes of present participants. Vlora Government eventually had the following composition: Prime minister of the Government and Minister of Foreign Affairs, Ismail Qemal Vlora; Vice Prime minister of the Government, Dom Nikollë Kacorri; (12/25/1912) Preng Bibë Doda; Minister of Education, Luigj Gurakuqi; Minister of Interior, Myfit Libohova; Finance Minister, Abdi Toptani; Minister of War, Mehmet Pashë Dëralla (Tetova); Minister of Justice Petro Poga; Minister of public works, Mit'hat Frashëri; Agriculture Minister Pandeli Cale; Minister of Posts and Telegraph, Lef Nosi

After this the Parliament had another duty, the selection of the Elderly Commission, comprised of 18 persons. On the proposal of Ismail (Qemal) Vlora was decided that the Elderly Commission would be the "vicegerent" of the Parliament, would have the role of advisor, auditorial and collaborator with the Government, but in no way to ever throw it.[18] With the proposal of Luigj Gurakuqi, Vehbi Dibra was elected the Head of the Elderly Commission (the Senate) and vice president was elected Lef Nosi, a representative of another religious origin.[19] Simultaneously, Vehbi Dibra exerted the duty of substitute/vice for Ismail Qemali when he was abroad. The Elderly Commission under the direction of honored Mufti Vehbi Dibra, took many important decisions, being a perfect example of democracy, and religious tolerance.

The initiative of "tolerance and religious coexistence" was firstly taken by the Leader of the Muslim Community, Haxhi Vehbi Dibra, who gave the Fatwa (religiously legalized) of the Independence of Albania. In fact, his fatwa was about legitimizing the Flag with its eagle as a symbol, because that was no accepted by some muftis in the country and even it was not accepted by the people in general. It was not easy for a people who coexisted with ottomans under the great umbrella of the Empire, that in such a delicate moment to accept the division from the Empire. To reason this, Haxhi Vehbi Dibra, in the role of Headmufti of our country, gave the fatwa, where among others he stated: "…in order to preserve the unity of people and to banish the disputes and the anger, and in order to

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[16] QEMALI, Ismail; *Memories;* Toena, Tirana 2009, p. 418

[17] For more information: *The Renaissance of Albania, 1913 – 1914, Official newspaper Government of Vlora*

[18] XHELILI, Qazim; *Vehbi Dibra – personality and well known activist of the national movement;* Albin, Tirana, 1998, p. 96

[19] XHELILI, Qazim; *Vehbi Dibra – personality and well known activist of the national movement ;* Albin, Tirana, 1998, p. 96

ensure a general peace, the symbol of eagle must be protected. This fetwa is based on Shariah and on the need of the time and place…"[20] Vehbi Dibra did not confine himself with the fetwa to consider this problem solved, but Ismail Qemali left him full competences to solve this problem as he thought it reasonable, on its roots. So Haxhi Vehbi Dibra travelled in some towns of the country talking with the muftis and with the believers, which comprised the majority of the population, and in this way the situation was tranquilized.[21] With his acts and wise words, Haxhi Vehbi Dibra, in a certain way addressed the Muslim Albanians that their fate was not any more under the Empire, which seemed to dawn, but, on the other hand, they would be united towards the "nationality", despite the religious origin. The goal of this outstanding patriot was unity and brotherhood. He said that: "Our coutry needs the national unity and brotherhood despite the religious origin."[22]

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[20] A.Q.SH. Fund *The Caretaker Government of Vlora*, Folder III, 5/2, page 632

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The Uncanny of the Word Concept in Interdisciplinary Usage and Its Incarnation According with Cristianity. How Is the Logos Active Inside of the Human Utterance?

Lucian Dabija

As all domains of knowledge, theology synchronises and adapts its discourse to the reality and issues of every age. In postmodernism, we have an interrelationship of ideas, or what is also known as syncretism, not seldom criticised, because episodically it comes in opposition to the dogmas of every religion. Through its definition of 'to be' or 'to rule', the logos becomes an element that can directly express the reality of God's existence. From this perspective the logos theme is also a main subject to the interrelationship of ideas, since it occurs as an interdisciplinary issue.

In theology, the Bible has an intensely meaningful narrative sequence, as a result of the sacred character of the revealed text, in which the word establishes a new law, a new divine act of huge significance for mankind or an interpretation of the divine will by the prophets. It is an universal element of faith by which faith is conserved throughout history.

But, because, religions permanently keep pace with society, and with progress, one can observe the fusion of ideas at an accelerated pace, from philosophy, linguistics, semiotics, psychology, phenomenology, etc. Through an interdisciplinary dialogue one can highlight common perspectives with direct reference to the Prologue to the Gospel of Saint John, as a revelation of scientific and cultural importance.

Modern disciplines, especially theology, take into review the concept's history, as well as its potential as a cultural element of lectures on language, symbolism, revealed word or Word become Flesh. As the word is being used in today's modern dialogue, and as a result of the thematic complexity which it presumes, could determine the ideologists' of today to transform the content of the Bible into a simple narrative sequence, lacking the dynamics and the theology of the revealed divine charisma. David Tracy states that the modern theologies 'have been principally determined not by the reality of God but more by the modern logos.' Hans Frei is of the same opinion: 'modern interpretation eclipses the particularity of biblical narration and with this the uniqueness of Jesus Christ's mythos.' By doing this, states Frei, modern theologians gain the entire world – the respectable university scene and cultural plausibility, in a word their legitimacy – at the same time, lose their souls."[23] Frei observes the result of the multiple heterodox interpretations, as in insufficient and unable of catching the particular and uniqueness of the Word become Flesh.

A distinction or rather a definition would be that the Bible, as Revelation or Word, encapsulates the written form of God's revelation, of that which man has to know so as to obtain salvation. In this sense, the scientific field has the tendency to detect and register all the manifestations of the Logos, as absolute, integral and indispensable. It is better to be conservative in this sense so as to avoid the reinterpretation of Tradition in a New Age perspective, within its own field of knowledge.

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[23] Kevin J. VANHOOZER, *The Cambridge companion to Postmodern Theology*, ed. Kevin J. Vanhoozer, Ed. Cambridge University Press, Cambrigde, 2003, p.19.

One can detect three types of contemporary theology at a global level, which should be treated separately with no comparison between them:
- deconstructive (Mark C. Taylor, Carl Raschke, Charles Winquist)
- constructive (David Ray Griffin)
- liberal (Harvey Cox, Cornel West)
- conservative (Pope John Paul II)"[24].

All this represent only new modalities of expression within history, determined by the way in which people comprehend theology in postmodernism. The contemporary world has a historical conscience based on what is revealed in the present, and its representative values have been developed throughout its history and will keep on developing.

At the beginning of the last century the industrial revolution and the materialist ideological-political currents made it difficult for the individual to find a meaning in life. At yet, philosophy took a position and tried to justify itself.

Thus, Edmund Husserl highlights a new mode of thinking, phenomenology; or rather what manifests itself through a phenomenon as an individual necessity towards knowledge. He states: "Or this task leads us in the first instance, just meditate on the meaning of origin of new science and, above all, the sciences of nature, since, as we have the opportunity to see and still she played still play with all movements of sense that you suffered and all interpretations deviant she and gave itself a decisive role in the evolution and existence of positive sciences, modern and ultimately even the spirit of humanity modern European a whole from the beginning, and throughout this development."[25]

From this we understand that man must become aware and try to comprehend the phenomena around him. Nevertheless, Husserl takes the philosophical tradition before him into account, especially Descartes and Kant. If not there could not be an approach of any kind.

Man cannot abstain from his ideals and his aspiration to think correctly, a staple point of Cartesian philosophy. The rigourousness of science cannot be denied, but should also be completed whenever it should fail in its endeavours. Technical domains, humanist knowledge and exact sciences all use reason. They are Cartesian in their endeavour to fulfil knowledge. This is a result of the universal feature of reason to be intuitive and generate new ideas, methods and solutions.

In other words, reason itself has a twofold way to work and show. According to the first of them, he and his self-explains itself becomes manifest in a systematic manner, within mathematization free and pure, so in the course of the mathematical sciences. As such, it presupposes that formatting pure intuition that still keep the level of sensitivity. The objective result of the conjugation of the two faculties, reason and pure intuition, pure mathematics, understood as a theory. The second mode of manifestation of reason, however, is that of working tirelessly in secret reason why, the reason why sensitive data and rationalizes relentlessly towards them always be streamlined already. Its outcome goal is the world of objects of intuition-sensitive assumption of any order thinking Epirus natural sciences, understood as a conscious thought that standardized chip ambient sphere empirical world through reason manifested mathematics. Like the world intuitive bodies, and the world of natural science (and with it, the whole world dualistic what can be known the way of science) is generally a subject of our intellect, only the material from sensitive data comes from an impairment transcendental caused by things themselves. The latter are mainly inaccessible knowledge (in this case, the objective scientific knowledge). "[26]

Surpassing the approach of the exact sciences, we have a new approach or method, transcendental knowledge, which through its historical evolution will have to highlight a number of

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[24] Vanhoozer, , *The Cambridge companion to Postmodern Theology,* p. 19.

[25] Edmund HUSSERL, *Criza științelor europene și fenomenologia transcendentală,* pp. 112-113.

[26] Edmund HUSSERL, *Criza științelor europene și fenomenologia transcendentală*, Trad. Cristian, Ferencz-Flatz, Ed. Humanitas, București, 2011, pp. 173-174.

epistemic issues. This new current of ideas could propose a new way of comprehending reality, particularly through an assimilation of different, various but also interconnected domains.

Husserl sought to establish the necessary arguments through which a new set of values might be displayed. Subjectivity seeks axioms, individuality does not exist as a philosophical term and reality offers transcendently multiple meanings and spiritual enrichments to the matter: "We will soon learn to understand the world that exists for us constantly in flux changing the ways her donation is actually a purchase universal spiritual, that was born as such and continues to make in its quality of construction of a subjectivity universal, which is exerting fundamental constitution of the world and also involves the chip essential that subjectivity that gets its turn to be objectified as human subjectivity and understood as part of the world."[27]

It is a realigning of how European scientific domains are comprehended and especially their inability to grasp aprioristic statements. Transcendental phenomenology operates within such statements. Space, time or perception, as well as hermeneutics and language constitute the subject matter. Regarding the search for Truth, man has to accept the verities offered to him by reality, verities existing by themselves and through themselves, with no influence from science, since they are unchangeable by themselves.

Husserl's approach will be continued by Martin Heidegger, Saul Kripke and more recently Anna Teresa Tymieniecka, founder of the World Institute of Phenomenology in 1976.[28] Other members have been Paul Ricoeur, Emanuel Levinas, Hans Georg Gadamer and Stephan Strasser. Each of them has supported the establishment of several schools and the editing of over 150 books on phenomenology, of which the most important is *Analecta Husserliana.*

But phenomenology is most of all indebted to Kant. Through his philosophy phenomenology managed to establish a method through which an aprioristic statement becomes manifest as a phenomenon and must be indubitably accepted: "As I realize, traditional feature that comes from Kant carries something like this: a priori truths are those which can be known independently of any experience. This raises another problem before you can do any step, because there is another way to characterize a priori, it is believed that it is something that can be known independently of any experience. That means that in a certain sense it is possible (whether or not actually know that thing independently of any experience) to know it independently of any experience. And possibly for whom? For God? For Martians? Or for people with minds like ours? Clarify all these issues might involve a lot of issues to be examined separately, what kind of opportunity it here."[29]

It is important for us to understand whether language is only of a human nature or we can attribute to it other prospects, which would highlight its metaphysical features. Language is the subject-matter of linguistics, which analyses its linguistic structures and significance. The main function of language is to enable communication. This is a simple definition but very comprehensive. It is obvious that without language people could not communicate. Here we have a restriction of analysis concerning the functions and features of language. This is not the level where considerations should arise with respect to the verity or fallacy of statements.

One of the most illustrious linguists of the 20th century is Eugeniu Coşeriu (1921-2002). He manages to develop an integrating linguistics, in which in a encyclopaedic tone, he states how linguistics should understand language, as well as its history.

His entire work is based on the Logos. An appropriate endeavour would be to detect various approaches on language structures, which make comprehension possible, as well as the limits which linguistics faces in dealing with them. The goal is to verify whether extra-lingual comprehensions or

[27] Edmund HUSSERL, *Criza ştiinţelor europene şi fenomenologia transcendentală,* p. 205.
[28] www.phenomenology.org, 20.05.2016.
[29] Saul KRIPKE, *Numire şi necesitate*, Trad. Mircea Dumitru, Ed. All, Bucureşti, 2001, pp.36-37.

the expressions of extra-lingual phenomena can be based upon linguistic concepts. We have here an illustration of how the first level of comprehending language is reflected:

"Through illocution acts, J.L. Austin understands: In Coşeriu's linguistics there is another aspect intersecting with this dimension of language acts theory. It is well known that J.L. Austin has rejected the idea that the main quality of language acts would be their verity and fallacy feature, considering that their goal is action. Taking into consideration that Eugeniu Coşeriu understands language as an activity and he too makes the same distinction, regarding <language (as a communication activity) which is previous to the distinction between *true* and *false*, between existence and non-existence, especially at language level>."[30]

From this we can deduce that there are illocutionary forces within language and that the act in saying something implies another level of language, where one should consider the resulting meanings.

"One of premises from which Eugeniu Coşeriu sets out is that that which is said is less than that which is expressed and understood. This state of matter is a result of complementary expressive activities, especially the instances of language act, and which Coşeriu calls frames. Their importance to communication resides in their omnipresence at every level of discourse, since every discourse has a background and a significant role in determining signs, since their <functionality is much wider: the frames direct any speech act, attributing meaning to it, and therefore the level of truth in a sentence can be determined.>"[31]

Coşeriu asserts in a defining manner that for linguistics man is the creator of a linguistic reality, in which he impregnates his historicity and through language expresses his being, where inter-subjectivity becomes manifest: "language is fundamental in man's definition. On the one hand, there is the logos, the comprehension of being, on the other hand there is the inter-subjective logos, a form and an expression of man's historicity. Man lives in a linguistic reality, which he himself produces as a historical being. Both are two essential dimensions of language: the subject-object dimension and the subject-subject dimension. As language in general, language corresponds to the first dimension, the relationship of man with being. As historical language, it corresponds to the relationship with other people, which through language in general are attributed "humanity": the ability to inquire upon being and to interpret it. These two dimensions appear as *two*, only as a result of the explicit interpretation of language in general, but they are in fact just one."[32]

To introduce the topic of reality beyond words, where discussion of mystical union should begin, we must understand which factors are decisive linguistic designation or nomination because they can support a theological perspective and clarify linguistic method. Coseriu argument uses language universals and linguistic existence. The historical context determines a universal history, there is a universality conceptual (present and if the concept of logos), an universality essential that need rational or universal empirical exhibiting in language could be synonymous with those forces illocutionary , which determines really changes in the language.

But the language reality always determines a relationship between a significant construction (word) and the reality to which they apply that meaning. But these desingatum, as The Coşeriu create categories and are universals of linguistics. From this point of view is from God universals of linguistic language, and always designate the same signified. "Designatum site is extra-linguistic reality (the reality lived, imagined or thought) to whom the act of speech, a sign or a building from one language. Semnificatum site or "significant endorsement" is the content of a sign or a special one language as given in and through language. The signs or constructions from one language and 'reality' to whom there is a reality of the designation; signifying a relationship between signified. The distinction between

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[30] Carmen PĂDURARU, *Eugeniu Coşeriu Contribuţii la paradigma lingvistică*, Ed. Lumen, Iaşi, 2009, p. 62.

[31] Carmen PĂDURARU, *Eugeniu Coşeriu Contribuţii la paradigma lingvistică*, p.92.

[32] Eugeniu COŞERIU, *Omul şi limbajul său*, Ed. Editrura Universităţii Alexadru Ioan Cuza, Iaşi, 2009, p. 52.

reality and signified is designated, anyway well known in terms of lexical symbols."[33] At the same time this makes it possible meanings and multiple meanings that God does cvântul possible multiplicity of languages known.

Next, we will refer to inner meanings of a language also shapes the existence of a fund prelinguistic previously said or spoken word. "The distinction between "reality designated" and "signified" (semantic function) coincides, moreover, with the distinction drawn, chasing the Humboldt by H. Steinthal between "content of thought" (Denkinhalt) and "inner form language" (Innere Sprachform) .... would be more correct, perhaps, to speak of "thinking matter", insofar as it is a thinking" prelinguistic "unformed through a semantic function of language is, that is a fact of "disorganized speech," which might be expressed by different functions from a semantic language or even different languages."[34]

But the identity of any designated realities no longer remains a language, it is part of teaching the language belongs. Therefore, Coşeriu accepts this limit and linguistics and calls for the use doctrines thinking that language can not be justified independently by itself. "But linguistic universals must be sought only in language, and not outside it. Unable to check in linguistics because it can be artificially universalist; and can not seek any designated in reality, because reality is permissible identity from the start. And you can not search a thought conceived in advance as "universal". On the contrary: the doctrine of thinking is what can hope to receive important data from research on language universals, because language is undifferentiated logos, and therefore primary logos, prior to any other type of logos. Let us add that language universals manifestations must be sought, not in their external examinations. Instead, the justification universals could, of course, be extalinguistique: is an universal language in human language whose justification is not linquistic."[35]

If the language is itself a human universality means that debates will reset in all spheres of knowledge where human subjectivity is manifested interest or debate. Here it is understandable that many arguments from migrating to the language and interdisciplinary fields are received and respected as highly credible. But still, what language can support demonstrations on horizontal and vertical, the ones are somewhat avoided by linguists?

Coşeriu propose a differentiation in the type of logic that applies to the interpretation which would help unanimous in supporting explanations vertically, and that would be accepted inside of the sceptical groups, he is reconsidering the special character that you have language that ennobles the man: " The differentiation of the modes of signification and those of understanding in assets and liabilities was seen as a consequence of adapting the Greek concept of "logos" the situation in Latin: understandable that ratio, logos underlying logic in the narrow sense of that logic speculative; understood as sermo, logos are the foundation of another type of logic, logic or logic sermonicalis loquendi, that is the fundament expression through language and logical thinking ,so if we want of logic in the sense of the term ... here it can be inferred the existence ideal for a unit at the following three disciplines: modi esendi metaphysical (ontology), modi modi inteligendi-logic and significandi-grammar."[36]

The summary of all that has been previously supported as we can imply that feature which reason one has to investigate and explain the sensitive and unity that language offered by logos, ontology, logic and linguistics to make the transition a hermeneutic based in the linguistic one that would be favourable to theology. We remain aware that all dogmatic distinctions remain affirmed and respected, especially those related to differences in how the existence of God and man, so necessary to realize how bankrupt or how far from the truth is "divination of the human".

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[33] Eugeniu COŞERIU, *Omul şi limbajul său*, p. 101.
[34] Eugeniu COŞERIU, *Omul şi limbajul său,* p. 103.
[35] Eugeniu COŞERIU, *Omul şi limbajul său,* p. 111.
[36] Eugeniu COŞERIU, *Istoria filozofiei limbajului de la începuturi până la Rousseau*, Trad. Eugen Munteanu şi Mădălina Ungureanu, Ed. Humanitas, Bucureşti, 2011, pp. 209-210.

Coşeriu can open the linguistic toward an understanding interdisciplinary linguistics logos based on enunciation, but also limits its subject. It states that the language represents and manifests contain human existence, but it is still a non reflective activity. "Understanding requires reflection, and as a result, a distance between reason and work demands that work to transform the "object" of reason, involves analysing and interpreting the work and can be true or false ... Hence, that we can not expect that the language itself to state anything about the essence or existence, is logos simantikos (pure expression significant), no logos apofantikos (assertive statement). The language is: but, as such, does not understand representative. Language contains manifest existence of things and immediate human existence, but is a non-reflective activity "the content" and "manifestation" can not interpret themselves. Only the reflection of what is given in and through language-but only walking beyond the language, there are things that can lead to understanding human being and existence."[37]

In other news we can understand that what we use words produced by the mind is very limited, and in fact noticed by Augustine. If language and had lost the ability to enunciate about the essence or existence, means that the world lost endiathetos logos, the understanding, the significances expressed within. From this point of view it is announced a discontinuity or a limitation of the concept of logos. The man remains ciphered a multitude of meanings of the world and human words can not provide help. "Our words are the products of our minds, and some tools are very limited indeed. In any case it could be postulated some value in our words if it establish continuity between God's Word and our words. But Augustine explicitly declines any relationship between Christ and the human word Word."[38]

This attitude can be understood by the fact that Augustine understands and respects total text Scripture as divine, not human word. Only the Bible can be text content to represent intentionality or phrase Logos. It culminates in the Incarnation, when the language of Christ and the divine-human nature, His sayings are both divine and human. Thus reach a new hermeneutics, theological. This is highlighted by Acad. Alexandru Surdu "theological hermeneutics, having no direct connection with logic, extended field investigation on the meaning of words from the prepositional analysis textual analysis, sketching such a hermeneutic dimensions at methodological logic. If biblical text is not enough rigorous definition of words and meanings no indication they can be used prepositional, for they acquire other meanings in the narrative. Interpretation of a text also requires a context in which implicitly or explicitly, appear intent other than causal order.

The interpreters talk about transcendence of language, in particular, that of writing. Often, the meaning of a text to be sought beyond its language or the subtext under certain assumptions related to the development of text (hidden intentions of the author in connection with a total stranger apparently topic such intentions) be one way of supratext, into a field of meanings that can occur independently of the author's intention."[39]

But where this is possible the transcendence of the language? If only the content of Scripture makes it possible to reflect a limitation rather historic determined by the Surpanatural, the end of Revelation, or is it still? The language accompanying the man, but equally true is that God accompanies man, He is the Creator and Almighty. If God inspires the man, speaking with Him becomes prayer, an act so necessary and so important in the faith. Excluding the liturgical acts, man lives his relationship with God as a paradox: Objectual absence of God is lived as a subjective presence

[37] Eugeniu COŞERIU, *Omul şi limbajul său*, p. 152-153.

[38] Raol MORTLEY, *From Word to Silence. The Way of Negation*, Cristian and Greek, Vol. 2. Ed. Hanstein, Bonn, 1986 p. 209.

[39] Alexandru SURDU, *Specificul logicii hermeneutice*, în rev. Cercetări filosofico-psihologice, An III, Nr.2, p.10.

both in the act of prayer and the circumstances of life. "... The living God Who is worthy of veneration is mysteriously present in this world, but He is present in His absence today."[40]

Through apophatic theology, *via negativa,* presence of God produces two states: the silence and tranquillity that give rise to understanding and contemplation respectively. Silence is precisely the absence of speech, but without interrupting the functionality of mind. It is obtained by asceticism and withdrawal (loneliness) and the formal framework designed precisely to overcome, or even immediate senses that it has. Silence becomes meditative act capable of producing knowledge only to the extent that is outdated, and perceived as living. The sensitive becomes visible and the intelligible become understandable. It is a kind of absence of positive speech. God is uncontainable, responding to measure each making their presence felt noticeable and enriching experience and understanding soul intellect. "Learn the soul, the more plunder more, the more it becomes inner loneliness and the more dressed seen God; and how the soul is lonely and devoid of self, the more it fills spiritual divine ."[41]

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[41] Miguel DE MOLINOS, *Ghid Spiritual*, Trad. Sorin Mărculescu, Ed. Humanitas, Bucureşti, 2006, p. 240.

Part 3. Gender Equality

Women in Art and Education

Iryna Chabanova

"Women can`t be geniuses"

These are the words of famous Irish writer Oscar Wilde. Certainly, he was great on women. As a true Irishman and writer. I think his opinion is shared by most men in the world nowadays. Despite the rebellious XX century and the beginning of the XXI century with all the emancipation, feminism processes and so on. Patriarchate did not completely disappear from the human society and did not become the part of the past and oblivion. Although women have been equal to men in political rights and at social and household levels, but men have changed little in their attitude towards women at the level of art, genius, giftedness and intelligence.

How many famous women can you remember in painting, science and even literature? For men this question is a kind of final argument in favour of male superiority in scientific and creative spheres. An ordinary person can remember only a few women's names. What about women-Nobel laureates? Except for Skłodowska-Curie? Some people won't even remember any other name. It often gives grounds to speak about really less talent and especially genius of the female half of the humankind.

I have always wondered whether this situation is true. Especially that concerns women in painting. In fact, if to set a goal, you can find a lot of interesting information about famous women artists. This information can be striking. Then the following question arises: why these artists are not known to the society as their male counterparts as it is? And why is this sphere full of stereotypes today, like any other?

Let us analyze the place and the fate of women artists in every historical period and the transformation of women's creativity from past to present.

It is worth to start from the prehistoric times. Recent studies in the field of which have discovered interesting and unknown by now fact. Namely, the first cave artists were women not men. A very long time the researchers thought that the authors of rock painting (which dates back tens of thousands of years) a priori were men. However, American anthropologists, taking into account the size of handprints in the caves with drawings, claim that they were left by women artists. Dean Snow, the professor of anthropology of Penn State University, has spent decades in the study of cave drawings (from 20 to 40 thousand years) and has recently published a report in *American Antiquity Journal*. Three quarters of the drawings, he examined contained exactly female fingerprints, not male (24 and 32)[42]. Snow said he first became interested in this "gender issue" when he had read John Manning's research. In his work Manning stresses that women's index and ring fingers are of equal length, and men have longer ring finger.

These studies are important not only for history but also for understanding the issues of gender roles in the society and gender stereotypes, in particular in art. That's because the fact of prejudice to rock art authors itself, (when scientists have been making unsupported suppositions for a long time) is quite conspicuous and illustrating the real basis of gender issue in art, caused by historical development conditions of the human society. It was only the dawn of mankind. Did something changed at a later stage?

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[42] Dean Snow "Sexual Dimorphism in European Upper Paleolithic Cave Art", *American Antiquity* 78(4), 2013.

In the era of the ancient world the Roman writer Pliny the Elder created probably the first list of women artists in the European history, having mentioned women artists of ancient Greece – Olympia, Timarete, Eirene, Calypso, Aristarete. Today, that fact is known only to scholars, who are interested in this topic? Why is this fact little known and not advertised?

The rough Middle Age era did not brought to us more or less famous names of women artists. The cruel patriarchal system in conjunction with fanatical religiosity did its work. And even if some woman managed to achieve recognition during this era, to go above and beyond the traditional place of woman in society – we know nothing about her today.

On the verge of two eras: the Middle Ages and the New Age the profession of artist was very prestigious. Were women able to fulfill themselves at this time in painting? Hardly ever. Although here is the known fact: the daughter of Dutch artist Gerard Horenbout – Susanna – mastered the painting by herself so well that caused the admiration of Albrecht Durer's guest and he bought several of her works. Why is the name of this woman artist unknown to the humankind? Was she able to fulfill herself in this area in terms of the time? Unlikely. The suspicious attitude to woman artist from the sidelines of men closed the doors to art for many women. The entrance to newly created art academies or art schools was closed to women. Only a few (really powerful personalities) crossed prohibitions, prejudices and conventions.

In the Baroque era Artemisia Gentileschi took the pride place among the most popular caravaggisti painters.

The New Age in Europe was marked by the French Revolution and the latter helped to liberate women artists. From the first years of the revolution, the number of women artists was increasing significantly; most of them were creating portraits or genre pictures. In 1791 there were 19 women artists at the Salon, in1802 = 40, in 1810=70 (!). To resolve the excitement, art was combined with the production and imposed by tax. The reaction of patriarchal society was bright enough (motto: "Liberty! Equality! Fraternity!" did not mean the collapse of gender stereotypes in the society).

A truly explosive was the arrival of women in the art of the XX century. Who knows, maybe we would still have strongly believed till nowadays that the woman is only a muse, but not the creator. Except for avant-garde project that hit at global reconstruction and made radical changes concerning gender issues in fine and in art particularly.

Perhaps the most famous "avant-garde Amazon" was Alexandra Ekster, who was working in Kyiv and Paris for a long time. The artist strongly promoted information on the latest art movements, but it took some time to find her own style. In 1913 people mocked on this subject: "As ladies change their bonnets each season, as well Mrs. Ekster has created a fashionable bonnet from Impressionism, Cubism, Futurism for each new season in painting". Despite the sneering Ekster began to be counted with and her great talent was recognized. In 1925 she was invited to deliver lectures at the Modern Academy in Paris on theatre art issues (as she successfully combined painting with decorations and designing of theatrical costumes). Later her works were widely exhibited in many exhibitions and auctions.

Probably the best-known female figure in the painting of XX century is Frida Kahlo, a Mexican artist who combined national motifs with elements of cubism, symbolism and surrealism. Her short, bright, full of physical pain and diseases life is an example of great talent, very charismatic personality who stops at nothing in her desire to create. To achieve her first exhibition of works in the homeland she could having been in hospital bed and unable even to walk. In a year after this exhibition Frida died because of pneumonia. It was the life through pain to self-expression in art that no one ever taught her. Stay in the shade of the glory of her famous husband artist Rivera almost until her death. And that was already the middle of the XX century.

We would like to say separately a few words about Ukrainian women artists who devoted all their lives to painting and whose careers certainly were not awashed with roses. They sacrificed everything: family, personal happiness, health, just to have the right to create. Of course, the first of

them is Marie Bashkirtseff (native of the village Havrontsi of Poltava region). Later she moved to Paris with her family, where she spent most of her life. The phenomenon of this girl became an example for many women around the world. The desire to realize her creative powers completely dominated over the typical women's dreams about love and successful marriage, which for the middle of the XIX century was wild itself. Bashkirtseff showed abilities in music, art, literature, and deadly disease took away her opportunities to work in each of these spheres. But she did not give up and continued to work. Bashkirtseff burned from tuberculosis in 1884. She was 25. In a year after her death an exhibition of her artworks was held in Paris. But the real fame (post-mortem) came due to the publication of Bashkirtseff's *"Diary"* she kept almost all her life. In *"Diary"* Marie did not hide her main desire: to create on one level with men and become famous. The following quote from it is more than appropriate (which defines the main problem of a woman artist): "All we need is to have an opportunity to work as men do and to make no efforts to get what men drop into lap… We are asked with condescending irony: how many outstanding women artists are there? Oh! Monsieur, they are, and it is surprising, against the background of the enormous difficulties they encounter"[43].

Another Ukrainian merited the following characteristics from famous Pablo Picasso: "If we had a woman artist of that level, we would make the whole world to talk about her". The name of this artist is Kateryna Bilokur. Picasso compares Bilokur with another representative of "naive art" (a group of artists who did not get an academic education, but became part of the artistic process) – Seraphine Louis. It sounds even more spectacular given the fact that mostly Picasso spoke ill of the contemporary art.

Kateryna Vasylivna Bilokur was born on December 7, 1900, in a poor peasant family. As a child, she didn't draw, she found out about art from books when she was a girl. The first attempts to draw she made with a charcoal on a piece of household linen.

In the 20's she tried to go to the art college, but had no documents about finishing seven year school. So she had to learn painting techniques by herself. Only at the age of forty the woman artist traveled to Kyiv and Moscow, where she first saw the museums and the works of outstanding artists.

In 1954 her paintings were exhibited in Paris, after that she became a world-famous woman artist. But this did not diminish the condemnation and misunderstanding of the villagers and relatives who considered it pointless and saw in her paintings only an attempt to evade work. However, she gradually opened the secrets of painting for herself. Having no money for paints, she was preparing them by herself, having no artistic education; she was studying from the nature. Depicted flowers, vegetables, and everyday objects in her pictures were illuminated by an unusual flair of colour and perceived as majestic anthem to the nature and human.

She sadly said about her steps in art: "Whenever I go, whatever I do, the thing I have thought up to paint is chasing me. I miffed at the nature, it savaged me so cruel, having given me so much love to the holy painting and then having taking away all the opportunities for me to create that great thing with all the fullness of my talent!".

The creative work of the Ukrainian artist from Bohdanivka village belongs to the best achievements of the world culture of XX century.

Are there many female names in art? However, an ordinary person will not probably remember half of them. Moreover, hardly anybody can equate at least one of these women's names to the recognized masters-men in the painting sphere. Unfortunately, hardly anybody thinks over the prime causes of this phenomenon. As, for example, the fact is when women obtained the right for higher education or technical (artistic) education. Thus, to have the right for something is one thing. But when did education for women become available indeed, i.e. for all women, and not for separate privileged

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[43] *I Am the Most Interesting Book of All: The Diary of Marie Bashkirtseff Vol 1*. English translation by Phyllis Howard Kernberger and Katherine Kernberger. Publisher: Chronicle Books, 1997.

group? Even in the mid XIX century courses for women artists remained merely a privilege for wealthy people. Let us get back to the figure of Bashkirtseff that illustrates that period the best. She managed to realize herself as a woman artist and generally could do favourite occupation due to her belonging to a noble family, and thus had the funds to learn the basics of art in private Académie Julian (the Academy was opened in 1867) in Paris. This was the second half of the XIX century. How would Bashkirtseff's fate have been developed if she had been born in a poor family? The question is rhetorical. Thus, we all understand that at the same time there were more talented and gifted girls in poorer families. Who couldn't even dream about education. Any education, even artistic. Their talents erased even without having blossomed, in the bud.

For fairness sake, it should be noted that in the second half of the XIX century the attitude to rich young ladies who wanted to become artists, was appropriate. Externally (especially of the male half) the desire of these ladies were perceived as mere whims and throwing money down the drain. The attitude of male teachers to their female students was too little or no different. That's why, in the Bashkirtseff's *"Diary"* you can often find quite dismissive attitude to women artists-beginners only on the grounds that they are women.

Even the field of painting – creative sphere – the sphere of feelings was perceived by men as purely male. It should seem that men have always declared that the sphere of feeling – a female one. Unlike scientific sphere, this a priori was recognized as a male one, at least until the mid XX century. However, one can hardly recognize the equal status of women and men in both these spheres and the attitude of male artists/scientists to women artists/scientists as equals.

In fact, any woman who wanted to realize herself at least in some other field (except the household) was looked frown, and her desires were perceived as inexplicable whim, caprice.

In the same *"Diary"* Bashkirtseff claimed her wish that was the challenge of that time: "Get married, have children?? It can be done by any laundress"[44]. The desire for something more, to go beyond the concepts of male/female spheres points out the problematic of interpersonal relationships in the society and the place of women in society, in art, in education.

Of course, all the processes of women formation as individuals, ranging from education sphere to the women place in the society are interrelated.

An appeal to how many women scientists or women artists you know in the history of humankind (with further conclusions regarding most gifted men) is evidence of lack of understanding of the problem and its origins. And also it is the evidence of lack of awareness and stereotyping.

Even the *Wikipedia* page with the names of women artists throughout the history of humankind can affect anyone – over 120 names. But the fact that most of these names are little known to the public is the result of systematic stereotype rooting in mass consciousness of the fact that a woman is primarily a muse, not a creator. It is enough to analyze a certain amount of information on this topic to dispel this myth or stereotype. In the era of information society, it is quite easy to do.

When processing the information it becomes evident that the fact of the lack of big names of famous women artists who could have been compared in their skills and fame to men artists is a sign of not less talent/genius, but a consequence of the oppressed position of women in education and painting.

Under these conditions the very few could outrage public opinion and status quo. Sacrificing at that their own peace, happiness, often family and receiving a stamp of capricious, incomprehensible, and sometimes crazy person.

It would seem that the nineteenth century is far behind. And the situation with gender stereotyping in all spheres ought to become part of the past. However, this factor influence leveling has a long time to go. Especially when taking into account the whole world, not just the Western society.

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[44] *I Am the Most Interesting Book of All: The Diary of Marie Bashkirtseff Vol 1*. English translation by Phyllis Howard Kernberger and Katherine Kernberger. Publisher: Chronicle Books, 1997.

While in the latter, the male chauvinism to women artists at the hands of the male colleagues can be seen even today. In 2013 famous German artist Georg Baselitz in an interview with *Der Spiegel* opined that women could not draw well.

The artist was prudently asked to keep track of his comments during the story about his latest works, to what he replied: "The market will not lie. In art academies there are 90% women, but very few of them succeed. This is not related to education, chances or men who own galleries. Few successful women can be found not only in painting but also in music, for example. If women are so ambitious, if they want to succeed, let them do it eventually. Still they could not show that they wanted it. Typically, women sell themselves well, but not as artists"[45].

The artist confirmed by the new commentary that he could not calmly talk about women in the art, and questions on this topic irritated him. After all, he is the representative of modern Europe. Is he the only one who thinks like that? I don't think so.

It is clear that the situation with the place of a woman in the society is extremely difficult in Muslim countries. The traditional society has deep roots and modernizes slowly there. The clear social roles, gender roles are strongly supported and produced by religion. In fact, this traditional society is a kind of mixture of conservatism, orthodoxy and isolation from the outside world.

Not the best situation is in Indian society where traditional clear division into castes together with religious postulates of Hinduism do not allow women to develop on an equal terms with men.

There remains a traditional society in Africa, where low living level directly affects the clear labour division, the lack of education and even lack of simple access to information. This detachment of society has not the religious basis, but rather the natural and social.

Traditional society remains in some post-Soviet countries (Belarus, Russia and, unfortunately, Ukraine). Although the Ukrainian government announces the European path, the path of reforms and changes for the society, but most tenets remain on paper. For an average Ukrainian the question of gender is not something that is not relevant, but even little-known and obscure. Of course, the situation in post-Soviet countries is not as strict as in Muslim or African countries and for women there are a good deal more channels for socialization and self-realization. However, wanting to realize herself in any other area except the family one, a woman of the post-Soviet space often hears the words such as: "You're a woman ...it doesn't become you. You should think about the family ..." or simply "This is not for women". Too active women's position in this society still perceived as a certain deviation from the norm. The creative sector is not an exception. Art, music, dance, painting-gifted girls will eventually face the problem of non-perception by the society, if the creativity becomes the main business of life and comes to the fore. However, if this talent will be the kind of temporary hobby, from time – to time, conflicts with the outside world and the environment will decrease. That is why, in these countries the majority of girls consider a successful marriage to be the prerogative for themselves, and all the rest can wait. That shows a strong influence of society on the individual, their behaviour and relevance of patriarchal issues in the society. Indeed, such is the demand of the society: a woman should intend to get married and to start a family. Everything else is not for women. In accordance with this demand as required and encouraged by the society image, women's identity is formed. Atypical female behaviour even among women themselves is puzzling and misunderstood. I think it is a very serious problem. For in such circumstances it is extremely difficult to develop personality, particularly creative. This produces (displays) the following: Mothers with the traditional outlook instill in their daughters the only "true" desire to get married and extend the family. They don't create conditions for the full development of the individual, regardless of gender. In such cases future talents can often

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[45] http://blogs.artinfo.com/artintheair/2015/05/20/georg-baselitz-still-doubtful-of-women-painters/

become victims of social rules and norms. Moreover, to feel psychological discomfort in everyday life and not even speculate about its true reasons.

In today's world in the context of globalization and rapid technological development is it easier for a woman to realize in the creative field? Yes, to get an education definitely. Basic and higher, and technical education. What about creative realization when the desire to create is stronger than all other desires? Is modern society ready to accept a woman-creator without hanging labels on her at that? Is it ready to put in the same league men and women artists and forget about all kinds of stereotypes such as male/female spheres?

Hardly ever. Because in today's world there is a gender approach to art, its male and female component is distinguished, and the latter is considered to be not as vivid and original as the first one.

The problem of conflicts that always arise in women artists is important. And they are not only the external conflicts with society, environment and family. These are internally personal conflicts between different social roles in one person. The most important conflict of them is a woman-mother and woman-creator. This conflict is practically negated for men artists. If he has devoted his life to art and he is not a good family man or father it is not a big problem, and in the eyes of society, he will not seem (and moreover feels himself) derelict. In the case of a woman artist, if she sacrifices her family and motherhood for creative work – this is a permanent conflict with society and, consequently, she will be constantly torn between social roles to be somehow affiliated to this society. At that, the attitude to her will not be "exactly as to a woman" and not "exactly as to an artist. Even today, in the XXI century.

What are the ways of overcoming gender stereotyping today, particularly in the art? Of course, it all starts with upbringing. At this, it is firstly self-education of already adult one. Only a free, intelligent person with a unique mindset who constantly wants to develop (not to be a prisoner of stereotypes and myths) can raise in a small child the same free, non-standard and creative personality. And constantly improve with them. To teach children think creatively, beyond the routine, we must get rid of the limits in our own minds. At least cease to divide the world into male and female, the male and female spheres and professions to learn to see the personality in a human. Not to impose our vision, our thinking, our worldview to someone, especially to a child. The world is multifaceted as well as every person in it. It is impossible to put this person into limits, but learn to confront society, the mass consciousness, in order to save themselves and their uniqueness – that is important, though very difficult.

The gender approach in art history is the demand and tribute of time. We hope that soon the female half of humankind will finally free itself from the complex – "why there were not outstanding women artists" and will not feel inferiority complex. Probably there will remain the division of women artists and artists-feminists (which is not the same), but at least the history of art will not be divided into the history of male and female creativity. In art criticism purely artistic, formal and stylistic, ideological criteria should prevail. Equality concerning men and women artists is undoubtful today. Indeed, the concepts of "creativity" and "talent" themselves cannot be defined by gender of a person, their physical characteristics or outlook. These concepts are higher and broader than any bounded limits that so often human society wishes to establish.

No one knows what the world and society will be tomorrow, in a year, ten years.... But I want to believe that anyone can make this world a better place, free from stereotypes framework and create conditions for upbringing of developed and creative personalities. In the world where everyone can realize themselves in any field, regardless of sex, physical abilities, national or religious affiliation. Where education is aimed precisely at the development of a unique, bright personality and each person can feel themselves as a creator and to be a little original masterpiece, not a big pale copy.

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Gender Equality in Property Rights: the Position of Hindu Women – Historical Perspective

R. Sathiyabama

Traditionally, men have had a superior position than women in societies around the world. The values and norms in society have been shaped accordingly. This brings about unequal treatment of women. There is no parallel shift in discriminatory attitudes that exist towards women and institutional practices and social relations that reinforce the lower status of women. Nowadays greater emphasis is being placed on empowering women so that they can develop and realize their full potential and contribute to the society and nation as well. The importance of gender concern towards successful project and programme implementation, promoting social welfare and economic efficiency as well as in readdressing social, economic and political inequalities is widely acknowledged. Gender equality could not be achieved merely by the increasing number of empowering women in politics and administration.

The gender equality doctrine is an outstanding contribution of the 20th century. The social thought has been used as a practical objective for the welfare of the human society. The psychologists and sociologists repute the concept by placing people in slots labeled 'male' and 'female' and shaping them to fit the slots. Instead they insist on the idea that each child should be treated as a total person without regard for the traditional notions of what a boy or girl should be.

Gender equality should be seen in relative terms because it is impractical to see it in absolute terms. There are two approaches for achieving gender equality viz., mainstreaming gender and promoting women's empowerment. Gender mainstreaming is meant being deliberate in giving visibility and support to women's contributions, and maintaining the assumption that women would benefit equally from gender–neutral development. It is argued that the key issue is not food or resources but the denial of access and opportunities to women. Gender equality can be seen as equality of participation in access to utilization of opportunities outside the four walls.

Gender equality is an important issue of human rights and social justice. Women represent half of the resources and half of the potential in all societies. Efforts to promote greater equality between women and men can also contribute to the overall development of human society. The empowerment autonomy and the improvement of women's social, economic and political status are essential for the achievement of sustainable development in all areas of life. Equality is critical for sustainable people centered development. The benefits of reducing gender based constraints will directly reflect on the economic development and efficiency of the nation. For the overall development of the country it is very much essential to have educated, healthy, enlightened and empowered women.

The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Duties and Directive Principles. The Constitution not only grants equality to women, but also empowers the state to adopt measures of positive discrimination in favour of women. Democratic politics is not meaningless unless it provides equal opportunities to women at par with men in all walks life. The equal participation of women in democratic process strengthens the quality of civic life. It is necessary to provide adequate facilities or opportunities for womenfolk in social, economic and political fields. As women constitute half of the Indian population, they should get adequate representation in decision-making. This is possible only when they are empowered in real sense.

In Indian society, the status of women has changed from time to time depicting the position of women in society as on index to the standard of social organization. The status of any given sections of population in a society is intimately connected with its economic position which depends on rights, roles and opportunities for participation in economic activities. The economic status of women is now accepted as an indicator of a society's stage of development.

Though India is committed not to discriminate any citizen on the bases of sex, caste, religion, language and area yet the women have been and still are subjected to discrimination in many ways. In every walks of human life, property occupies an important place and plays a pre-dominant role. Because, it is impossible to live without the use of material objects. Even in five year plans, women could not obtain their due share. Nearby half of our population are women but they are lagging in comparison to the man in every walk of life.

The analysis of laws for property rights is not possible without a review of the ancient land as they are the base for the present legal provisions. A deep study of the Hindu law in the context of property rights of women reveals the paradox inherent in the philosophical attitude of Indian society towards them. Women's inferior position throughout the ages not only in family and society that also in the matter of proprietary rights has been a deep concern in recent times not feminists but to all shades of opinions both in public and private life.

Women's property has been a fascinating study in practically all the system of law. It is unique aspect of Hindu system of law that from the beginning it did recognize the concept of women's property and did anger some rights in the property on the female Hindu, though its quantity had never been significant. But women had no place in the Hindu scheme of inheritance. This is clear from the text of Baudhayana which says that a woman is not entitled to heritage for a text of the revelation says, "women are considered to be destitute of strength and of a portion". However she was held in great veneration and respect and enjoyed considerable rights and privileges and shared equal responsibilities with her husband in the family.

The proprietary status which a woman has been occupying in Hindu law is not only an index of Hindu civilization but the position assigned by the shastras to a woman both in family and society was a state of dependence and submission. Because of her dependent status her rights of having property was also treated with disfavour as there was general reluctance displayed by the ancient rishis to allow females to hold property. The primary obligation of a person holding property was to perform religious rites and ceremonies and thus considered as a sort of trustee for the performance of those rites and ceremonies. Since, the females were declared by the Smritis to be incompetent to perform religious ceremonies, their right to property was very slender. For instance, her husband could exercise his control even over certain kinds of stridhana. The only kind of property which women in Smriti period possessed, consisted of mostly of gifts of jewels, ornaments and clothes which were termed as her stridhana.

The seeds of stridhana appear to have been sowed in the Rig Vedic period in the form of bride price and later on its ambit was enlarged to include various kinds of gifts from near relations made on certain occasions and ceremonies viz., Adhyagni gifts made before the nuptial fire; Adhya Vahanika gift made at the bridal procession; pritidatta – what was given in token of love; Adhi Vedanika-gift given by the husband to his wife at the time when he took another wife and Sulka or marriage fee.

Yajnaval Kaya's name can be remembered for enduring women with right of inheritance because he was the earliest Hindu sage who used the word adhaya at the end of his verse to enlarge the ambit of stridhan by including property of every description (i.e) property got on partition and inheritance etc. As a result Mitakshara interpreted the every kind of women's property as stridhana while Dayabhaga considered only that kind of property as stridhana which she had absolute power of disposal.

By the Hindu Law of Inheritance (Amendment) Act 1929, a son's daughter, daughter's daughter and sister have been admitted as heirs under the Mitakshara law and placed immediately after a father's father and before a father's brother. The Hindu Women's Right to property Act 1937 has made the widow of man's pre deceased son as well as his own widow heirs to his property along with and in default of his male issue. Under the old Hindu law, there was very little property of which a woman could be said to be the absolute owner. Property was either her stridhana or non-stridhana.

The woman's property could be divided into two broad categories (i.e) stridhana and woman's estate. Stridhana was property over which a woman enjoyed absolute power of alienation though with some limitations on her power of disposal during coverture depending upon the character of stridhan viz., her husband could exercise his control cover non-saudaika stridhana and she could not dispose of it without his express consult.

But the question of having absolute ownership in the true sense of the term which includes right of alienation did not arise with regard to the property which did not form her stridhan or which was known as woman's estate. Woman's estate was a special kind of estate which on her death, did not pass to heirs but to the last holder or it means that the line of succession to the property, which a woman received by way of inheritance or on partition did not change.

Since a woman was considered incapable of managing and holding property, she was not given that property as absolute owner. The widow's estate meant only qualified proprietorship with power of alienation only in case of legal necessity. The law therefore did not permit her ownership of the deceased husband's property to extend beyond her life span during which she could represent the estate so long as she acted genuinely and sincerely in the interests of the estate. After her death, the property reverted to the heirs of her husband instead of going to her heirs. Thus a female owner being a holder of alienation like a Karta of joint Hindu family her powers were limited and she could like a Karta alienate only three purposes (i.e) for the legal necessity, religious purposes and too for the benefit of the estate.

The concept of equality of women in education and occupational fields brought about the feeling that the property rules should also be changed, as discrimination in the matter of inheritance could not be tolerated. To remove the disparity which existed under the archaic rules of Hindu law, the Hindu law of Inheritance (Amendment) Act 1929 was passed. This act modified the traditional law of inheritance in favour of female heirs by providing that a son's daughter, daughter's daughter, sister and sister's son shall be entitled to rank in the order of succession next after a fathers father and before a fathers brother.

The renaissance in India which permitted every sphere of life and activity and in the wake of which it became necessary to review the position and rights of Hindu women, led to the enactment of Hindu Women's Right to property Act 1937. The object of this act is to improve the legal position of a widow in order to make her co-heir with the son, grand son or great grand son.

No doubt, the Hindu Women's Right to property Act conferred some rights of inheritance on Hindu females. It is humbly submitted that it had the effect of only increasing the bulk of woman's estate, apart from its side repercussions on the joint family property but it did not alter the basic division of woman's property into stridhan and woman's estate and the daughter was also left out.

In pursuance of the social pressures, it became necessary to setup a new social order to provide a place of honour and equality to women with men in every respect and particularly in respect of her proprietary rights. Thus the invidious distinction in matters of inheritance between a male and female was abolished by the enactment of the Hindu Succession Act in 1956. This act was undoubtedly a piece of social legislation which fulfilled a long felt need of the women widely acclaimed by the entire nation.

By section 14(1) of the Hindu Succession Act 1956 – the legislature converted the interest of a Hindu female, which under the shastric Hindu law had been regarded as a limited interest, into an absolute interest and by the explanation thereto gave to the expression 'property' the widest connotation. The expression property includes property acquired by a Hindu female by the inheritance or devise or at a particular or in lieu of maintenance or arrears of maintenance or by gift from any person, whether relative or not, before at or after her marriage or by her own skill or exertion or by purchase or by prescription or in any other manner whatsoever.

The citadel of those orthodox Hindus who do not want to give a share to the daughter has been successfully invaded by sections 6 and 8 of the Hindu Succession Act 1956. The daughter who under

the ancient law had a right of succession only in the separate property of the father and that too only in rare circumstances (i.e) she could succeed only in default of son, grand son, great grandson.

Thus the provision to section 6 and section 8 of the said act place the daughter at par with the son in the sense that they confer on a daughter a right to inherit her father's whole property including his undivided interest in the joint family property along with other heirs specified in class I of the schedule under section 8 of the act, according to which both the son and the daughter inherit equally.

The object of section 14 as well as some of the other provisions of the Hindu Succession Act is to enlarge the rights of women in property by abolishing what was known under the law before the Act as widow's estate or limited estate. Succession to a woman's property or stridhana is made uniform. Moreover it declares that any property possessed by any female Hindu shall be held by her as full owner thereof and not as limited owner. It is only when the Hindu woman was in lawful possession of the property at the commencement of the Act as a limited owner as understood in Hindu law that she becomes the absolute owner thereof   if she was in possession of any property now as a   limited owner but in any other capacity, she would not become the absolute owner 10(thereof by virtue of this section). However possession need not be actual but may be constructive.

Under the act, three categories of property have to be considered to determine the succession to the property of a Hindu female in case she dies interstate. Section 15 mentions the three kinds of properties. They are: Property earned by her own effort and skill. Property which has come to her from her parent's side and Property which has come to her from her husband's side. Significantly, the Act does not provide for the transmission of property acquired by the woman herself because women are never considered as rightful owners of property.

Section 23 of the Hindu Succession Act also clearly lays down restriction on the right of a female to seek or demand partition of property on which there is a dwelling house. Partition can take place at the instance of brothers. So also where the father has the right to partition his family property among the coparceners during his lifetime without reserving every share for him and if he does so, his female heirs are left with no share. But this Section 23 was abolished by the Hindu Succession Amendment Act of 2005.

After thirty years the Andhra Pradesh Government has taken the first step to bringing about legal equality evening a Hindu joint family governed by Mitakshara law by stating clearly that the rights of the daughter and the son are absolutely equal. By following the foot steps of Andhra Pradesh Government, the Tamil Nadu Government also has also amended the law in 1989 including women as members of the coparcenary.

Thus even after passing on several legislations unless they are backed up by social morality as to provide equality and equal laws for both men and women irrespective of caste and creed as is laid down in the constitution of India, it would not be sufficient to change the fate of the women. Therefore, all the differential treatment meted out to women on the basis of religion, tradition, social customs etc., is purse unequal unless justified by a socially acceptable intelligible differentia. The burden now lies upon those who interpret the formulations of law.

The National Human Rights Commission (1993) has also explicitly stated that women's rights will be a part of its concern. Gender equality and gender justice are the goals recognized to be achieved for the social, legal, economic and political development of a country.

Thus, the question remains as to whether these laws are practical in reality or not. Ours is a tradition bound society where women have been socially, economically, physically and psychologically exploited from time immemorial, some times in the name of religion and some time on the pretext of writings in the scriptures, sometimes by the social sanctions. In order to bring about a revolution, women should take the initiative with the new power that they have in their hands – the power of education and awareness of the legal system in the country and courage to break traditions and barriers set by culture.

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Mixed Classes of Physical Education and Its Relation to Teenage Girl Self-Steem. Tomboy Identity and Self-Perception

Zerf Mohammed

The study aimes to confirm the needs and requirements of quality during physical education lessons referring to nature and physical activity, which is more male than female, and show the schoolchildren attitude in the Arab society in general, and Algeria in particular. Our interest is in the effects of the teenage girl attitude who behave more as boys than girls. The background relies on the differences between boys and girls. The research group consisted of **2**0 tomboy students volunteered to participate in this study. Their average age – 14 years old (Educational institution-hamezi mohammed-Mascara-Mascara-Algeria, academic year 2014-2015). The participants have been selected on the basis of their results in the quiz test (Are you a tomboy or girly girl) and classified in two homogeneous groups based on their BMI, Aerobic Endurance, explosive leg power and behaviour (respect of the laws) such sanctions as Temporary exclusion (2 minutes), Warning (yellow card), Direct disqualification (red card)). According to the aims of this modest study, we have chosen the nature of the classes composition (Number of student's sexes) as an independent variable to compare the effects of the integration in a group of boys and girls for one cycle (handball).

To verify the hypothesis: which differences and relationship can be observed between the variables, selected for the study? Based on their performance (BMI, strength, endurance) and behaviorism psychology in their respect to the laws. For that, we have chosen the analysis of the independent samples test, paired T-test and the correlation to compare the implementation differences and the relationship that can be observed between the variables, selected for study. Based on the results and statistical analysis of the data, we confirm: (1) that mixed classes of tomboy with males develop tomboy gender identity due to the confrontation between the two sexes whereas the mixed classes of tomboy with girly girls develop girly girls gender identity due to the confrontation between the self-esteem and self-perception. (2) Mixed classes of tomboy with the opposite sex cause teenage girl to esteem themselves as tomboy.

We address to teachers of physical education and sport that the neglect of the aspect that a teenage girl behaves as a boy requires review of the self-perception components. And it should remain central to theories and models of sport and exercise behaviour in the environment where tomboy behavior is a problem, as our society is formed from schoolchildren like that, so the teachersshould put the most frequent questions why they do so and what can be done to prevent such activities! The deep social and economic transformation brought noticeable changes to the economic structure and the violation of gender equilibrium in society (Zerf Mohammed, 2015). The aim of this study is to mention the negative effects of the mixed classes of tomboy and boys and to provide solutions that can contribute to reduction of this phenomenon. As our principles as pedagogues reside in the framework that differentiate between the teacher and educator, the task is the consolidation of social values. Where Plato (S.S. Chandra, S.S. Chandra & Rajendra Kumar Sharma, 2004) decrees the difference between education and teaching in its values. Whereas the literature informs us by (Hines, Melissa, Golombok, Susan, Rust, John, Johnston, Katie J. Golding, Jean, 2002). There have been few studies of the causality of women's behaviour and interests, when they do not match the female gender role. In the Arab society we reveal the only study in this topic

to conduct similar studies and the practice of women's sports to reduce the level of this phenomenon. The proofs our study outlines are to explain this phenomenon as an attitude, not a genetic defect (Russell Glenn Geen, William W. Beatty, Robert M. Arkin, 1984). Obviously, some girls are not affected by the AGS syndrome as well as tomboys, for this we begin with the definition of this social phenomenon suggested by the Urban Dictionary, which described tomboy as a girl who dresses and sometimes behaves the way boys are expected to often into more masculine things like "stronger" sports, computers, or cars. In the other American Heritage® Dictionary tomboy is described as a girl who behaves in a way that is perceived to be stereotypically boyish or masculine. While (Matthew Rottnek, 1999) defined the tomboy "as a girl who says she's a tomboy" (D. Nicole Farris, Mary Ann Davis, D'Lane R. Compton, 2014) that definition has been documented in the 1553 listing in the Oxford English Dictionary, which defines a tomboy as "a bold and immodest woman".

From those definitions, we concluded that the understanding of the gender identity disorder first requires an explanation of what is meant by gender identity. As a psychological construct, gender identity has been conceptualized with respect to both cognitive and affective parameters. For this came the importance of this study, where our interests arises to the teenage girls (Al-Sahab B, Ardern CI, Hamadeh MJ, Tamim H, 2010).Teenage girls usually complete puberty at the age of 15–17, while boys usually complete puberty at the age of 16–17 (Guillette EA &al, 2006). Fox and Corbin (1989) developed the Physical Self-perception Profile (PSPP), which assesses four subdomains of physical self-concept (sport competence, attractive body, physical strength, and physical conditioning) to examine our background based on the set (Uwe Pühse, Markus Gerber, 2005). In general physical education and sport lesson develop a positive physical self-perception profile. In addition, self-perception components remain central to theories and models of sport and exercise behaviour (Kenneth R. Fox Charles B.Corbin, 1989). From this introduction our intervention interest is in the impact of mixed classes of tomboy with males in the practice of the physical education and sport lessons. Here we put the most frequent questions, what negative effects can be observed and what subjection can be proposed to prevent the damages (Patrick B. Johnson, Micheline S. Malow-Iroff, 2008).

Our research sample consists of 20 tomboys volunteered to participate in this study, their average age – 14 years old (Educational institution-hamezi mohammed-Mascara-Mascara-Algeria for academic year 2014-2015). Selected by the intentional way by applying the test "Are you a tomboy or girly girl? "Which is Composed from 10 Questions - Developed by (Chubby Bubbles22, 2015) - The quiz is developed on 2015-01-04 -15. According to the results, we have classified our groups in two homogeneous groups. Group1 practiced their lesson with male and Group2 with girly girl for the cycle of handball. After calculation of correlation reliability coefficient we confirm that the chosen tests have a high correlation stability in all comparison – R≥O.7. The scale realization is composed from - Sport competence- Attractive body. - Physical strength. - Physical appearance - Physical conditioning, Endurance and behaviour (respect of the laws) sanctions (Temporary exclusion (2 minutes), Warning (yellow card), Direct disqualification (red card). Behavioral psychology through the ages focused on the development of basic laws (Stephanie J. Hanrahan, Mark B. Andersen, 2010).

The developed behaviorism psychology is a reaction to the inadequacies the introspections (thought and emotion). From that, we had an exploratory study held by the most of the professors of our institut to select physical tests, compatible with those questions (Test Body Mass Index, Test Aerobic Endurance, explosive leg power Test) as well as new protocol and methods. This report confirms that, unfortunately, the models and measures in existence have been found wanting, somehow not capturing the essence of self-experience. This deficiency has motivated a new series of investigations.

Test Are you a tomboy or girly girl

1. What are you normally seen wearing?
   - A t-shirt with your favorite sports team on the back
   - I wear something new everyday
   - A dress with matching earrings

2. What do you think of video games?
   - Terraria or Minecraft?
   - Just dance!
   - It doesn't really matter

3. What is your favourite sport?
   - Any sport
   - Football
   - Volleyball

4. What is your favourite animal?
   - I love them all
   - Something similar to a snake
   - Something cute and cuddly

5. Are you being honest?
   - I am 100% honest
   - Why would I lie?
   - Of course I am
   - For myself

6. What is your favourite color?
   - Blue or something similar
   - Red
   - Pink

7. What is your favourite type of jewelry?
   - Sparkly bracelets
   - Earrings. Studs to be exact
   - Big dangly earrings

8. Where is your favourite place to go?
   - The local sports field
   - I don't mind as I'm with my friends
   - The mall. I love all the dresses

9. How do you describe yourself positively?
   - I'm very sporty
   - I'm always cheerful and happy
   - I'm very sweet when you get to know me

10. How do you describe yourself negatively?
   - I 'm very fussy and bossy
   - I'm the best at everything
   - I can't speak

Test results

70 % of the tested girls are tomboys, 32 % of 5111 quiz participants. Moreover, 30 % of the girls are a girly girl, 16 % of 5112 quiz participants!

Physical test (Body Mass Index, Aerobic Endurance, Explosive Leg, Power Test)

Body Mass Index
BMI stands for Body Mass Index. It is a measure of body composition. BMI is calculated by taking a person's weight and dividing by their height squared.

Aerobic Endurance

   ➢ **1000 meter Run Test**

The 1 km run test is one of the fitness tests used in the International Physical Fitness Test battery. The distance used is actually less than 1 km for girls and young boys.

   ➢ **Distance run**

1 km for boys 14-19 years old, 800 meters for girls 14-19 years old, and 600 meters for boys and girls 13 years old and under.

Explosive leg power

   ➢ **The Vertical Jump**

The test is a very common test for measuring explosive leg power

   ➢ **Scoring**

The jump height is usually recorded as a distance score, in cm or inches.

Behavior test
We have calculated the numbers of faults based on the laws sanctions (Temporary exclusion (2 minutes), Warning (yellow card), Direct disqualification (red card) where behavioral psychology focused on the development of basic laws (Stephanie J. Hanrahan, Mark B. Andersen, 2010)

Statistical Analysis
The results of the tests, practiced in this study are shown in Table 1. The results show uniformity of our samples in the test in all comparisos practiced in this study. Confirming by the independent T-test where all comparisons are not significant. For the table 2(a), the result shows that all comparisons of the independent T-test are significant.

Table 1: shows the mean ± SD and Independent T test of the pretests practiced in this study

Variables	Body Mass Index		Aerobic Endurance		Explosive Leg Power		Sanctions	
Sample	Mixed girly	Mixed male	Mixed girly	Mixed male	Mixed girly	Mixed male	Mixed girly	Mixed male
Meaning	21.97	22.03	3.10	3.13	40.90	41.50	1.80	1.70
SD	1.27	1.28	.15	.16	3.81	3.63	1.32	1.33
T-compare	T	sing	T	sing	T	sing	T	sing
Independent T-test	-.117	.91	-.444	.662	-.360	.723	.168	.868

Table 2(a): shows the mean ± SD and T compare of the retests physical practiced in this study

Variables	Body Mass Index		Aerobic Endurance		Explosive Leg Power		Sanctions	
Sample	Mixed girly	Mixed male	Mixed girly	Mixed male	Mixed girly	Mixed male	Mixed girly	Mixed male
Meaning	21.98	22.04	2.95	2.79	39.10	45.00	1.00	2.60
SD	1.27	1.28	.17	.13	3.76	2.67	.82	1.35
T-compare	T	sing	T	sing	T	sing	T	sing
Independent T-test	-.128	.90	2.46	.024	-4.05	.001	-3.21	.005

Table2(b) shows correlations of the Paired T-test and the tests practiced in this study

Variables		Body Mass Index		Aerobic Endurance		Explosive Leg Power		Sanctions	
Sample		Mixed girly	Mixed male	Mixed girly	Mixed male	Mixed girly	Mixed male	Mixed girly	Mixed male
Meaning	Test 1	21.96	22.03	3.10	3.13	40.90	41.50	1.80	1.70
	Test 2	21.97	22.04	2.95	2.79	39.10	45.00	1.00	2.60
SD	Test 1	1.27	1.28	0.15	.16	3.81	3.63	1.32	1.33
	Test 2	1.29	1.26	0.17	.13	3.76	2.67	.82	1.35
Pearson Correlation		R / sing	R / sing	R / sing	R / sing	R / sing	R / sing	R / sing	R / sing
R compare		.99 / .00	.99 / .00	.88 / .00	.69 / .02	.71 / .02	.78 / .01	.73 / .02	.67 / .04
T compare		T / sing	T / sing	T / sing	T / sing	T / sing	T / sing	T / sing	T / sing
Paired T-test		-.26 / .81	-.63 / .54	5.94 / .00	8.92 / .00	1.96 / .081	-4.87 / .001	2.75 / .02	-2.56 / .029

This study aims to reveal the needs and requirements of quality and accreditation in the lessons of physical education and sport in the mixed classes in the Arab society in general and Algeria in particular. The result is the following:

The mixed classes of girls and boys develop their self-esteem as tomboy gender identity due to the confrontation between the two sexes while the mixed classes of tomboy with girls girly develop their self-esteem as girls girly gender identity due to the confrontation between the self-esteem and self-perceptions.

Our results in table 2(a-b), confirmed that all comparisons are in the benefit of mixed clases. The comparison of tomboy and males in the retests is not significant except for the Body Mass Index. The T-Independent and Paired T-test in the internal and external comparisons confirms the homogeneity of the samples in the weight, the size and age. As an explanation we refer to the BMI results as an independent variable which is lined with the confirmation of (Rickelle richards, 2007).The main health outcome was BMI status, with dietary intake and physical activity, was evaluated as contributing factors (Linda A. Ferrera, 2005). The effects of BMI on quality of life (i.e., physical, mental and social well-being) are well established, the impact of BMI measured earlier in life on future health-related quality of life of men and women. The study confirms that, the mixed classes of girls and boys in the lesson of physical education and sport develop physical self-perception profile and that the self-concept is composed from: sport competence, attractive body, physical strength, physical appearance, physical conditioning, endurance. The T-Independent and Paired T-test comparison showed that, all comparisons are in the benefit of mixed classes. Although the results also showed the great relevance that doing physical activity has great impact on the development of the physical self-concept. They indicated that the strongest effects obtained after applying the physical activity program were on the self-concept of physical ability of both pre-adolescent and adolescent females. We confirmed the influence of gender in adolescents' physical self-perceptions and agreed with researchers who consider that a possible explanation of these differences could be attributed to the type of physical activities/programs and the internalization of postindustrial society's ideal of the body and the high value placed on it. For Physical Condition and Physical Strength, our results are in the beneficial on the same lines as the founds of RAICH, R. M. TORRAS, J. & FIGUERAS, M., 1996 who discovered that subjects who do sport regularly have a high interest in physical exercise which adds to the physical, psychological self-perceptions and mental health. In conclusion we can highlight that, the lesson of physical education is asignificant improvement in physical self-perception profile.

The results in table 2(a-b), show the behaviour test based on the sanctions. The number of penalties is growing in the mixed classes of tomboy and males in comparison with the mixed classes of tomboy and girly girls. Person correlations are strongly positive significant in all comparisons in the benefit of the same test. Our results show that themale supremacy due to the nature of the physical activity, which is more male than female, explains the progress noted in the classes of tomboy and male. We confirm that discrepancies in describing male as female can cause problems and confusion for a developing sense of self. From that, we confirm high fitness of mixed classes of tomboy and male in comparison with mixed classes of tomboy and girly grils. Returning to confrontation with the opposite sex which increases self-proving we warn that, since the core of self-differs between boys and girls, their self-esteem depends upon different components that most girls derive. Moreover, in our case the spread of this phenomenon (tomboy) supports the set of the same schoolroom behaviours among girls and boys. As a result, different treatment from teachers is recommended. It is recommended that, the context of physical activity should be changed while their raising. Little is known about sexual orientation differences in physical activity and their psychosocial determinants. For reasons presented, we supposed:

A. Competition between girls and males contributes to the attachment and jealousy in physical self-realization (Thomas J. Cottle, Phillip Whitten, 1978) (Zerf Mohammed, 2015)

B. For the teachers to overlook the motivation of the girl who prefers to act more like a boy than a girl during physical activity in adolescent   (Neil Armstrong, Willem van Mechelen, 2008) (Zerf Mohammed, 2015).

C. Introduce the sex education with an explanation of the psychological characteristics of the growth stages, age as the gender role in lesson of physical education and sport. (Ram Mohun Mojumdar, 2009) (Introduces us about Hygiene, sex education, prevention of injuries etc.) (Zerf Mohammed, 2015)

D. Mixed classes of the tomboy with the opposite sex with the unification of the contents of the programs and lessons contribute to the increase of the self-esteem of tomboy as gnder Ientity. Inthe jurnal of teching to set the strategies in order to enhance skill acquisition, mastery and positive self-image. (Zerf Mohammed, 2015)

We agreed on the opinion, which confirms consequently, that young women may be punished for behaving in [what is considered to be] inappropriate ways by participating in sport. Existing research, therefore, presents a mixed picture of the relationship between gender developments. We believe that the deep social and economic transformation brought noticeable changes to the economic structure and the violation of gender equilibrium in society. Involvement in sport and physical activity directly affects the development of a child's self-concept and perception of self-esteem and competency. Physical activities provide a wonderful area for girls to test their abilities. Self-concept is based on many characteristics, such as our physical appearance, talents etc… The most serious problem is when a child believes that it is not true. Paradoxically, we therefore have less systematic information about 'tomboy' girls than we have about the much less common 'sissy' boy. For that, we invite the specialists to develop similar approach.

The aim of this study was to examine the impact of the mixed classes and their role in the spread of the tomboy gender identity. Tomboys substantially are significantly more masculine than their sisters, but they were generally less masculine than their brothers, so we support the hypothesis, that the phenomenon in the Arabic world becomes a social reality that must be studied. We recommend to detect the gender stereotypes and activity preference in self-identification of tomboys and non-tomboys. We agreed on the major factor which contributed to the intensification of girls' increasing concern with heterosexual attractiveness and physical appearance. Many characteristic responses are acceptable in girls, ranging from the very feminine to the athletic tomboy. Girls' self-esteem remains dependent upon other people's acceptance and love; they continue to use the skills of others instead of involving their own.

For years, a question many educators, parents, and researchers have been asking is whether or not it is academically beneficial to teach to boys and girls together or separately at school. They argue that the absence of the opposite sex creates an unrealistic environment, not duplicated in the real world. Other classes that are separated by gender, male and female students work and learn on the same level as their peers.

For all those reasons we recommend:

- Detect problems associated with psychological growth
- Respect the sexes in the teaching of physical education and sports programs
- Conduct similar studies
- Integrate the tomboy with girly girl in women sports (dance rhythmic gymnastics etc.) in the program of physical education and sport.

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