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Value of History Education in Eswatini

Highlights

Future of Islamic Studies Scholarship

Labor Conditions of Domestic Workers

Discovering Thoughts, Inventing Future

VOLUME 24 ISSUE 4 VERSION 1.0

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Teachers' Conceptions on the Value of History Education in Eswatini

By Khumalo Charity
University of Eswatini

Abstract- History as a subject is expected to instil a sense of unity, patriotism and veneration for the nation sublime heritage. Supposedly history education's sustainability has to emanate from the teachers' confidence and reflective practices in a history classroom. The History syllabus demands the use of socio-constructivism strategy which postulates that meaningful learning occurs through conversations and interaction, among learners and with teachers and that the realities are determined by their experiences (EGCSE History Teaching Syllabus 2022-2025). However, most educators tend to teach History mostly using the lecture method which then relegates the subject to being monotonous as largely considered by the learners.

The credit percentage of History learners in EGCSE completing class is showing a mediocre performance. A five year range study indicates that the highest credit percentage stood at 30.74% in 2020, hence the lowest was 26.76% in 2018 (ECESWA 2023). The range mentioned depicts that History Education credit percentage is not appealing to learners.

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TEACHERSCONCEPTIONSONTHEVALUEOFHISTORYEDUCATIONINESWATINI

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The credit percentage of History learners in EGCSE completing class is showing a mediocre performance. A five year range study indicates that the highest credit percentage stood at 30.74% in 2020, hence the lowest was 26.76% in 2018 (ECESWA 2023). The range mentioned depicts that History Education credit percentage is not appealing to learners. Successful implementation of History Education curricula depends on teachers' ownership, attitudes and knowledge about the curriculum because they are the closest individuals to circumstances of the decision made and their role as educators gives them significant influence on successful curriculum implementation (Sengai and Mokhele, 2021).

The study answered the following questions 1. How do History teachers in Eswatini conceive the value of History education? 2. Are the teaching strategies used in History lessons in line with what is required by the History syllabus? 3. What could be done by the History educators to improve History teaching? Using a qualitative approach and purposive sampling, the phenomenological research design was adopted to establish the teachers' conceptions on the value of History Education in Eswatini. Classroom observations, Interviews and document analysis were used to collect data which will be analyzed using content analysis.

I. Background

With the History's value in cultural stabilization and integration, as it is meant to serve in the country, history educators and stakeholders need to forge a way forward to bring back the dignity of the subject, before, it becomes total history in the curriculum sphere. Such can be attained by what Yilmaz (2008) refers to as the PCK, "the blending of content and pedagogy into an understanding of how particular topics, problems, or issues are organized, represented and adapted to the diverse interests and abilities of learners, and presented for instruction.

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Instruction can be seen like a scissor. Content knowledge and pedagogical content knowledge (PCK) are the two blades of the instructional scissor. In order to function effectively, these two blades should work together simultaneously. Since knowledge keeps growing rapidly in this information age, history teachers need to be devoted to improving their knowledge of content and pedagogy to keep abreast of the new developments in educational theory and research. As opposed to being stagnant and stable, content and pedagogy are in a state of quick change and growth.

Keeping in touch with professional organizations, reading educational journals, and participating in regional conferences and professional workshops are necessary for history teachers to stay on their cutting edge. It is generic and subject-specific pedagogical knowledge that helps the teacher transform the subject matter knowledge into effective learning experiences for students understanding of how particular topics, problems, or issues are organized, represented and adapted to the diverse interests and abilities of learners, and presented for instruction (Yilmaz, 2008).

II. Theoretical Framework

The study has been viewed through the lenses of the social constructivism theory. This theory is used to refer to progressive reforms in education (Richardson 1997). Adams (2006) describes constructivism as the position that individuals create their own understandings, based upon the interaction of what they already know and believe, and the phenomena and ideas with which they come in contact. In history education, the form of learning demands that the learners are fully engaged in finding processes and relates ideas to the real world to a larger degree.

History teachers have to foster a culture that supports critical and productive enquiry which gives learners opportunity to embark on research projects that will in turn give them opportunities in future through what they created form their enquiry studies. The priority is that the subject instills different competencies such as

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critical thinking and effective communication. These competences produce holistic meaningful social learning experiences which in turn gives broad personal development with the experience needed for knowledge construction.

III. Literature Review

Reviewed literature indicated that although most teachers' beliefs about the nature of history were conducive to teaching historical reasoning, their conceptions of inquiry-based learning (I B L) often remained limited to critically evaluating information, instead of using the available information to conduct inquiries to the past (Voet & Wever 2016). Conventional methods such as "teacher-led question and answer activities, student seatwork based on textbooks, watching videos and taking short answer tests" are still the common practices in teaching and learning social studies and history in the United States (Fogo, 2014).

Barton and Levistic (2004) asserts that history helps to picture possible futures so, current approaches to teaching and learning history should include historical thinking and enquiry. However, a study conducted in Tanzania shows that despite history being core in secondary education curriculum, teachers dominantly use teacher-centered methods over the learner-centered methods (Namamba & Rao, 2017)

In Eswatini context, Zubuko (2015) argued that textbooks are very useful in the teaching of history. Teachers use them to prepare for lessons and establish how to use it to attain the required objectives from the prescribed topic. History is valued for inculcating critical thinking skills to learners through educational and intellectual value at most.

IV. Methodology

The target population of this study comprised history teachers in Eswatini. The sample for this study was twelve history teachers from six selected senior secondary schools in Eswatini from both urban and rural Eswatini within the Manzini region. Purposeful sampling was used to identify the population. Maximum variation sampling strategy in which the researcher deliberately selected participants with the most divergent forms of the experience with the intention to confirm as well as elaborate on any emerging descriptions or disconfirm any emerging pattern was also used (Creswell, 2005). This enabled the researcher to ensure that the participants used in the study had different perspectives and were more likely to yield a very broad range of information.

Semi-structured interviews were used for generating data. Data from the interviews was transcribed immediately after the interviews to enable the researcher to expand on the collected data. The data analysis process was based on Creswell's (2013) notion that data can be analyzed by building on the data from the research questions. All the data was then coded by segmenting it first into broad themes and then into sub-themes or data segments as informed by the questions of the study and any other sub-themes as determined by the respondents' responses.

The study used the thematic approach to data analysis. These themes were not predetermined but emerged from the data as it was analyzed. These research questions were used to organize and present the emergent themes to ensure coherence; how do history teachers in Eswatini conceive the value of history, are the teaching strategies used in history lessons in line with what is required by the syllabus and how can history education be improved in order to achieve what it is intended for?

V. Findings

a) Thematic Analysis on the values of History education

The themes that emerged from the first research question are: cultural and social, disciplinary values, sub-themes are identity, patriotism, grooming future leaders plus instilling respect. Under the sub-theme of identity the respondents highlighted that history is about coalition between the past, the present and the future. One teacher echoed that;

> "*If we don't understand where we are coming from how we would know where we are going to*."

We have to harmonise the three eras, past present and the future so that we are able to empathize with the situations that are prevailing with the ever changing times. Historical knowledge embraces us with the skills on how previous situations were resolved in a sustainable manner. History education promotes youths to uphold their roots, traditions that are part of the culture and Swazi society. Teachers had observed the identity zeal is slowly wearing away from the youth, hence that is supposed to be cultivated from the subject.

Patriotism value emerges because there is a need to instill knowledge to the learners that will inspire them to develop the quest to love their own country and the king and also their geographical land. From the subject history the learners acquirers knowledge about the past events that the country succumbed to be where it is today. Such information will inculcate appreciation of their leadership hence they will see the need to conserve the land that their forefathers fought for politically, economically and socially.

Under the disciplinary value, it appeared that history education plays a major role in grooming future leaders. This is infused through critical thinking, empathy, analytic skills, detecting biasness which sharpens the learner's capability to make sound decisions. Teachers believe that history is there to encourage critical thinking amongst the learners since it's packed with information and content that enhances critical thinking amongst the learners by exposing them on how things were in the past then compares them with the present day situation.

History education further instills respect among learners. The syllabus consists of topics that train the learners to always show respect for each other, respect for elders at home, community and at national level. Such topics include; Ummemmo (Paying allegiance to their majesties by weeding their fields), Umhlanga (Cultural Reed Dance), The Marula Festival and The Incwala Ceremony (National Prayer). Teachers believe that history is the major component which has allowed the country to enjoy its renowned status of being a respectful and peaceful country.

The second research question produced policy and classroom practice themes. Under classroom practices, the following sub-themes were discovered; learners' poor English proficiency, not enough time allocated for history, unavailability of teaching materials.

The Ministry of Education and Training, through the National Curriculum Center provides the policies that govern the teaching and learning of History education in Eswatini schools. The philosophy of the History subject in Eswatini stipulates that one of the most influential methodology of delivering this history in the 21st century is socio-constructivism. The syllabus provides guidelines on how teachers can impart it by allowing learners to acquire historical knowledge and skills from their original sources.

This means learning should occur through conversations and interactions among learners with teachers and that realities are determined by experiences (EGCSE History Syllabus, 2022-2025). These sentiments advocate for the learner centered teaching approaches. The learners must use their own personal experiences to relate what they learn from the syllabus in order to create their own understanding of the world around them. Suggested teaching methods includes: discussion, debate, presentation, exposition, role playing, question and answer, resource person and excursions and lecture (ECESWA, 2023).

Data collected from schools revealed a different perspective from what the policies require. History educators seem to be opting for the conventional approaches which are interactive and does not make the subject thought-provoking to the learners. Several reasons were given by the teachers for the choice of teaching methods.

b) Challenges faced by Teachers in the history classroom

Unavailability of teaching materials emerged as the prominent challenge that force teachers not to conform to the dictates of the policy. The introduction of the new SGCSE syllabus appears to have generated challenges for teacher's in as far as teaching materials are concerned. Teachers believe that the facilitators of the new syllabus did not do justice when preparing for the introduction of this syllabus. Teachers face encounters when formulating learner centered lessons since they do not have materials that should be used by the students for the duration of the lessons.

Learners' poor English proficiency emerged as another reason why teachers don't adapt to the required learner-centered teaching pedagogy. The poor command of the English language was sighted as one key reason why teachers are reluctant to allow learners to take control of their learning experiences. Teachers argued that learners are not able to effectively communicate in English and this makes it very difficult for them to allow the learners to drive the learning process. One participant highlighted that;

> "As a rural school, the major challenge is English, they can't express themselves well in the English language yet history is one subject that when you are answering you must be able to put your points clearly in the English language, which the learners will find it challenging."

Limited command of English vocabulary has resulted in teachers tending to dwell on the lecture method in order to feed the learners' with the most suitable grammar which is alleged to be deficient from the learner's due to the lack of English proficiency within the students terminology.

Not enough time allocated for history lessons is another hindrance that downtrodden teachers' efforts to comply with policy decrees on pedagogical matters. Teachers mentioned that history education has suffered a huge blow in the past years of curriculum diversification in the Eswatini education system. The introduction of new subjects in the curriculum has seen traditional subjects like history competing for spaces in the school time tables. This has resulted in history being given few teaching periods per week.

VI. Recommendations for Solving the Challenges

In order to align policy with practice, it was recommended that the value of the subject could be improved if it could relate more to what is popular in the country so that the learners could see the importance of studying History. This also include maximizing the local content which relates more to local historical events for the learners to make history rather than learning it. Teachers are not empowered with historical content that closely relates to our local context. Such information can help the teacher to navigate from the known to the unknown with the involvement of local to general perception of historical activities.

Teachers further suggested that, one of the things that needs to be done is to teach learners about other job opportunities that are available from studying the history subject. We need to expand the horizons for

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job opportunities that are earned from history educations i.e. working in the archives department, working in cultural villages, such as Mantenga cultural village in Eswatini and as far as starting their own cultural groups, such as Babukisi in Eswatini.

Moreover, schools could invite history academicians to market the subject and tell learners its importance and even students from colleges to help young learners about the importance of the subject history. Give excelling students in the subjects' incentives. Learners be given more historical educational trips so that the learners can feel and touch the past, like going out to the places like museum, archives. Inviting resource persons like the Umsizi regiments (war veterans) to class to share their experiences of the Second World War could make the subject a bit more interesting.

Teachers need to incorporate more learning technologies in the classroom i.e. projector, access to the internet whereby you may have video clips, have pictures and cartoons that will be interesting to the present-oriented students. These students rely much on the media technological advancements where they tap to get historical knowledge. The technologically inclined learners understand better the historical knowledge when sipped through the media that is at their fingertips contrary to the conventional methods which sound too remote to the students.

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Empowering Women in Ecclesiastical Spaces: Insights from the World Council of Churches

By Eunha Kim
Presbyterian University and Theological Seminary

Abstract- This study delves into the responses of women amidst the dynamic shifts within the ecumenical movement from 1910 to 1948. Two pivotal developments marked the burgeoning presence of women in missions during the early 20th century. The Edinburgh World Missionary Conference of 1910 emerged as a cornerstone event within the ecumenical movement, attracting numerous women missionaries representing diverse missionary societies and church mission boards. Concurrently, the Woman's Missionary Jubilee (1910- 11) underscored the fostering of camaraderie among women across First World and Third World churches. These events catalyzed the integration of women into the fabric of Protestant missions, leading to the formation of women's communities and their significant contributions to church establishment, development, and expansion.

Keywords: *women, ecumenical, YWCA, WSCF, women's committee, world council of churches, women's work for women.*

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Eunha Kim

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However, the establishment of the World Council of Churches (WCC) in 1948 ushered in a period of diminished opportunities for women's participation. The predominant presence of male policy makers within the WCC, particularly within the influential Central Committee, which steered the Council between assemblies, reflected a systemic gender disparity. This shift prompted women to devise strategic approaches to bolster their roles within both church and society. Consequently, this paper aims to delineate the strategic initiatives undertaken by pioneering women leaders of the early 20th century to enhance the status of women leaders within the ecclesiastical and societal domains.

Keywords: women, ecumenical, YWCA, WSCF, women's committee, world council of churches, women's work for women.

I. Introduction

This paper aims to explore and reassess the contributions of hidden ecumenical pioneers to the development of ecclesiology in the early 20th-century ecumenical movement. This movement aimed to unite and align global churches to overcome the problem of the existing fragmented reality of the church.

Gyo-sung Ahn defined the dynamic shifts in ecclesiology and missiology during the 20th century in his book titled *Contemporary Theological Challenges Facing the Korean Church.* (Kyo-Sung, 2017) The changes in Ecclesiology as: ① Rediscovery of the Importance of Laity. ② A Fresh Perspective on the Relationship between Church and World. ③ Restoration of the Missional Essence of the Church. And the changes in Missiology as: ① Shifting from Missionary-Centric to Indigenous-Centric Approaches, ②Transitioning from Western Christianity-Centric to Global Christianity-Centric Perspectives.(Kyo-Sung, 2017, pp. 250-255)

The shifts discussed herein bear significant correlation with the early 20th-century ecumenical movement, chiefly revolving around the World Council of Churches. The involvement of women in this movement during that period is noteworthy due to its profound interconnection with the movement itself. This symbiotic relationship emerges from the movement's extensive dissemination as a force for faith and evangelism across the globe well before the establishment of the World Council of Churches. Crucially, the movement owes a considerable debt to the contributions of numerous female ecumenical pioneers, who served in various capacities such as missionaries, students, women's advocates, or lay leaders.

Key early leaders of the ecumenical movement include John R. Mott, Joseph Oldham, Nathan Soderblom, and Charles Brent, while later leaders who led the formation of the World Council of Churches include male leaders such as William Temple, Visser't Hooft, and Samuel McCrea Cavert, and female leaders such as Sarah Chakko, Kathleen Bliss, Madeleine Barot, and Suzanne de Dietrich. Though they were a minority, these women ecumenical pioneers contributed to the formation of the World Council of Churches as formal leaders, not just auxiliary figures within the organization. They had close relationships with each other, engaged in church social participation, and shaped the direction of the ecumenical movement while expanding its scope through the development of lay theology. However, their names and contributions are rarely known in Korean church history and are undervalued even in global church history.

The reasons behind the underrepresentation of female leaders in historical research, as perceived by the author, can be outlined as follows:

Firstly, in terms of temporal context, research pertaining to the ecumenical movement, which was widely pursued by various groups in the early 20th century, was often overlooked due to the predominant focus on themes and issues of assemblies post the establishment of the World Council of Churches in 1948.

Secondly, concerning the subjects of study, the analysis of the ecumenical movement was predominantly approached from a church-centered perspective by researchers, leading to a deficiency in

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historical or biographical studies from the missionary or mission-oriented perspectives of missionaries or missionary organizations.

Thirdly, in terms of the representation of individuals, male leaders were often referred to by name, while female leaders were either omitted or indirectly referred to by their roles as missionaries, students, or laypeople. This practice may have led readers accustomed to patriarchal norms to misconstrue that all leaders mentioned were exclusively male.

Fourthly, regarding research evaluation, the achievements or contributions of female leaders were often not objectively assessed, with emphasis placed more on their "gendered" aspects. Consequently, their contributions were either omitted or unfairly undervalued due to biases.

Fifthly, statistical data reveals instances where despite women being actively involved alongside men at pivotal moments in history, their names and contributions were omitted from records. While researchers acknowledged diversity in terms of regional and denominational diversity within the ecumenical movement, they often failed to address the gender imbalance between men and women.

In light of these observations, how did women respond to the changing landscape of the ecumenical movement, where their position gradually diminished within organizational structures in the early 20th century? Furthermore, who were the female ecumenical pioneers included in leadership groups during the formative stages of the World Council of Churches, and what were their contributions and limitations to the advancement of ecclesiology? Despite their contributions, why have female ecumenical pioneers been undervalued? Is it a problem inherent to women themselves, or are there structural issues within the church? To address these questions, this study aims to unearth and reassess the lives and hidden contributions of female ecumenical pioneers who advanced ecumenical theology and lay theology, thus contributing to the development of ecclesiology in the early 20th century.

The significance of this study lies in the parallel between the current situation of the newly established Women's Committee in the Unified Presbyterian Church of Korea, to which the author belongs, and the circumstances surrounding the founding of the Women's Committee at the World Council of Churches in 1948. Therefore, it is hoped that this study may serve as a small guide in exploring avenues for how a minority of women leaders, amidst the prevailing reality of male dominance in the Korean church, can contribute to preparing the future of the Korean church by envisioning ways in which men and women can work together.

II. Women's Engagement after the Edinburgh Mossionary Conference (1910~1930s)

a) Shifting Dynamics of Women's Status.

During the 19th century, female missionaries demonstrated a strategic approach to ecumenism, often incorporating gender considerations into their missionary endeavors. Their efforts, marked by a peak around 1910, saw the emergence of new missionary practices, often undertaken with considerable personal risk. In the United States, denominational cooperation gave rise to initiatives like the "Women's Work for Women" program, laying the groundwork for collaborative missionary work. (Robert, 2006, pp. 126-127). These pioneering women, stationed in missionary outposts, played instrumental roles in establishing organizations such as the Young Women's Christian Association (YWCA) and providing training to both male and female student leaders through the World Student Christian Federation (WSCF), thereby fostering ecumenical solidarity. The Woman's Missionary Jubilee of 1910-1911 emphasized the bonds of "friendship" among women from churches in different parts of the world, highlighting a significant aspect of Protestant missionary efforts. (Robert, 2006, p. 260).

Female missionaries also exerted influence at the Edinburgh World Missionary Conference in 1910, where they advocated for women's voices within the missionary discourse. The conference, drawing representatives from various missionary societies and denominational mission boards, implemented a delegate allocation system based on financial contributions to foreign missions. A substantial number of female leaders participated as delegates, challenging the predominantly male-dominated organizational structures of the church and pioneering missions overseas, thereby carving out unique spheres of ministry for female missionary leaders. (Gibson, 2012, pp. 56-122) Notably, the conference extended invitations to pastors representing churches to form committees, laying the groundwork for an ecclesiology that emphasized the missional nature of the church. In reflecting on the Conference twenty-five years later, Oldham identified Edinburgh's most notable ecumenical accomplishment as the formation of the Continuation Committee. He underscored the importance of this development. Furthermore, the subsequent efforts of the Continuation Committee's sub-committees in India and China in 1912 and 1913, which engaged John Mott and a significant portion of the indigenous leaders present at Edinburgh, catalyzed diverse modes of collaborative action among the Churches. (David M, 2010, p. 399)

Gyo-sung Ahn argues that this era witnessed a convergence between mission-centric missiology and church-centric ecclesiology, resulting in the emergence of a missionary-centric ecclesiology or ecclesio-centric missiology. This shift marginalized female leaders, who comprised the majority among missionaries. (Kyo-Sung, 2011, p. 25)

As the International Missionary Council (IMC), the Life and Work Movement, and the Faith and Order Movement merged to establish the World Council of Churches in the 1920s, the landscape for female leaders grew increasingly challenging. This transition is palpably evident in the comprehensive ecumenical research conducted on women's missionary work within the International Missionary Council. For instance, in 1921, discussions on the ministry of women in missionary contexts took precedence, followed by a study on 'the Place of Women in Church on Mission Field' initiated in 1923. The following table serves as a valuable tool in elucidating the evolving status of women within ecumenical movements during the early 20th century. (Herzel, 1981, p.5) Here are the numbers of each conference delegates;

Year	Vanue	Life & Order		Faith & Order	
		Total	Women	Total	Women
1925	Stockholm	500	40		
1927	Lauzanne			400	6
1937	Oxford	300	20		
1937	Edinburgh			450	10

Fig. 1: Delegates of Life and Work Movement and Faith and Order Movement before the Uniting under World council of Churches. (Crawford, 1995, pp. 61-62)

According to the table, this consolidation visibly weakened the representation and formal positions of women within the ecumenical sphere. Despite the formation of the World Council of Churches in 1937, women's representation remained a persisting issue. For instance, at the first World Life and Work gathering in Stockholm in 1925, only 40 out of 500 church representatives were women. Similarly, at the second Congress in Oxford in 1937, a mere 23 out of 300 participants were women. Moreover, at the Faith and Order gathering in Lausanne in 1927, only 7 out of 400 delegates were women. (Crawford, 1995, pp. 61-62)

b) Women's Response: Advocating and Documenting.

Women who participated in the Lausanne meeting vocalized their concerns regarding the exclusion of women within the ecumenical movement. The Isolated women delegates officially articulated their discomfort with discriminatory practices within the church, asserting the fundamental equality of women and men as creations of God, deserving equal treatment in both church and society. They emphasized that the gifts bestowed upon women by God should be fully utilized in the collective task ahead.

"We believe that the proper position of women in the church and church councils is of utmost importance. This should be borne in mind by all and prayed for with concern. We believe that God has endowed women as well as men with gifts, and that women are already fulfilling great tasks. Women's concerns were particularly pronounced at the local church level. For example, in the United States, the roles and positions of women missionaries within the church were diminished as active women's committees or women's foreign mission boards were absorbed or merged under denominational oversight. Many missionary-related journals at the time raised concerns about the church losing capable and conscious women leaders, advocating for the need to secure spaces for women's activities." (Crawford, 1995, p. 33).

Pioneering women leaders also took to writing articles addressing the roles of women in both the church and society. They highlighted the unfortunate loss of talented women within churches, attributing it to the church's conservatism and lack of vision.

One notable incident revolves around the discourse on the relationship between men and women, exemplified by an exchange between Henrietta Visser't Hooft and Karl Barth. In her letter to Barth, Visser't Hooft challenged the traditional interpretation of biblical passages regarding gender roles, invoking Christ's liberation of all individuals. She questioned the validity of certain biblical laws that seemed to impede women's responsibility to God and advocated for a reinterpretation in light of Christ's message of grace. Here is an excerpt from Henrieta Visser't Hooft's letter to Barth:

> "I have to ask you a question. It is really a question addressed to Paul, but you perhaps understand him better than anyone in the world. What does Paul mean when he says, "man was not created for women's sake, but woman for the sake of man"? Then he continues "yet, in Christ's fellowship, woman is as essential to man as man to woman" (I Cor. 11:5, 11). The answer to this question is very important for me. As one of the very few people who lead a meaningful existence today, you must realize what it means to struggle in vain for the significance of one's own existence. It looks indeed as if Paul was right, as if the first statement (I Cor. 11:9) were a law which is still valid. Look around and you will see everywhere how woman's responsibility to God is impeded and defamed by men. But has not Christ set us free? Is not everyone now directly responsible to God, whether man or woman? So why should we accept this law? Why should we not conform to the second statement, which certainly has more to do with the grace of God? If woman were not created for God, then Christ would have nothing to say to her. I think it is too simple here simply to say that Paul was expressing the prejudices of this time -the usual arguments. Even then it would be outrageous for a person like Paul to condemn half the human race so irresponsibly."(Herzel, 1981, p.162)

Therefore, the shift towards a mission-centric ecclesiology replaced female-centric missionary leadership with male-dominated church representatives, posing a threat to the position of female leaders within

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missionary endeavors. This exchange underscores the ongoing discourse among women leaders challenging traditional gender norms within the church, advocating for a more inclusive interpretation of scripture and emphasizing the inherent equality of men and women in the eyes of God.

III. The Era of the Provisional Committee of the World Council of Churches (1938-1945)

a) Evolving Perspectives on Women's Status

In the late 1930s, it is essential to examine the socio-religious landscape in Europe during that period, deeply influenced by the looming threat of war and recurrent national and social divisions. However, between 1937 and 1939, a multitude of global Christian gatherings convened by various organizations came to fruition. These included the 21st World Conference of the World's Alliance of YMCA's in India in January 1937, the World Conference of the Churches in the UK in July 1937, the Second Congress on Faith and Order in Edinburgh in August 1937, the World Student Christian Federation Conference in Japan in the summer of 1938, the World Conference on Christian Cooperation in Australia in the summer of 1938, the International Missionary Council's World Conference in Hangzhou in the fall of 1938, the World YWCA Conference in the fall of 1938 in Tampa, and the World Christian Youth Conference in Amsterdam in the summer of 1939. (Conference Planning Committee, 1939, p.3)

These gatherings, representing missionaries, students, women, laypeople, and church unions, spearheaded the movement for church unity and cooperation, along with fostering a shared understanding of the church's social responsibility amidst national divisions. Consequently, there emerged a shift in ecclesiology from the traditional church-centric perspective to a novel understanding that "the church is a presence in the world and part of the world." (Kyo-Sung, 2017, pp. 252-253)

This transformation facilitated collaboration between active women leaders in schools and society and male-centric church leaders through solidarity with the Interim Committee of the World Council of Churches (WCC). Established in July 1937 at Westfield College in Hampstead, England, the Interim Committee amalgamated the Life and Work Movement and the Faith and Order Movement. Archbishop William Temple chaired the committee, with Marc Boegner serving as executive chairman, and seven representatives each from the Life and Work and Faith and Order movements forming the core organization of 14 members. Subsequently, the committee expanded its composition by inviting representatives from other ecumenical movement organizations and denominations, resulting in approximately 75 members. The Central Committee drafted a constitution and resolved to establish the World Council of Churches transcending denominational and regional boundaries, tentatively scheduled for August 1941. (Hooft, 1946, 5-8)

Shortly after the establishment of the Interim Committee, the First World Conference of Christian Youth held in Amsterdam in 1939 emerged as the most successful joint event among various ecumenical organizations. This conference aimed to promote church unity through youth leadership training. Participants, asserting the intensifying divisions among peoples and the concerted efforts of churches towards unity, emphasized the imperative for all Christians to stand united in faith. The conference gathered approximately 1,500 young men and women, including representatives from various churches, the World YMCA, the World YWCA, and the WSCF, making it the largest assembly in history. (Hooft, 1986, p. 719).

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The table below provides valuable insights into the trajectory of ecumenical movements during the early 20th century.

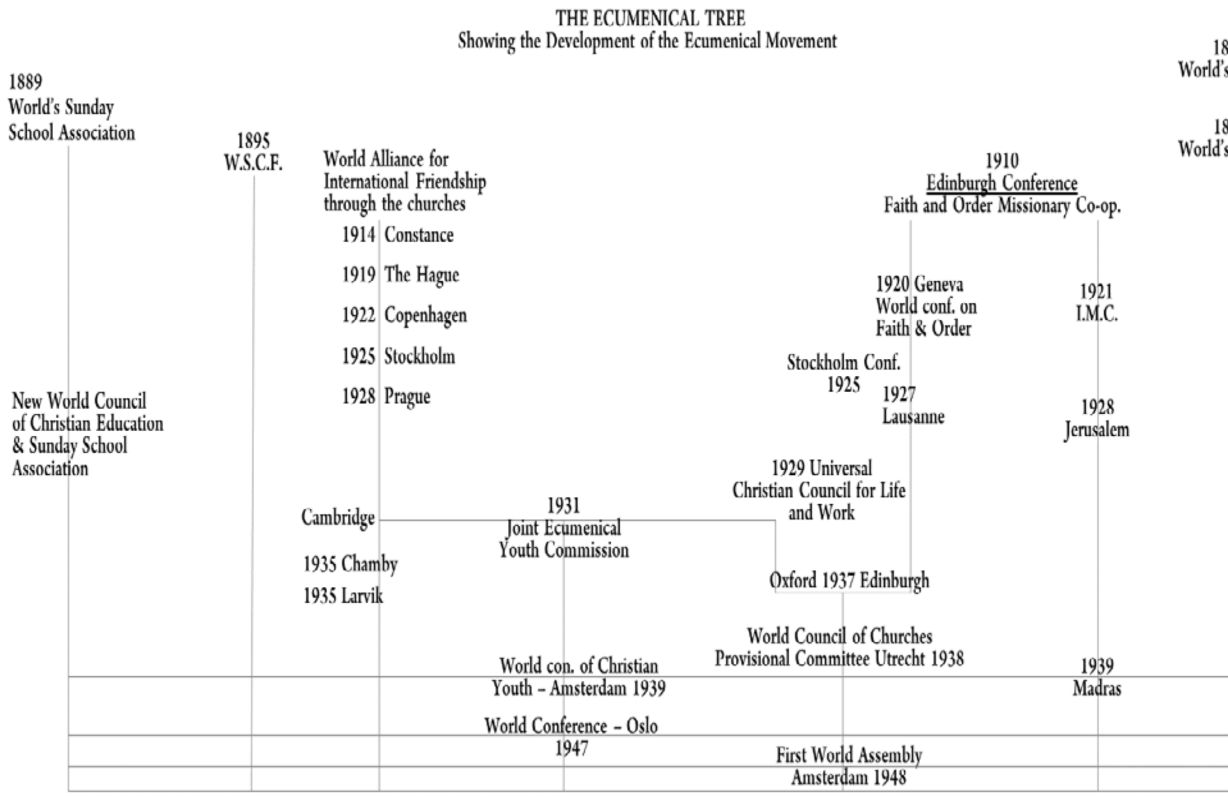

Fig. 2: Ecumenical Tree (WCC Archives, 1952, Unpublished document)

According to the table, major ecumenical organizations during this period included the World Alliance for International Friendship through the Churches, Life and Work Movement, Faith and Order Movement, International Missionary Council, World YMCA, World YWCA, and World Student Christian Federation (WSCF). Notably, women emerged as leaders in the global church, particularly through their leadership roles in student movements, with the World YWCA becoming a notable institution for nurturing female leaders.

Notably, Susan De Dietrich, an ecumenical pioneer discussed in this paper, led the Bible study sessions during the conference. Her profound message inspired students worldwide to sensitively respond to the contemporary context and live prophetically, thereby rejuvenating ecumenical consciousness. Here is an excerpt from her lecture:

> "Some call the 20th century 'the century of the church.' [...] The demand of this age is for the church to exist as a church. [...] The ethics taught in the Bible are not static but dynamic. They demand concrete obedience to the Lord of the church in any new situation. [...] The vision presented by the Bible is the vision of God's purpose of salvation for humanity and society." (Dietrich, 2013, pp.62~68)

The success of this conference instilled in participants a yearning for and hope in the unity of the church amidst the global historical context of division. However, the outbreak of the Second World War tested these aspirations. For instance, the Executive Committee of the World Council of Churches convened in Amsterdam in January 1940 to establish an ecumenical committee to support relief efforts for war victims. However, disagreements among member churches regarding the authority of the interim committee hindered the drafting of a unified response. Consequently, with the outbreak of the Second World War, the committee was unable to convene any formal meetings from 1940 to 1946, resorting to regional gatherings and informal refugee relief efforts instead (WCC Provisional Committee, 1946. pp. 10-11).

b) *Women's Response: Commitment and Dedication.*

During the war, European church women found temporary opportunities to exert leadership not only in society but also within the church. The war shattered stereotypes surrounding gender roles more than any other event. Alongside conscripted men, women embraced societal responsibilities and spearheaded various movements beyond denominational boundaries to support relief efforts. One prominent organization was CIMADE (Comité Inter-Mouvements Auprès Des Évacués: French Committee to Coordinate Activities for the Displaced), which handled diverse relief operations for prisoners of war along the German-French border between 1940 and 1942. (La Cimade, See 17 Apr. 2024) CIMADE, founded by Suzanne de Dietrich, a leader of the World Student Christian Federation in 1938, operated as an ecumenical entity under the French Vichy government. This organization provided worship, counseling, educational programs, and emergency supplies for Jewish prisoners with temporary housing facilities hosted by Girl Scouts, Boy Scouts, and students from the World YWCA and YMCA. Additionally, an ad hoc committee, comprising leaders from Swiss and Spanish churches, along with various ecumenical organizations including the World Student Christian Federation, collaborated closely to establish the Coordination Committee for Assistance in the Camps in Nimes, France. (Jacques, 1991, pp.23-24, 29-31)

The collaborative efforts of churches in rescuing prisoners of war during the war demonstrated the significance of church unity. Notably, during the peak of the Holocaust in 1942, Madeleine Barot led the Assembly du Desert, an operation aimed at rescuing Jewish children under the Final Solution campaign by the German government. This operation actively engaged in rescuing Jewish individuals without acknowledging racial or ethnic discrimination. Both church organizations and numerous individuals participated in this mission, embodying Christ's love. Particularly, 67 pastors in the region collaborated to provide refuge for Jewish individuals in vicarages, dioceses, and farms, enabling them to evade capture by French or German police and find freedom. (Jacques, 1991, pp.23-24, 29-31) This experience of unity later became a model for social engagement ministries within the World Council of Churches.

In summary, the transformation of ecclesiology, emphasizing a new perspective on the relationship between the church and the world, is exemplified by the successful collaboration between women, who served as student or social leaders outside the church, and men in developing a successful model of church unity movements. This collaboration was possible because the ad hoc committee still had a flexible organizational structure amidst rapidly changing ecumenical movement circumstances.

IV. The Era of the Planning Committee of the World Council of Churches (1946-1948)

a) *Transformation of the Women's Status*

Following the conclusion of the Second World War, women sought to engage in a new wave of church reform movements. However, the preparatory committee for the Amsterdam founding assembly was already established as a male-dominated entity, excluding women from active participation.

The WCC General Assembly Preparatory Committee was launched in Geneva in February 1946. The committee of the Provisional Office consisted of 14 members from the Faith and Order Movement, 14 from the Life and Work Movement, and the General Assembly Preparatory Committee, including Mark Bogner and Bishop Chichester, invited experts, representatives of the IMC, and staffs of the WCC. Dr. Kathleen Bliss was the only official female representative invited to attend on behalf of Dr. Oldham. (WCC Provisional Committee, 1946, pp.17-18)

Despite the challenges, women remained resolute in their determination, demonstrating unwavering passion for ministry and solidarity. During the WCC preparatory meeting in February 1946, women leaders meticulously examined the agenda to ensure the comprehensive incorporation of women's issues and perspectives, recognizing the imperative of gender inclusivity within the planning process. Women leaders observed the WCC preparatory meeting to see whether women's issues and perspectives are included in the planning.

b) *Women's Response: Analyzing Agendas and Conducting Global Surveys*

Concerns regarding the status of women within the WCC were voiced by Mrs. Twila Cavert, the wife of a representative, along with World YWCA officers, reflecting a collective call for greater recognition and empowerment of women within the ecumenical movement.

Firstly, Mrs. Cavert corresponded with William Visser't Hooft, requesting support from the WCC Planning Committee for a women's project aimed at addressing these longstanding disparities and promoting gender equality within the organization. (Herzel, 1981, pp.5-6). Here is an excerpt from Julia Cavert's letter to Visser't Hooft:

> I had observed so much in both America and Asia of women working with such vigour and dedication but paying a little attention to them. It wasn't so much matter of status as it was of making the most of the experience and abilities of human beings, whatever their sex. […] I think the World Council of church ought to get busy about women in the church. (Herzel, 1981, pp.5-6).

Secondly, Mrs. Twila Cavert orchestrated a tea party gathering, attended by YWCA officers and leaders of the WCC Provisional Office, garnering support from WCC officials for initiatives aimed at advancing women's interests within the church. (Herzel, 1981, pp.7-9)In response to this request, the WCC decided to undertake a study on the Life and Work of Women in the Churches. The enquiry was carried out under the direction of Mrs. Twila Cavert and her contributions to establish the women's desk in the WCC were big.

Thirdly, There had been considerable evidence that this question was becoming the crucial importance in the life of many churches, and it was thought that a short survey of the main tendencies and achievements in this field would help the churches in facing this important question. The questionnaire was prepared and circulated in French, English and German. The general plan was to find outstanding churchwomen in each country, who would represent at least those churches affiliated with the WCC. The study on the Life and Work of Women in the Churches, spearheaded by Mrs. Cavert, served as a catalyst for this endeavor. This comprehensive questionnaire, translated into multiple languages, has been widely utilized by thousands of women worldwide and endorsed by numerous church leaders (WCC, 1948, pp. 61-66).

Fourthly, surveying women's experiences and perspectives in churches worldwide, the initiative garnered responses from 58 countries, culminating in detailed memoranda and supporting documents. The World YWCA's invaluable contributions further enriched the study process. The wealth of insights gleaned from this endeavor prompted the decision to compile the findings into a book authored by Kathleen Bliss, marking a significant milestone in the World Council's commitment to amplifying women's voices within the ecclesiastical sphere. (Commission on the Life and Work of Women in the Church, 1954, Unpublished Documents, p.1).

As such, Leveraging the international networks of both WCC and World YWCA groups, Mrs. Cavert's strategic approach facilitated widespread participation in the survey. Her accompanying letter encouraged women to provide descriptive responses, collaborate with others, and recognize the potency of communal efforts in fostering creativity and solidarity among women (Herzel, 1981, 7-9).

Amidst a backdrop of societal turmoil and fragmentation, the church emerges as a beacon of hope. However, the years of war have underscored the need for enhanced communication and collaboration among women across global church communities.

c) Women's Response: Convening at the Pre-Assembly

Women leaders convened at Baarn near Amsterdam from August 13th to 17th, 1948, for the Pre-Assembly meeting, during which they meticulously reviewed survey materials and drafted a comprehensive report to guide the agenda of the upcoming World Council of Churches (WCC) Amsterdam Assembly. This gathering, attended by women leaders from 17 countries, served as a pivotal platform for deliberation and strategizing. (Herzel, 1981, p.9).

The group directed the Enquiry in each country and prepared a memorandum to be used as a basic document for a final report.

The Revised Interim Report of a Study on the Life and Work of Women in the Churches delineated five distinct sections within its questionnaire, addressing various aspects related to women's roles and contributions within the church:

① Basic considerations indicating what interest there is in the Churches in the question of the <Life and Work of Churches> in terms of the theological, biblical, psychological, practical, and/or traditional aspects of the question.

② The professional work of women in the churches, their achievements and problems.

③ Women's voluntary activities.

④ The extent to which women's gifts and experience are integrated in the governing boards and policy-making groups of the churches, and the trends to be discerned.

⑤ Women's work in the Church compared with the stage of emancipation which they have achieved in different countries.(WCC, 1948, p. 10)

d) Women's Response: Advocacy, Representation, and Collaboration in 1948 Amsterdam Assembly.

Subsequently, the study committee on Women, meeting at the same venue, further refined the report, which was then submitted to Assembly Committee No. Four on the "Concerns of the Churches." After undergoing revisions by the Assembly, the report was commendably endorsed to the churches for their earnest consideration and appropriate action. The recommendations set forth by the women leaders encompassed several key directives:

① That the Interim Report on <The Life and Work of Women in the Church>.be republished with necessary corrections and additions.

② That a Longer Report on the Life and Work of Women in the Church be prepared.

③ That an adequate supply of information about women's activities be provided through the Ecumenical Press Services and other channels.

④ The a greater number of women be chosen to serve on the Commissions, the major Committees and the Secretarial of the World Council of Churches.

⑤ That a Commission composed of men and women be appoint ted with adequate budget and executive leadership, to give further consideration to the Life and Work of Women in the Church and to give guidance on important Issues. (WCC, 1948, pp. 75-76)

This concerted effort underscored the formation of a global solidarity among women leaders and facilitated strategic collaboration with male counterparts to institute the first women's committee at the inaugural general meeting of the WCC. Sarah Chakko, representing women, championed this proposal, which ultimately led to the establishment of the Women's Life and Service Committee in the Church at the 1948 Amsterdam General Assembly.

Moreover, Sarah Chakko's pivotal role exemplified the proactive engagement of women in expanding their roles within both the church and society. An advisory committee was instituted to steer the office in producing theological papers, organizing consultations, fostering a global network of women, and perpetuating the discourse within the churches. Embracing a lay theology approach, they sought to elevate the status of women within ecclesiastical circles. In a significant development, Sarah Chakko was elected as the president of the WCC in Asia by the WCC Central Committee in 1951, underscoring the growing prominence of women within the organization. Emphasizing cooperation between men and women in both church and societal realms, the women's committee was renamed the Department on the Cooperation of Men and Women in Church and Society in 1954, with its office established in Geneva.

V. Conclusion

This study delved into the pivotal role of women leaders during the formative years of the World Council of Churches (WCC) in expanding the status of women in both church and society. These women employed various strategies, including advocating for themselves, documenting historic momentum, investing in research, convening gatherings, and speaking up in solidarity. They demonstrated a responsiveness to the evolving societal landscape, challenging prevailing myths and prejudices, and effecting leadership transformation through practical faith-based actions rather than mere theoretical discourse. Notably, they forged a global solidarity among women and strategically collaborated with male leaders to establish the first women's committee at the WCC's founding assembly, contributing significantly to a shift in ecclesiology that emphasized the active participation of laypeople.

This study underscores how the evolution of ecclesiastical theory in the early 20th century was intricately linked to the contributions of Women Ecumenical Pioneers during the formation of the WCC. Their collaboration with both the women's movement and the broader Ecumenical Movement within the organization played a pivotal role in reshaping ecclesiology to prioritize the involvement of laypeople. Despite their monumental efforts, historical records often offer only traces of their contributions. Thus, it is imperative to ensure the inclusive leadership of women in both church and society, employing various strategies:

① *Advocating:* Women leaders vocalized their discomfort with injustices in the church, affirming the equal creation of women and men by God.

② *Documenting:* Women leaders authored articles highlighting the role of women and the need to combat conservatism and lack of vision within the church.

③ *Commitment and Dedication.*

④ *Analyzing Agendas:* Women leaders scrutinized agendas to ensure inclusion of women's issues and perspectives in the planning of WCC meetings.

⑤ *Conducting Global Survey:* Women leaders conducted a global survey on women's situations in the church, garnering responses from 58 countries.

⑥ *Convening and Solidarity:* Women leaders organized pre-assembly meetings to propose the establishment of a women's desk within the WCC, supporting representatives like Sarah Chakko to advocate for women's concerns.

⑦ *Representation:* Sarah Chakko presented on women's status at the Amsterdam Assembly, leading to its acceptance.

⑧ *Collaboration:* Women leaders collaborated within the early WCC organization to advance women's positions and develop lay theology to elevate women's status in the church.

The changing ecclesiological landscape, characterized by a male-oriented structure within the Ecumenical Movement, posed challenges to women's leadership positions. Despite efforts by the Women's Overseas Mission to foster ministries, achievements were often integrated into unified communities, resulting in a decline in women's positions. Nonetheless, women remained responsive to evolving societal dynamics, advocating for inclusive leadership structures characterized by communication and accountability. Therefore, it is imperative for the church to ensure inclusive women's leadership in both ecclesiastical and societal realms to prepare for future generations.

However, despite their monumental contributions, historical records often offer only fleeting glimpses of women's involvement. Thus, there is a pressing need to develop and disseminate women's history widely to ensure the recognition and preservation of their invaluable contributions to inclusive leadership in both church and society.

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Envisioning the Future of Islamic Studies Scholarship: Liberation, Healing, and Sustainability

By Nayawiyyah Muhammad

Abstract- There are striking interconnections between the dominations of all kinds with linking attitudes and consequences. Whether it is a matter of religion, gender, race, ethnicity, class, or even species, everything is interconnected. Globally, the most disadvantaged populations are marginalized. Since religion is a meaningful way whereby the roles of the present and future generations are defined and imposed, this article offers an investigation and analysis of current global issues surrounding environmental ruin and social inequality by highlighting the role of Islamic Studies scholarship. A vision of future scholarship in Islamic Studies and the perceived "shifting times" is presented in three parts: identification, explanation, and solution. Liberation, healing, and sustainability are the proposed solutions and outcomes for resolving current problems within an interpretation of Islam's sacred texts. In this regard, scholarship can make a significant contribution in challenging misconceptions that promote dominance, oppression, and violence.

Keywords: islam and ecology, islamic environmentalism, eco-theology, muslims and climate change, religion, sustainability.

GJHSS-C Classification: LCC: BP1

ENVISIONINGTHEFUTUREOFISLAMICSTUDIESSCHOLARSHIPLIBERATIONHEALINGANDSUSTAINABILITY

Strictly as per the compliance and regulations of:

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Nayawiyyah Muhammad

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I. Introduction

The most critical issues of our times encompass environmental ruin and social inequality. Within the current issues of environmental degradation and social injustice, striking interconnections have only become pivotal within the past decades. As in the words of Mary Evelyn Tucker and John Grim, "*Ours is a period when the human community is in search of new and sustaining relationships to the earth amidst an environmental crisis that threatens the very existence of all life-forms on the planet"* [1]. Globally, the most disadvantaged populations are marginalized people. Among them, women and children are the primary victims. This article aims to investigate and analyze the current global issues and highlight how Islamic Studies scholarship is in a prime position to inform and impact these issues by providing much-needed healing resources. The influences upon Muslim environmental ethics hold visions for the future of scholarship in Islamic Studies and the perceived shifting times. They are presented in three parts: identification, explanation, and solution. It is argued further that liberation, healing, and sustainability goals are the only viable outcomes.

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II. Identification: Contemporary Islamic Environmentalism and Critical Issues

The critical issue is a struggling planet due to resource depletion, species extinction, and water, air, and land pollution overload. These ecological predicaments have growing economic, political, and social dimensions. Connecting these issues to contemporary Islamic environmentalism has taken similar paths as environmentalism in other monotheistic worldviews. Islamic environmentalists draw from the Qur'an, hadith literature, and classical Islamic scholarship to address ecology, while Muslim environmentalists may incorporate these sources with others.

Historically, it was not until the 1960s that Islamic scholars turned their attention to the ecological crisis in reaction to Lynn White Jr.'s essay regarding the origins of the crisis and monotheistic religions [2]. Two Islamic scholars who devoted their lives to raising ecological consciousness among Muslims are Fazlun M. Khalid and Seyyed Hossein Nasr. They were among the first to respond. After that, more Islamic worldviews have been added to Islamic environmental ethics. In 2003, Richard C. Foltz, Frederick M. Denny, and Azizan Baharuddin edited a compilation of twenty-three articles in the book *Islam and Ecology: A Bestowed Trust*, to which Islamic and Muslim scholars responded [3].

The proposed actions and attitudes of the scholars focused on four broad categories: (1) a return to seeing the natural environment as sacred by utilizing the Qur'an and primary textual sources (hadith literature and classical interpretations) as a foundation; (2) the idea that Muslims are not living in proper balance with the environment and the possible reasons why. Some of the reasons provided pointed to the colonial and imperial past, Western paradigms of progress, political systems, internal migration, and the lack of concern or education of religious leaders on the environment; (3) social injustices leading to environmental destruction; and (4) included sustainability models which provided the most instructive paradigms through case studies, utilizing art and architecture to revive respect for the environment [4].

Fast forward twenty-plus years, while there is great diversity in perspectives, most scholarship on Islam and ecology is theoretical and focuses on Islamic environmental ethics. While environmental degradation is a growing concern among Muslim populations, Islamic environmentalism is still a minority phenomenon among Muslims. There remain some critical areas of research that need to be addressed among Islamic scholars, such as taking a self-critical stance on connecting social dominations of all kinds to ecological decay, climate justice and climate change adaptation, how to move gender issues beyond the topic of population and birth control, and how to connect theory better to practice. Most importantly, how to address humanism in Islamic environmental ethics is a rarity. Islamic environmentalists, by and large, agree and note that the environment is held in great value in an Islamic worldview. In essence, the majority of scholarship on Islam and ecology are prescriptive theologies rather than constructive theologies and are either apologetic or in the genre of religious exhortation [5]. Table 1 show viewpoints of a majority of Islamic environmentalists on the role of humans. In some of the articles, it might be argued that the environment, nature, or ecology was only mentioned in passing. The interconnectedness of injustice to environmental destruction is essential for all people; as noted by Lucas Stuart: *"These perceptions of the relations of humanity, God, and the environment are ecologically sound, but often they do not reflect people's actual practices. The ecological dimension of Islamic theology is still developing and there is diversity"* [6].

Table 1: Viewpoints of Islamic Environmentalists on the Role of Humans

Scholars	*Khalīfat* definition/translation	Characterization
Seyyed Hossein Nasr	Vicegerent of God (*Khalīfat Allah*)	Human beings are servants and vicegerents of God (*'abdAllah* and *Khalīfat Allah*). "Permission to dominate" the earth but insists that "submission and servanthood of God" are maintained.
Fazlun M Khalid. Nasr	Stewardship and viceroy	"Sacred duty," "appointment," "ascribed" to the human race. Permission to dominate.
Saadia Khawar Khan Chishti	Vicegerent of God and then adds "steward," "custodian," "trusteeship	The earth is presented to the vicegerent in the Shari'a as usufruct. Insisting on the need for "human sensitivity" to its earthly co-inhabitants, Chishti emphasizes the moral dimension of the *Khalīfat.*
Ibrahim Özdemir	Vicegerent of God	Human beings are at the "top of the great chain of being."
S. Nomanul Haq	Vicegerent of God	Custodians of the entire natural world, humanity is reined in by a set of moral and metaphysical controls. Characterized humans as theomorphic, supreme creatures.
Abdul Aziz Said and Nathan C. Fink	Vicegerent of God	Humans have special privileges and responsibilities. They emphasized the covenantal role of trust (*amana*). Vicegerency is the human challenge. Every human's potential is to fulfill the role of vicegerency and human dignity.
Othman Abd-ar Rahman Llewellyn	Vicegerent of God, "stewardship"	Manager of the earth, and sees it not as a privilege, but as an honor, "trust, a responsibility, and a trial.
Yasin Dutton	Stewardship, God's Deputy/representative	Everything on Earth created for humans.

III. Explanation: Contemporary Islamic Environmentalism and Critical Issues

The diversity of Muslims illuminates their diverse perspectives, yet the modes or rationales employed offer additional insights. Concerning an explanation, what is missing from contemporary descriptions, rationalizations, and overt and latent justifications in environmental ethics among Islamic scholars?

Anna M. Gade describes two primary rationales regarding environmentalism among Muslims: (1) "*Islam for the sake of the environment,"* and (2) *"Muslims who cast environmentalism for religious goals"* [7]. According to Gade, when Muslims engage in "Islam for the sake of the environment" there is a "greening" or "green-washing" of normalized rituals and theology; they often use prescriptive messages that requires some essentialization of Islam to assert authority to the desired degree; and motivation is usually from some form of care and concern to address a problem or a crisis with an authoritative pronouncement and for specific programs and purposes [8]. For example, when already existing "programs of states and nongovernmental organizations (NGOs)" enlists and "invent" programming for Islam and the environment to incorporate Islamic value along with an array of world religions [9]. These include organizations such as the "Alliance of Religion and Conservation (ARC), the Nature Conservancy, and World Wildlife Federation (WWF) [10]. The following excerpt from Richard C. Foltz's book *Worldviews, Religion, and the Environment: A Global Anthology*, provides another example of how the Islamic tradition is expected to address environmental issues similarity with other religions, particularly alongside Christianity: *"The articulation of an explicitly Islamic environmental ethic, on the other hand, is quite recent and has arisen largely in response to the critique of Christianity launched by Lynn White Jr. several decades ago. It has also been a discussion held primarily among Muslim intellectuals in the industrialized world, although recently this has been changing. At present, it remains to be seen what role, if any Islamic values will play in addressing the environmental problems faced by more than a billion Muslims in diverse societies throughout the world"* [11].

Muslims who cast environmentalism for religious goals highlight a different rationale, one that is individualized and practical. In the discussion of Islam and the environment, Gade argues that this relationship can be consistently observed across various spheres, such as cultural, political, and social contexts [12]. The prominence of the power structure involved makes Islam and the environment a "natural" outflow of life and existence. It exposes the lived experiences of Muslims.

Significantly, both rationales overlap, yet when they do, something is overshadowed. The first (Islam for the sake of the environment) is authoritatively theological, and the latter (Muslims who cast environmentalism for religious goals) is exceedingly practical. The ideas forming the relationship involve a power dynamic: authority versus lived experiences, theory versus praxis. The first usually view Islam and the environment within a "framework of plurality of religion, filtered through secular and essentially non-Muslim language" [13]. It focuses on religious teachings, like *khilāfah*—human vicegerency, rituals like "greened" pillars of Islam, and authoritative public pronouncement, or *fatwa.* Contemporary Islamic scholarship on the environment has emphasized the concepts of *tawḥīd* (God's oneness), *khalīfa* (human viceregency), amana (the bestowing of divine trust to humans), and *mizan* (balance) [14].

Of these concepts, *khalīfa*, referring to the role of humans as vicegerents of God on earth, is the essential idea regarding Islam and ecology [15]. Greening this idea, Muslim environmentalists now interpret this role of humanity as "stewards of God's creation."

Muslims who cast environmentalism for religious goals are what Muslims themselves create when starting from religious commitment. The dynamic begs the question—is Islam being greened, or are environmental efforts Islamicized? When environmentalism is integral to religious piety, different voices are heard. The voices of the politically, culturally, and religiously subaltern Muslim communities in the ethnographic fieldwork take prominence. A critical example of the disconnection is evident in a study on Muslims and climate change by Jens Koehrsen. A disconnection is revealed in that *"so far, little is known about the relationship between Muslim communities and climate change"* [16]. Although there are concentrations of Muslims in regions that are particularly affected, climate justice is not connected to normative Islamic scholarly discourse. Climate justice is a framework that "connects the climate crisis to the social, racial, and environmental issues" [17]. There is a need to recognize the disproportionate impacts of climate change on marginalized communities worldwide. There is a disconnection between Islamic authorities and the lived experiences of the marginalized, especially concerning women. Koehrsen noted the following: *"Contributions to this research field are often theoretical and stress theological and normative aspects of Islam. Empirical studies have particularly addressed Indonesia and the United Kingdom, whereas knowledge about Muslim climate activism in other world regions is fragmented. Against this backdrop, there is a need for comparative studies that consider regional and religious differences among Muslims and address the role of Muslim environmentalism in climate change mitigation and adaptation at the international, national, and local scales* [18]. This analysis showed a need to synthesize research about environmental issues and Muslim communities.

Again, Gade asserts that Muslims who pursue environmentalism for religious goals deviate from customary paradigms that identify and describe the theory and practice of environmental studies in response to a crisis or as "problems" to solve [19]. She describes them as committed Muslims practicing self-conscious environmentalism as they view environmentalism strictly as a religious practice and that there is a "growing genealogical recognition that Muslim sources represent autonomous systems of knowledge not only for European sciences but also for its humanities" [20].

IV. A Solution: Liberation, Healing, and Sustainability

Islamic scholarship at the intersection of ecological and social concerns is a developing field,

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particularly at the intersection of the sacred, ecology, and gender. Islamic environmentalism and the critical issues should always begin with awareness of the striking interconnections between dominations of all kinds and the ecological and social injustice that ensues. How do we recognize the interconnections between the domination of nature, women, and marginalized populations and the typical attitudes and consequences of cause? They manifest in the characteristics of some beliefs found in commentaries, dogma, and collective practices. When groups, humans and non-humans, are categorized in a value hierarchy, words like "natural" and "the will of God" are used against them. Connections are observable in the idea that some ethnic, racial, economic, or gender groups are closer to animals and or nature, indicating that they are "naturally" subordinate or inferior, and therefore, domination is in order. Some interpretations and commentaries support these beliefs using sacred stories and legends. They are apparent in the body placements and performances in some collective practices. The way our beliefs attributes influence our attitudes and behaviors often leads to gross discrepancies.

Liberation, healing, and sustainability are proposed solutions and outcomes for resolving current environmental problems. Islamic Studies scholarship is in a prime position to inform and impact societal and environmental degradation. In this regard, scholarship can significantly challenge dominance, oppression, and violence. The role that Islamic Studies scholarship can play is to initiate awareness and then ask some tough questions. The synthesis of theological and practical components of Muslim/Islamic environmentalism must happen at the most basic levels.

What stands to be gained from including ethnographical fieldwork, gender issues, and sustainability paradigms is an impact on the theological episteme. Environmental justice is the "fair treatment and meaningful involvement of all people regardless of race, color, national origin, or income with respect to the development, implementation, and enforcement of environmental laws, regulations, and policies" [21]. Islamic Studies scholarship on environmental justice should:

- Challenge speciesism.
- Include public campaigning to raise awareness about climate change and environmental justice.
- Address the role of Muslim environmentalisms, in various mitigation and adaptation.
- Disseminate pro-environmental interpretations of Islam.
- Conduct comparative studies, considering regional and religious differences among Muslims.
- Welcome instructive paradigms of sustainable development and possible contributions found in case studies can be beneficial and revive respect for the environment.
- Address gender inequality.

Addressing gender inequality is also crucial to the undertaking. Nawal Ammar, an Islamic scholar who is adding to this field of study, attempts to move the focus of Islam, women, and ecology away from only discussing population and reproduction. Ammar's solution for establishing a just society is grounded on empowering women [22].

This vision requires a fundamental shift in Islamic consciousness that facilitates connections. What Muslims themselves create when starting from religious commitment will impact environmental and Islamic discourse. The task of developing an Islamic ecotheology is upon us. As an Islamic worldview sees no separation between sacred and profane environments, Islamic scholarship can be influential in shaping attitudes and actions toward the environment. Consequently, the possibility of a comprehensive ecological theology that bypasses speciesism in Islam should not be ruled out. Islamic scholarship must encompass human rights, social justice, and gender equality with environmentalism. Islamic scholarship must address uncomfortable history and create a fairer future for the planet and all people. As the lived experiences of Muslims are incorporated, we will begin to see them and give voice and flesh to them. By doing so, we shift the episteme. The epistemologies that shape this distinct view require Islamic scholarship to embrace diverse perspectives. Monolithic views are suffocating and deny liberty. Accepting that academic discourse is critical to scholarship can redirect what we observe in the immediate world. Conservation and protection efforts require re-visioning to participate in sustainable environmentalist goals.

Liberation is the act of setting someone free from imprisonment, slavery, or oppression. Liberation is also freedom from limits on thought or behavior [23]. As a noun, healing is the process of making or becoming sound or healthy again; as an adjective, healing is therapeutic [24]. As we awaken to the correlation between ecological crises, human injustices, and greed, Islamic scholarship must challenge social dominations and dominations against the environment by reading the Qur'an with a lens of divine justice. The Qur'an states, "For, true servants of the Most Gracious are they who walk gently on the earth, and who, whenever the foolish address them, reply with words of peace" [25].

Focusing on the causes, enforcement factors, and consequences to a more just and sustainable global society is necessary—the "cause" is in the history of the "enforcement factor," which is how stories of separation are used to dominate. The "consequence" is identifying our current situations. As a Muslim scholar, incorporating lived experiences, the solution to the problem must have Islamic dimensions that are both ecological and gender-inclusive. This proposition is one possibility and not a claim of theological finality. Therefore, the following three parts of the process of liberation and healing is in Islamic contexts:

First, realign ontology. Islamic theology must be rooted in the belief that every human has equal intrinsic value. The Qur'an characterizes God by justice and mercy [26]. If theology is conducted from this "corrected" ontology, the first fundamental shift in consciousness is an awareness that our creation, in its essence, is already perfect. Although, there are contradictions in some commentaries, folklore, and other sources. The process must begin from an ontological awareness of the divinely bestowed egalitarian value, not superiority nor inferiority [26]. How does consciousness-raising unpack within Islamic contexts? The Qur'an recognizes humanity with the same ontological status as the rest of creations. The Qur'an, 6:38 states: "And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the register and then unto their Lord they will be gathered" [27]. This understanding is critical to establishing an egalitarian consciousness. Creation is innately worthy because it is God's creation.

Second, challenge dualisms, hierarchies, and dominations. Dualism or binary opposition is the system of language and thought by which two ideological opposites are strictly defined and set off [28]. Dualism informs hierarchical structures in society and our perceptions of nature. The causes of our current disconnection from one another and the earth happen through stories and legends of separation. Gradually, practices of gender inequity became part of the culture, which influenced religious interpretations. Forms of oppression are a parallel dominance-subordination model that describes some male-female relationships and are applied to oppress other humans and the environment [29].

Third, realign our critical relationships. What should be the relationship between God and humans, humans to humans, and humans and non-humans? The relational aspect of God to creation must highlight the root metaphor that "God cannot be unjust" [30]. This happens best when we insist on divine justice from the position of the realigned ontology. The words of the Qur'an forbid injustice and oppression and tell us that the rights of nature are as necessary as social rights among humanity. Humanity's place in creation does not take center stage. The Qur'an states: "The creation of the heavens and earth is greater by far than the creation of humankind, though most people do not know it" [31]. Humanity does not have an exclusive claim to the earth. As evidence, the Qur'an 51:56 states: "I created jinn and humankind only to worship Me" [32]. All creation is interconnected, interdependent, and inclusive in the definition of nature [33].

Healing occurs with making better connections. We must challenge imbalanced social and species dominations to heal relationships among creation. A key element in equalizing nature and marginalized humans requires realigning and conceptualizing ourselves, others, and our environment (ecology) in egalitarian terms. Resolution occurs by understanding the cause or reason for the dominations. The focus of intention must always remain that there are ways to live that do not harm the land we live on, the air we breathe, and the people in the societies we build.

Respect and concern for the planet and the need for solutions and sustainability are equally essential motivations. Sustainability is the capacity to maintain at a specific rate or level. Ecologically, sustainability is defined as avoiding the depletion of natural resources to maintain an ecological balance [34]. Beginning from a position of egalitarianism and divine justice are foundational to eradicating structures of It is the cornerstone to liberation and healed relationships.

V. Conclusion: Islam, Ecology, and the Future of Islamic Scholarship

The Qur'an commands observation, reflection, and sums up critical responsibilities for believers in chapter 16, verse 78 by stating, "Indeed, God orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. God admonishes you that perhaps you will be reminded" [35]. Oppression is forbidden and is a hierarchical framework for domination. When an unequal and inferior value is assigned by authority figures, it sets the stage for oppression. The Qur'an states that "oppression is worse than murder" in chapter 2, verses 191 and 217 [36]. The crisis of environmental degradation is apparent from air pollution, radiation, water contamination, and the extinction of entire species of animals and plants. The processes that cause environmental decay resulting from human injustices and cultural arrogance must now be corrected.

First, see ourselves in the whole light that God sees us. Second, challenge all injustices. Third, heal our relationships with each ourselves, others, Earth, and God. The most significant problem with contemporary Islamic perspectives is that they mainly provide apologetic responses. Speciesist gazes are inevitable if theology places humanity at the top of the creation hierarchy. As a result, nature is not cognitively, conceptually, and narratively appreciated on its terms. The alternatives proposed foster constructing and establishing healed expressions. This position is the starting point for realigning critical relationships. In this case, the practices that will take us toward a more liberated present concentrates on changing how we perceive ourselves and creation as a whole while insisting that interpretations promoting the full and equal intrinsic value of all creation are authentic theology in Islam.

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Representation of Values in the Discourse of Advertising(Based on Toyota Automobile Slogans)

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Abstract- This article deals with values component inherent for advertising discourse. Values in advertising discourse influence the recipients and achieve their pragmatic goals. Advertising discourse mirrors the values that have already existed in a particular society. It also forms new values and implements them into people's minds creating new forms of reality where the possession of a good is more desirable than that of the real needs of a consumer. Values representation in the advertising discourse highlights the most significant cultural meanings of the dominant values, which are widely represented by the explication of hedonistic, social, and material values determined by the necessary requests of the recipients.

Keywords: values, advertising discourse, slogans, value picture of the world.

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I. The Values Issues: Origin, the Concept of Development, Definition, Classifications

Values are one of the most important components of a human life. They contain the life experience of past generations, reflect the culture of the society and influence the language that people use for communication. Moreover, values form, determine and affect not only our thinking but also our behavior.

The values issues were found in the works of the ancient philosophers such as Plato and Aristotle. However, the concept of value as a philosophical category was widely introduced and spread at the end of the XIX century in the works of the German philosopher R.H. Lotze (Lotze, 1882). In 1902, the French philosopher Paul Lapie introduced the term “axiology” in his work “*Logique de la volonté*“ where he presented the philosophical doctrine of values as the foundations of people's goal-setting activity (Lapie, 1902).

As a cross-disciplinary category, values are studied by many sciences: philosophy, sociology, psychology, pedagogy, cultural studies, social studies, linguistics and others. Therefore there is no clear definition of the concept of “value”.

In our research we consider “values” as goals that guide people in their activities and determine the norms of their behavior (Babaeva, 2004). Values are historically formed, generalized ideas about the models of people’s behavior, which reveal an evaluative and active attitude to the world, forming a value picture of the world, that are fixed in the representative minds of certain ethnic groups and are found in the languages of this ethnic group (Usacheva, 2002).

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Due to the diversity of the “values studies” there is also no common classification of values. Each science considers values based on the goals and objectives of its own field of research.

In philosophy, values are presented as material, social and spiritual in nature. Material values reflect people’s attitude to things and the way they process the surrounding world to meet their vital needs. The social ones ensure the activity of a person as a social being. The spiritual ones help a person to realize himself creatively and to express himself morally (Kuznitsova, 2005).

In psychology values are classified into universal (truth, beauty, justice), historical (patriarchy, equality, democracy); material, spiritual, social and personal that can motivate the individual behavior (Petrovskiy, Yaroshevskiy, 1990).

Cultural studies distinguish values as vital (life, health, well-being, security), social (status, work, team), political (state, law, civil rights and freedoms), moral (loyalty, love, kindness, friendship), religious (God, salvation, God's law of grace) aesthetic (beauty, harmony)" (Yerasov, 2000).

Recently many scientists have noted the occurrence of hedonistic values that claim the legality of pleasures, this includes the undeniable right of the individual to enjoy all the delights of human existence, self-development, a person’s right for originality, uniqueness, comfort conditions of life and so on.

II. Functions of Values in Advertising Discourse

Advertising discourse often appeals to the values that are established in a particular community. It has the opportunity to form and integrate new values in order to effectively influence the recipient and achieve their pragmatic goals. Values have particular importance for the awareness of needs in the decision-making process. They not only penetrate deep into the consumers’ consciousness, they penetrate into their hearts (Blackwell, Miniard, Engel, 2007).

Language is a useful communicational tool. From a linguistic point of view, advertising is a special field of practical activity, of which the product is advertising texts. Linguistic worldview and the values that are inherented in a particular society are reflected and created through language. The word does not reflect the object of reality itself, but the vision that exists in native speakers minds.

Some researchers claim that advertising form new values and enforce them into people's minds (Anashkina, 2012). However, some scientists argue that advertising just reflects the values that has already existed in a particular society (Moiseeva, 2008).

The pragmatic orientation of advertising discourse pursues the one main goal – to attract, to capture the intended audience's attention and more importantly, to behave in a particular expected way. Various discourses are used to shape and change consciousness. Those who control discourse can indirectly control people's consciousness. And since people's actions are controlled by their consciousness (knowledge, relationships, ideology, norms, values), control over consciousness also means indirect control over actions (Teun A. van Dijk, 2013).

The marketing communications study, according to a linguistic viewpoint, constitutes a new field of knowledge – linguistic marketing. It studies the linguistic tools that are used in marketing communication texts to attract peoples' interests (Sknarev, 2016).

III. The Research Results

In our present research, we are going to study the value component and the linguistic tools that are used in short advertising texts (slogans) of one of the top sales leaders and one of the largest car manufacturers in the world – the Toyota company (18).

Slogans are short, unique easy remembered messages used in advertising. Advertisers slogans should be succinct, snappy, memorable, and affectionate (Pilátová, 2015). Slogans constitute part of the marketing campaigns; they not only represent a company or a service but also evoke and entice people to act. Slogans are powerful marketing tools that raise the brands and products recognition (Loulou Ezzeddine, 2022-2023). Advertising slogans verbalize information not only about the object of advertising, but it also reveals the value component of the world view of the native language speaker.

The lexeme "automobile" appeared in the late 19th and early 20th centuries and considered it as passenger vehicle, usually four-wheeled, propelled by an engine or motor that is part of it, especially as an internal-combustion engine, and meant for traveling on streets or roads *(syn: auto, car, machine, motorcar)* (Houghton, Mifflin, Harcourt, 2024).

Nowadays many cars users consider an automobile is more than just a vehicle It is an integral part of society, influencing the pace and style of modern life, changing human habits and priorities. In many cultures a car is way of "self-expression" or "self-realization". A car is "a kind of continuation of the life that a person has already managed to create for himself: a car must correspond to the status of a person, his apartment, salary, standard of living, temperament, comfort to which he is accustomed, and even character, a sense of beauty or views on life. A car should give only positive emotions, which are so few in life" (Geiko, 2007).

Vital values are demonstrated by the lexemes connecting safety: *Safety Wish of Toyota,* (1978–1982), *Don't Forget Your Seatbelt* (1989–1991) Japan; *Live Alive* (2018–present) Thailand.

The value of possessing a car as a thing of the material world is revealed by the usage of:

Possessive pronouns: See How Much Car Your Money Can Buy (1979–1980) Australia; *My Toyota Is Fantastic,* (Europe).

Adjectives: The Greatest (1986–1991) Australia; *Interesting vehicle* (1991–1998), *The Amazing* (2010–present) Bangladesh; *The New Toyota Will Begin Running* (1989–1990) Japan.

Nouns emphasizing strong emotions or feelings: *The Quality* (1998–2005) Bangladesh; *The car in front is a Toyota* (1980–2004), *Today, Tomorrow, Toyota* (2004-2011) Europe; *Toward the car be loved* (1971–1980), *Toyota Next One* (2014–2015) Japan; *I Love This Car* (1996-1999) Philippines; *Touch The Perfection* (2001–2005) India.

*Social valu*es are introduced by the words connecting:

Family values: Toyota Family Car (1966–1969) Japan.

Innovation, progress, leadership: Mark of Progress (1967–1970), *The New Era of Toyota Technology* (1982–1988), *Sedan Innovation* (1993–1998), *The car is Gradually Turned to The Future* (1998–1999) Japan: *Quality Revolution* (2012–2021) India; *Always Better* (2012–2022) Singapore*; Running Towards* (1974–1979) Bangladesh; *Lead The Way* (2004–present) South Africa; *Let's Go Beyond* (2015–present) Indonesia; *Leading Mobility* (2016–2022) Vietnam; *Leads You Ahead (1989–2001)* Malaysia; *Moving Forward* (2005–2020) Philippines.

Citizenship and responsibility: For People, For Society, For The Earth (1990–1999), *Action Toyota* (1997–1998), *The World is One* (2015–2017) Japan; *The Will To Serve* (1989-1994) Philippines; *Everything Keeps Going Right, Toyota* (1973–2004), *Choice Of Trust* (1984–1989), Indonesia.

Personal image: Enjoy Your Style (2019–2023) South Korea; *It's My Style* (1996–1997) Thailand.

Hedonistic values are represented by:

Bright, positive emotions: *Oh what a feeling!* (1983–present) Australia; *Quality emotion world, GAC Toyota,* (China)*; For true, To extreme, FAW Toyota,* (China); *Your New Experience of Motoring* (1997–2001), *Now That's Awesome* (2021–present) India; *Passion* (2001–2004) Indonesia; *Fun To Drive* (1984–1990), *Drive Your Dreams* (2000–2013), *Fun to Drive, Again* (2013–2017) Japan; *Get The Feeling* (2001–2005) Malaysia; *Something Special For You* (1981–1983) Australia; *Smile For Tomorrow* (2009–2014) South Korea; *Yes We Drive* (2003–2005), *Mobility Of Happiness* (2013–2022) Thailand. *Because We Love You* (2004–2006), Indonesia.

Personal challenge: Nothing is Impossible (1985–present) Germany; *Start Your Impossible* (2019–present) Indonesia.

Quality of life: Leads Away Your Life (1979–1986), *The Perfection of Life* (2005–2010) Bangladesh; *Always A Better Way* (2011–present) Europe.

Fulfillment personal desires: You Asked for It, You Got It (Mid. 70s–Early 80s), *Move your world* (2022–present) Philippines; *Who Could Ask for Anything More?* (1985–1989), *I Love What You Do for Me* (1989–1997), *Let's Go Places* (2012–present) United States.

Double meanings complimenting: You Are So Smart (2014–2019), You See Value First (2023–present) South Korea.

IV. Conclusions

The analysis of the value component in Toyota's advertising slogans reveals that the main part of advertising texts appeals to hedonistic values such as positive emotions, personal challenges, quality of life, and fulfillment of personal desires. Social values connect innovation, progress, leadership, citizenship, responsibility, social status and family. Material values are expressed by lexical means including possessive pronounce, adjectives, nouns. Vital values are expressed by safety matters.

Values representation in advertising slogans becomes the powerful instruments of influence on the recipients, resonating with customers on a personal level, forming a public opinion, giving the desired product image, offering the behavioral patterns and promising the comfortable life style.

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Making Visible the Invisible: Unionism and Labor Conditions of Domestic Workers in Lima, Peru

By Andrea Guevara Bustamente

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Keywords: domestic workers, labour conditions, discrimination, trade union.

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MAKINGVISIBLETHEINVISIBLEUNIONISMANDLABORCONDITIONSOFDOMESTICWORKERSINLIMAPERU

Strictly as per the compliance and regulations of:

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The findings underscore the urgent need for policy interventions and union action to address the systemic injustices faced by domestic workers. Recommendations are provided for future research and policy development aimed at improving labour conditions and combating discrimination within this marginalized workforce. In conclusion, this paper contributes to a deeper understanding of the challenges faced by domestic workers in Peru and emphasizes the importance of collective action and policy reform in ensuring their rights and dignity in the workplace.

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I. Introduction

> *"Why Andean woman, who comes from a piece of heaven, do you arrive at the semi-hell? What have you done? To receive these punishments from the so-called civilized, cultured, doctors… Andean woman, you are a person, and no one should destroy you morally or physically, or exploit you, with more hours of inhuman work. There are other women like you, and they are alone, look for them and find them, to share and not be alone." (Loza et al., 1990)*

Care work has remained hidden because it has been considered a natural function of women. Although they are imperative for the survival and wellbeing of families and society in general, this type of work is not valued in the collective imagination. Currently, domestic employment in third-party households is remunerated, but this does not imply that it has the same status as other occupations. We are talking about an invisible job that, in Peru, is usually carried out within the framework of informality. Despite the fact that in 2021 the Law on Household Workers (Law 31047) was approved, a predominant percentage of employers do not register the workers they hire with the Ministry of Labour and Employment Promotion (MTPE), causing them, by not working in a formal framework, to lack their corresponding rights. In this sense, this essay aims to address the labour situation of paid domestic workers in the Lima context and their union response as a research topic.

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Due to the fact that this sector is sustained by social institutions of a patriarchal and colonial connotation, domestic employment admits a high incidence of discrimination, exploitation, racism, psychological, physical and sexual violence. All of this has repercussions on their freedoms and fundamental rights within their work environment - which, in many cases, is also their home - and hinders their individual fulfilment. For this reason, the importance of studying this problem is evident, especially from disciplines such as sociology, which provide us with tools to contribute to development interventions aimed at this sector of the population.

The objective of this work is to analyse the discrimination experienced by domestic workers within their work environment. Likewise, it aims to identify the potential for action of domestic workers' unions. For this purpose, the research methodology focused on the review of secondary quantitative and qualitative sources, such as surveys, theses and relevant articles for the analysis of the case. The topic was also approached conceptually through the use of literature and quantitative information, which allowed contextualizing the phenomenon.

This research note will be divided into four sections. First, the context of the case will be presented through secondary sources, followed by a synthesis of the existing literature on the subject. Subsequently, a discussion of the case from the Human Capabilities, Good Living and Intersectionality approaches. Finally, conclusions will be drawn and recommendations will be made for future policies, interventions and research around this issue.

II. Context

According to the 2020 National Household Survey (ENAHO), the total number of registered domestic workers in Peru is 244,726, constituting 2.6% of the economically active population. Within this figure, more than 95% are women (Ombudsman's Office, 2023), an image that has not varied significantly over the last few decades (Fuertes, 2013). In other words, it is a highly feminized job, since it involves activities that have historically been attributed to the female gender. Regarding the work modality, in 2016, the live-out modality was predominant with 81.2% (Vela, 2016). However, due to the distancing measures during COVID-19, many employers have required workers to switch to the live-in modality.

Following an IPSOS PERU report presented in the newspaper El Comercio, other characteristics that constitute the profile of workers in this sector are that the majority of them are concentrated in Lima, of which 34% are migrants and their average age is 41 years; in addition, 85% belong to socioeconomic levels C and D. As of 2019, 44.2% had complete secondary education as their highest level of education attained (ILO, 2019). Likewise, in 2016, 43% were single mothers (Ombudsman's Office, 2016); in fact, in 74% of cases they are the sole economic support of their families (Alva, 2023).

At the international level, the main instrument aimed at protecting the rights of domestic workers is ILO Convention 189, which was adopted in 2011 in Peru and ratified in 2018. This document implies adding certain obligations to the Peruvian regulatory framework. Some of them are: setting a minimum age; adopting measures against violence, abuse, and harassment; promoting fair and decent employment conditions; minimum wage without gender discrimination; a safe and healthy environment and implementing a complaint mechanism (Fuertes, 2013). As a complement, this convention announces Recommendation 201, which focuses on the protection of fundamental labour rights such as freedom of association, protection against abuse, recording of working hours, the right to health, among others (Fuertes, 2013).

In the country, domestic work as a mercantile employee is regulated under the Household Workers Law (Law 27986) and its regulations, Supreme Decree 015-2003-TR, both issued in 2013. However, this law contains some gaps regarding its regulation, which causes workers to remain unprotected. That is why in 2019, the bill 4087/2018-CR, Law of Household Workers within the Framework of ILO Convention 189, was announced (Kajatt, 2020). It is key to mention that this proposed Law, like many contributions to the legal framework for the protection of this sector, is due to the union organization of the domestic workers themselves. Specifically, this bill was presented by the National Federation of Household Workers (Fenttrahop), the National Union of Household Workers of Peru (Sintrahogarp) and the National Federation of Household Workers (Fentrogarp) (Kajatt, 2020).

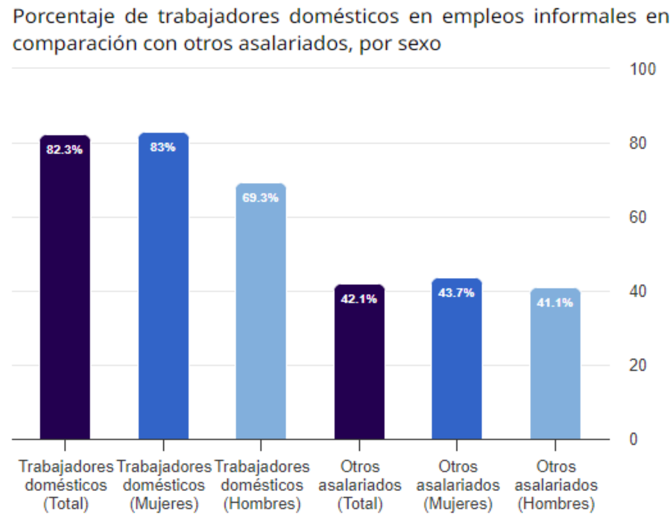
During 2021, Law 31047 was published with the purpose of regulating the labour relations of household workers. This law establishes the obligation to have a written contract registered with the Ministry of Labour and Employment Promotion, as well as a workday of no more than 8 hours per day and 48 hours per week, and a salary of no less than S/ 930 soles -an equivalent of 253.03 US dollars-. It also establishes that this work can only be performed by adults. In addition, the law decrees that domestic workers are entitled to two annual bonuses, each equal to one month's salary. Additionally, it establishes paid vacations of thirty days and other benefits such as severance pay and maternity leave (Alva, 2023). Unfortunately, knowledge of the new law has not spread as expected. In fact, "Nine out of 10 domestic workers know little or do not know the new law, while eight out of 10 employers are in the same situation" (Alva, 2023).

	La conoce muy bien	La conoce algo	Ha escuchado de ella, pero la conoce muy poco	No la escuchó / Nunca ha oído hablar de ella	No precisa
Declarado por los empleadores	3	12	19	64	1
Declarado por trabajadoras del hogar	2	7	17	75	

Source: IPSOS PERU for OLI I Author: Alva, 2023

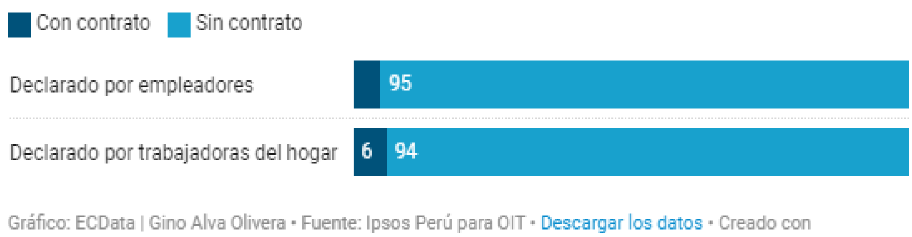
Graph 1

However, most domestic workers are in the informal sector, which causes this type of occupation to be highly precarious. As shown in *Graph 2*, in 2019, 89% of domestic workers were informal. In addition, as of the first month of 2023, there were 109,938 registered domestic worker contracts (Ombudsman's Office, 2023); in other words, the percentage with a formalized contract is minimal. In fact, as shown in *Graph 3*, 95% of employees do not have a legal written contract (Alva, 2023).



Source: ILO - National Household Survey (2019)

Graph 2



Source: IPSOS PERU for ILO I Author: Alva, 2023

Graph 3

The repercussions of this condition of informality place them in a particular position of vulnerability. Despite the fact that most of them work longer than the time stipulated by law, this is one of the lowest paid occupations, receiving a remuneration lower than the vital minimum wage, which on average is S/. 452 soles or 122.98 dollars. Only 4% have vacations and severance pay and only 12% are enrolled in the pension system. Due to the fact that they usually do not have written contracts, arbitrary and sudden dismissal is a frequent reality for more than half (51%) of domestic workers (Bastidas, 2012). This situation has worsened in the context of the COVID-19 pandemic. According to Leda (2022), it has been identified that more than four out of five domestic workers were dismissed without any type of bonus from their employers or the government.

III. State of the Art

The present work is inserted in three thematic fields: Domestic work and decent work, the relationship between employers and employees, as well as the trade union organization of domestic workers. The following is a synthesis of the literature on the aforementioned topics.

a) Domestic work and Decent Work

The International Labour Organization (ILO) refers to the notion of Decent Work as a reference to measure the extent to which access to quality work within internationally accepted standards is guaranteed (Fuertes, 2013). In other words, that its population is able to work in conditions of freedom, security, dignity, and equality. The four components ascribed to decent work and which are the responsibility of ILO member states are: employment opportunity, full enjoyment of labor rights, social security and social unionization (Fuertes, 2013). With regard to the first three, these refer to access to formal and adequate employment; monitoring, supervision and registration of the exercise of workers' rights; and social protection that implies economic security, respectively (Fuertes, 2013).

In the field of domestic employment, researchers agree that the indicated components are not met in this sector. According to Kajatt (2020), the lack of coverage in terms of protection and regulation by the state favours the abuse of workers by their employers. He also points out that there are significant differences between the rights recognized in the formal private sector labour regime and those of domestic workers (Kajatt, 2020). To this, Bastidas (2012) adds that state intervention is restricted, since the number of public policies and programs specifically designed for this segment of the economy is almost non-existent. Therefore, both authors agree on the fact that the Peruvian Government, despite being a member of the ILO, is unable to guarantee decent work for domestic workers, one where their freedoms are not violated.

The few existing studies on the labour situation of workers shows a relationship between the nature of the contract and the amount and type of remuneration. Kajatt (2020) points out that the incidence of registering workers with the National Superintendency of Customs and Tax Administration (SUNAT) is low, which places them in the informal sector without legal protection of their labour rights. This is linked to what the report by the Association of Training and Service for Household Workers (ACSTHO) has shown, in which, based on multiple testimonies from employees, it is recognized that wages are determined by the convenience of the employers and vary according to the social class of the family, the time and cultural conditions of the worker. This is possible because most contracts are generally verbal. Few agencies establish some criteria and have a protocol that includes having employers sign documents, but the papers are not contracts, only proof of the arrangement with that institution.

As Rivera (1984) explains, domestic wage labour is conceived as a consumer expense that is not part of the market. In this way, the value of this sector is not considered according to the labour market, which perpetuates its condition as "invisible" work (Rivera, 1984 in Lazo et al., 1990). Thus, both the authors mentioned describe that the income of the workers is subject to the "kindness" of the employer, who devalues their work because they consider it as part of the natural role of women, or it is understood as a favour in exchange for living under their houses. With these arguments, they try to convince the employees that the value of their labour force is lower than the pay they receive (Loza et al., 1990). The problem with wages is related to contracts and the low status of being part of the care economy, but it is also linked to regulations.

Kajatt (2020) identifies that one reason why domestic workers receive lower remuneration than the minimum amount decreed for other workers is due to a gap in the regulatory framework that protects them. Specifically, he refers to the omission in Law 27986, in which the concept of a minimum vital wage is never explicitly mentioned. Another consequence of the absence of clear regulations is the violation of their right to economic security and health, in particular, it leads to them not being affiliated with the Pension System and/or health insurance (Kajatt, 2020). For her part, from her multiple investigations, Pérez (2022) has realized the structural consequence of which this problem leads. In Latin America, domestic work, being poorly paid and sometimes even unpaid, condemns the women who dedicate themselves to it to an almost non-existent possibility of upward social or labour mobility (Pérez 2022). It is, then, a job that, on the one hand, does not provide economic stability or any other benefit and, on the other hand, has no way out.

Regarding working time, despite the fact that the regulatory framework stipulates that labour hours cannot exceed 8 hours per day, in practice, this limit is not respected. The case of workers in the "live-in" modality is even more complex, since as Loza et al. (1990) point out, there is no fixed schedule, their day usually starts at 6 am, but they do not know what time it will end most of the time. This is explained by Iguíñiz (2017), who indicates that, by living under the same roof, their intimacy is easily obstructed, causing their rest hours to be controlled by their employers, turning them into unpaid overtime. In this regard, Kajatt (2020), from a legal perspective, mentions that due to non-compliance with legal regulations, numerous irregularities occur in working hours. In this work modality, the hours for recreation are frequently at the disposal of the family that hires them, so they really never finish their service duties. They do not even have a fixed time to eat their meals; many have to eat quickly and standing up, due to the pressure to finish their tasks (Loza et al., 1990).

b) The relationship between employers and employees

In appearance, the relationship between employers and domestic employees is limited to the parameters of the workplace; however, research on this segment of the Peruvian economy has revealed the servile, colonial and asymmetric burden it conceals. Loza et al. (1990) consider that this labour relationship does not translate into autonomy over their own decisions, whether labour, emotional or moral, which means that they are in a condition of servitude and submission. This position of inferiority has been internalized by many workers and, in turn, is a reflection of how their employers and society in general view them.

For Fuertes (2013), domestic work is an extension or prolongation of servile or slave relations to which the indigenous population was subjected. Especially in societies with a colonial and patriarchal past, domestic chores are a field of domination practices. In our country, this is aggravated because domestic workers are often descendants of ethnic or indigenous peoples, which leads them to be victims of discrimination based on both gender and ethnicity (Fuertes, 2013). It is interesting to note that, from photography, Iguíñiz (2017) documents how there is clearly an ethnic and racial distinction pattern between employees and employers (see Image 1).

Following this line, the studies of Pérez (2020) and Silva (2007) agree in pointing out that the relationship between domestic workers and their employers in Peru still maintains a servile and asymmetric character inherited from the colonial period. Although the discourses of employers present these dynamics as one of mutual support due to the "neo-kinship" relationship (Pérez, 2020), empirical research demonstrates the persistence of social hierarchies in which one party remains at a disadvantage. With this concept, the author refers to a common mechanism of rural-urban migration in which a young woman - a minor in many cases - migrates to cities like Lima to be received and work in the home of a relative or acquaintance.

- Despite this narrative of alleged support, Pérez (2020), based on Quijano's ideas, warns that it is a hierarchical relationship, where the coloniality of power and gender combine and, precisely, are expressed as social authoritarianism within the neo-kinship between employer and worker. Like Pérez (2020), Loza et al. (1990) mentions that labor arrangements are based on a discourse of reciprocity, where in exchange for the provision of education and shelter, employers are exempted from providing monetary pay, compensating their work with clothing, school supplies, food, among others.

For their part, Button and Jáuregui (2017) call this same mechanism "godparenthood" and point out that, under this practice, domestic work can become labour exploitation and human trafficking. The "godparent" modality focuses on hiding their identity documents, locking them in their home and forcing them to work without pay. The authors point out the concern that this problem tends to be made invisible because the idea that the role of women is centred on domestic tasks has been naturalized. In addition, the identification of the victim workers is limited by the reduced inspections carried out by SUNAFIL on households regarding the working conditions under which they work.

Therefore, Latin American literature indicates that the historical connection between this sector and slavery manifests itself in power dynamics between employers and employees, where the latter are in a situation of oppression, but, at the same time, of dependence. The manifestations of this asymmetrical relationship diverge between the treatment of the "boss" and that of the "mistress". On the one hand, from interviews by Loza et al. (1990) and Pérez (2021), it is known that a large portion of domestic workers have suffered from harassment, sexual assault and rape by the employer and/or his male children. On the other hand, Silva's (2007) reports reveal that, although there seems to be a closeness between the employer and the worker, underlying racism and classism persist in their relationship. The author explains that it is due to this imaginary of the worker as an "inferior" being that the personal treatment can have an authoritarian character, as well as segregated spaces and limited intimacy for the employees.

Pérez (2020) has documented that the dehumanization of employees from the perspective of their "bosses" is made tangible both in the tiny service rooms (see Image 2) and in the use of uniforms, which serve as social markers within the recreational spaces of the middle and upper classes, where the segregation of these women persists. Barrig (2001) delves into this, mentioning that the space of the home is organized hierarchically, which is why the rooms of the employees are usually located next to the kitchen and are much smaller than those of the rest of the family, and the use of the uniform is not limited to having a functional purpose, but also a social one. The researcher explains that employees are perceived as dirty subjects and the uniform is the tool to control their hygiene. Both their ethnic condition and their low socioeconomic status place them in the imaginary of employers as strangers and, therefore, they are treated according to this cultural and social inequality (Barrig, 2001).

c) Trade union of Domestic Workers

The sources on domestic workers' unions at the Latin American and national levels are scarce; nevertheless, Calderón, Silva and Rosadio, L. (2020) have made an effort to compile and systematize the existing information. They identify that authors such as Rojas and Contreras (2018), Goldsmith (2013), De Casanova (2015), Pérez and Llanos (2017) and Blofield and Merita (2018) have studied trade unions in Mexico, Ecuador, Argentina, Uruguay, Chile, and Brazil.

From their respective research, they coincide that, in the present century, workers went from obedience to empowerment and active resistance, configuring themselves as political subjects. The key strategies that the different unions in the region have taken focus on making their demands visible in international spaces, such as the ILO and local alliances with political actors; in this way, they have achieved advances such as Convention 189 (in Calderón, Silva and Rosadio, 2020). In Peru, Pérez (2020) has studied this transition from obedience to resistance in three ways: educating themselves to leave the job, staying close to the children of the household to avoid abuse, and threatening to leave the job in the face of abuse.

However, difficulties persist in articulating union demands due to the instability of authorities, discontinuity of positions, and also due to the demanding working hours and constant surveillance by their employers (Calderón, Silva and Rosadio 2020). The isolation inherent to this individual work, the lack of knowledge of the organizations of domestic workers by the workers themselves, the distrust of some in their ability as acting persons, the frequent concealment of their occupation out of shame, the prohibition imposed

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by their employers from touching on political issues and from being part of a union, lack of access to education, among others (Loza et al., 1990).

These brakes have been present since the first attempts to organize this sector. Loza et al. (1990) recount that, in Lima, through Christian communities, workers began to be contacted and articulated, and since 1971, they mobilized through districts towards the formation of unions to become a Metropolitan Lima Federation. In 1974, the first great march of workers took place in search of legal recognition of the unions and the guild, which resulted in the dismissal of some leaders, as well as receiving insults through newspapers (Loza et al., 1990). Since 2006, the only representative organization at the union level is SINTRAHOGARP, a union that is responsible for developing actions in defence of the rights of domestic workers to influence public policies and seeks to extend awareness to ratify and implement measures to improve living conditions for women domestic workers (Vela, 2016).

IV. Discussion

After introducing the topic, an analysis will be conducted from the following perspectives of development sociology: Intersectionality, Human Capabilities, and Good Living. The discussion will revolve around whether the working conditions of domestic workers are obstacles to their well-being and how their trade union organization serves as a tool for their multidimensional development.

To analyse it from the cross-cutting perspective of Intersectionality, it is necessary to inquire about who domestic workers are. On one hand, paid domestic work is highly feminized (95% are women). Historically associated with gender roles, the precariousness, and lack of labour protection for these employees are normalized. Likewise, the sexual division of labour and devaluation of care tasks due to their association with femininity are perpetuated. On the other hand, a significant proportion of them are migrants (34%) from rural areas belonging to lower socioeconomic sectors (85% C and D) with limited access to education (44% completed at most secondary education). Thus, we can understand how the intersecting inequalities based on gender, class, and ethnicity place women in a particular situation of oppression (Expósito, 2012); in this case, domestic workers in a position of extreme vulnerability and labour precarity.

This notion of intersecting axes of inequality helps understand why domestic workers are situated at the margins of the labour system in Peru. High informality rates (89%), lack of protection of their rights, and limited state supervision of their working conditions reflect their exclusion as rights-bearing individuals due to their membership in socially discriminated groups. The combination of their vulnerability as migrants, the discrimination they face, and the lack of state protection results in precarious and exploitative labour relations. This widespread matrix contributes to the normalization of labour abuses, social devaluation of their work, and the invisibility of this issue by the State and legislature, which fail to guarantee rights or effective oversight (Silva, 2007; Kajatt, 2020).

Although both employees and employers experience gender discrimination, the former are exposed to multiple intersecting forms of discrimination not faced by the latter due to their belonging to different social and cultural worlds. Domestic workers are part of the exploited group that sells their labour force to accomplish necessary reproductive services, while the "patronesses" fulfil the role of exploiters. In this way, employers ensure "a place of supposed equality through a Faustian pact that sacrifices some women for the benefit of others, who have different options in education and work" (Pérez, 2022). As described by the concept of neo-kinship, a labour relationship marked by hierarchies and inherited asymmetries from the colonial period persists, where employers exert authoritarianism over workers, who are seen as their "inferiors" due to their ethnic and class status. Racist structures are reproduced in expressions of discrimination such as the use of uniforms and the hierarchical organization of the household, which serve as markers allowing the family to symbolically distance themselves from them (Silva, 2007; Pérez, 2020).

In this line, the Good Living approach allows us to show how colonial and servile logics persist in these labour dynamics, harming the well-being of domestic workers. The servitude situation dictated by the informal employment of this sector perpetuates inequalities and social hierarchies that contradict the communitarian and social justice principles proposed by this paradigm (Quijano, 2012). An example of this is the segregation of spaces for employees within the households where they work, originating in racist structures and superiority imaginaries. This unequal treatment stems from a dominant colonial view that, by subordinating workers, opposes the integration and liberation ideals of the approach (Quijano, 2012).

Moreover, salaries and social protection oppose one of the principles of this approach related to decent work necessary for a solidarity-based and equitable economy (Quijano, 2012). The imposition of unpredictable and extensive working hours not only inhibits employees from having a balanced life between work and leisure but also denies their right to community participation in the public sphere, hindering collective agency and their efforts to strengthen their union articulation.

From the perspective of Human Capabilities, we can problematize how the labour situation of these women is not conducive to the liberation of their potentials. As Sen (1999) would say, it prevents them from having real control over their own lives or enjoying multidimensional well-being. The deprivation of their basic freedoms is expressed economically through lower-than-subsistence wages and the lack of other benefits received by other workers, as well as socially and emotionally through constant discrimination, aggression, and humiliation in their treatment by employers (Pérez and Llanos, 2017). In this way, domestic workers face systematic impediments that threaten their basic rights and their personal and social well-being.

At the same time, based on existing literature, it is known that labour precarity, social isolation, prohibitions on joining unions and mobilizing, restrictions on access to education, and little knowledge about union efforts limit the deployment of their organizational capabilities (Pérez and Llanos, 2017). At this point, a link can be made with the intersectional approach, as many obstacles are related to intersectional causes derived from their ethnic, class, and gender condition. Stereotypes about being racialized women from lower strata have not only normalized the burden of work and violations of their privacy but also diminished their work in the eyes of their employers and society at large. Furthermore, it leads to conditioned their self-concept towards a distrust of their abilities as acting individuals. Therefore, the work of organizations for and of workers is extremely important, aiming to empower them through support measures, training, and awareness.

Another perspective to this issue under the Human Capabilities ideas is the lack of a suitable legal and state context to ensure decent work for domestic workers. The absence of protection and regulation by the State allows the violation of their freedoms in the workplace (Sen, 1999). Compared to other sectors belonging to the economically active population, the number of recognized rights is significantly lower (Kajatt 2020, Bastidas 2012). Furthermore, the almost non-existent information available to workers is due to the lack of appropriate government channels. In this sense, authorities must not only take measures for social and labour protection but also facilitate the creation of spaces for participation and the dissemination of information about their rights, in order to create an environment that allows them to expand their capacities for the exercise of individual and collective agency transformative of their work conditions.

Government activity should focus on providing greater access to education, since domestic workers are usually marginalized or excluded due to lacking certain elements that are currently considered human capital. While employers have the right to allow regular attendance of workers at educational institutions, in many cases, due to the overwhelming workload, this is not possible. Even in cases where they can attend schools, they do so in the evenings in non-schooled educational institutions, resulting in the inability to enjoy quality education and placing them at a disadvantage compared to the rest of the population (Vela, 2016). One of the main difficulties in enhancing human capabilities is precisely the gap regarding education (Sen, 1999).

Additionally, this framework serves to highlight that, despite the constraints, domestic workers progressively develop their agency, both individually and collectively, as well as their bargaining power to improve their situation of labour precarity through responses such as daily resistances and unionism. A transition from attitudes of obedience to individual resistance efforts against abuses in the workplace, such as threatening to abandon work, has been documented in the region. Moreover, at a collective level, unionism has been a strategy to make their demands visible to the State and employers and to demand improvements in their labour situation. An important point is that their strategies transcend to the international level; thus, advancements such as Law 31047 or ILO Convention 189 demonstrate the effectiveness and strength of their collective agency to influence public policy and legal reforms. These union actions allow for "placing on the governmental agenda the progressive improvement of social protection for paid domestic workers and their economic dependents, thus enhancing human development" (Fuertes 2013, p.157).

V. Conclusions and Recommendations

After analysing the labour situation of domestic workers in Peru and their union response, the following conclusions have been reached:

Firstly, the review of existing literature and statistical data demonstrates that almost all domestic workers in Peru are in conditions of high vulnerability. Working in the informal sector and facing a gap in the recognition of their rights, they do not enjoy decent work. Persistent issues such as low wages, long working hours, arbitrary dismissals, lack of social security, among others, prevail. Additionally, they maintain asymmetrical relationships with their employers, who perpetuate colonial and servile logics. These are manifestations of structural discrimination experienced due to their social, economic, and cultural characteristics, which negatively impact their quality of life.

Secondly, from the development in the discussion section, it can be said that intersectionality allows for an analysis of how the axes of gender, class, and ethnicity intersect, resulting in domestic workers being situated in a position of subordination and structural inequality. In this section, it has been exposed that the working conditions of domestic workers in Peru contradict the principles of Good Living, highlighting the persistence of colonial and servile logics. Furthermore,

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the Human Capabilities approach explains that the deprivation of economic, labour, health, relational, and political capabilities restricts the development of the set of freedoms for domestic workers to lead a dignified life.

Lastly, the way in which domestic workers maintain an attitude of active resistance and denunciation to improve their precarious situation through trade union organization has been analysed. By dialoguing with the Human Capabilities and Intersectionality approaches, we understand the nature of the obstacles they face to participate in collective actions of unions and, in turn, the potential of domestic workers' organizations to bring them together and make their demands heard in the public sphere. All legal advancements that ensure the well-being of these women have been possible due to the unity of their voices, which have generated strategies such as the visibility of demands in international spaces and local alliances.

Considering the aforementioned, it is crucial to mention some policy suggestions that take into account that paid domestic workers are intersectional subjects with the capacity for agency and collective organization. Therefore, it is necessary for the design of these public policies to consider the intersecting discriminations they suffer, in order to truly bring about a positive change in their situation that embraces their perspectives and opinions.

In this sense, a first suggestion is to implement channels of communication and participation between the State and this sector of the population, where their demands are heard and a horizontal treatment is maintained. This should be accompanied by the development of massive informative campaigns to make visible the precarious situation of workers and communicate about legislative advancements and the importance of union affiliation. But above all, to ensure that more workers are aware of their rights. For this purpose, creative tools such as videos, brochures, or comics (see Image 3) can be incentivized, as art can be a powerful instrument of resistance and denunciation. This would contribute to instigating a profound cultural change by eliminating stigmas, raising awareness about their rights, and empowering them to generate greater union participation.

Secondly, state oversight of the working conditions in households where workers labour is crucial. To achieve this, it is necessary to map key actors such as municipalities, the Ministry of Labour, the Ombudsman's Office, NGOs, and workers' organizations. Through joint work, protocols for periodic inspections can be established to verify compliance with laws regarding contracts, remunerations, working hours, and other rights, thus discouraging widespread normative non-compliance. Furthermore, it is important that in this process, godparenthood is recognized as a form of trafficking for labour exploitation and that domestic work by minors is denaturalized, so that legal action can be taken in such cases.

Finally, with the alliance of key actors such as those mentioned and the Ministry of Education, programs for labour and union training aimed at domestic workers can be implemented. To enhance the human capital of these women, these workshops should include literacy courses, financial education, leadership, and collective bargaining skills. This would enhance their professionalization to influence the recognition of the importance of caregiving tasks such as domestic work.

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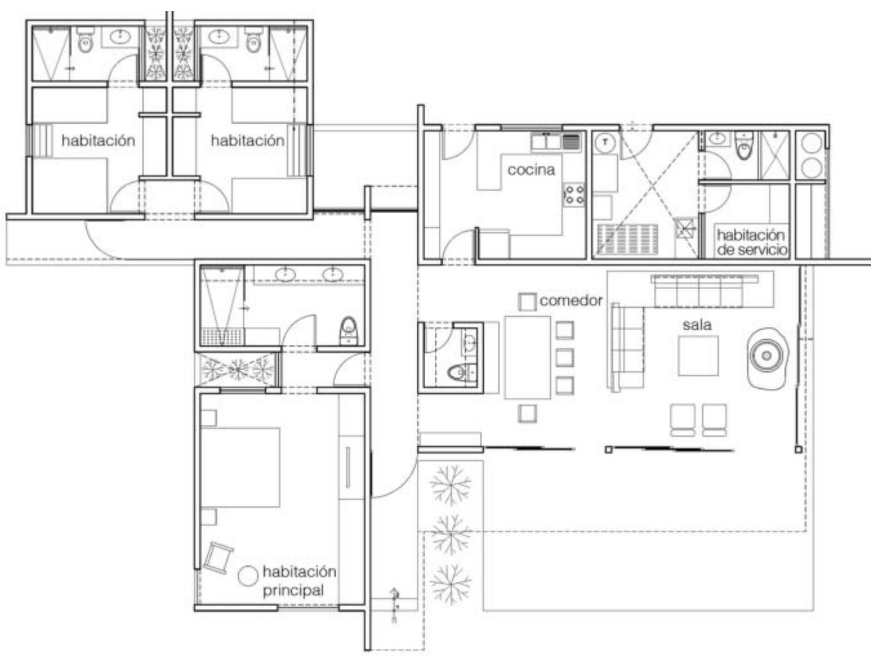
Appendix

Source: Iguíñiz, 2017

Image 1: Selection of photographs from the series "La otra"



Photograh: Daniela Ortiz

Source: Pérez, 2022

Image 2: Service room with an area of four square meters. Location: Cieneguilla, Lima, Peru, 2011.

Source: Loza et al. (1990)

Image 3: Comic excerpt: Union Organization of Domestic Workers

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Format Structure

It is necessary that authors take care in submitting a manuscript that is written in simple language and adheres to published guidelines.

All manuscripts submitted to Global Journals should include:

Title

The title page must carry an informative title that reflects the content, a running title (less than 45 characters together with spaces), names of the authors and co-authors, and the place(s) where the work was carried out.

Author details

The full postal address of any related author(s) must be specified.

Abstract

The abstract is the foundation of the research paper. It should be clear and concise and must contain the objective of the paper and inferences drawn. It is advised to not include big mathematical equations or complicated jargon.

Many researchers searching for information online will use search engines such as Google, Yahoo or others. By optimizing your paper for search engines, you will amplify the chance of someone finding it. In turn, this will make it more likely to be viewed and cited in further works. Global Journals has compiled these guidelines to facilitate you to maximize the web-friendliness of the most public part of your paper.

Keywords

A major lynchpin of research work for the writing of research papers is the keyword search, which one will employ to find both library and internet resources. Up to eleven keywords or very brief phrases have to be given to help data retrieval, mining, and indexing.

One must be persistent and creative in using keywords. An effective keyword search requires a strategy: planning of a list of possible keywords and phrases to try.

Choice of the main keywords is the first tool of writing a research paper. Research paper writing is an art. Keyword search should be as strategic as possible.

One should start brainstorming lists of potential keywords before even beginning searching. Think about the most important concepts related to research work. Ask, "What words would a source have to include to be truly valuable in a research paper?" Then consider synonyms for the important words.

It may take the discovery of only one important paper to steer in the right keyword direction because, in most databases, the keywords under which a research paper is abstracted are listed with the paper.

Numerical Methods

Numerical methods used should be transparent and, where appropriate, supported by references.

Abbreviations

Authors must list all the abbreviations used in the paper at the end of the paper or in a separate table before using them.

Formulas and equations

Authors are advised to submit any mathematical equation using either MathJax, KaTeX, or LaTeX, or in a very high-quality image.

Tables, Figures, and Figure Legends

Tables: Tables should be cautiously designed, uncrowned, and include only essential data. Each must have an Arabic number, e.g., Table 4, a self-explanatory caption, and be on a separate sheet. Authors must submit tables in an editable format and not as images. References to these tables (if any) must be mentioned accurately.

Figures

Figures are supposed to be submitted as separate files. Always include a citation in the text for each figure using Arabic numbers, e.g., Fig. 4. Artwork must be submitted online in vector electronic form or by emailing it.

Preparation of Eletronic Figures for Publication

Although low-quality images are sufficient for review purposes, print publication requires high-quality images to prevent the final product being blurred or fuzzy. Submit (possibly by e-mail) EPS (line art) or TIFF (halftone/ photographs) files only. MS PowerPoint and Word Graphics are unsuitable for printed pictures. Avoid using pixel-oriented software. Scans (TIFF only) should have a resolution of at least 350 dpi (halftone) or 700 to 1100 dpi (line drawings). Please give the data for figures in black and white or submit a Color Work Agreement form. EPS files must be saved with fonts embedded (and with a TIFF preview, if possible).

For scanned images, the scanning resolution at final image size ought to be as follows to ensure good reproduction: line art: >650 dpi; halftones (including gel photographs): >350 dpi; figures containing both halftone and line images: >650 dpi.

Color charges: Authors are advised to pay the full cost for the reproduction of their color artwork. Hence, please note that if there is color artwork in your manuscript when it is accepted for publication, we would require you to complete and return a Color Work Agreement form before your paper can be published. Also, you can email your editor to remove the color fee after acceptance of the paper.

Tips for writing a good quality Social Science Research Paper

Techniques for writing a good quality homan social science research paper:

1. Choosing the topic: In most cases, the topic is selected by the interests of the author, but it can also be suggested by the guides. You can have several topics, and then judge which you are most comfortable with. This may be done by asking several questions of yourself, like "Will I be able to carry out a search in this area? Will I find all necessary resources to accomplish the search? Will I be able to find all information in this field area?" If the answer to this type of question is "yes," then you ought to choose that topic. In most cases, you may have to conduct surveys and visit several places. Also, you might have to do a lot of work to find all the rises and falls of the various data on that subject. Sometimes, detailed information plays a vital role, instead of short information. Evaluators are human: The first thing to remember is that evaluators are also human beings. They are not only meant for rejecting a paper. They are here to evaluate your paper. So present your best aspect.

2. Think like evaluators: If you are in confusion or getting demotivated because your paper may not be accepted by the evaluators, then think, and try to evaluate your paper like an evaluator. Try to understand what an evaluator wants in your research paper, and you will automatically have your answer. Make blueprints of paper: The outline is the plan or framework that will help you to arrange your thoughts. It will make your paper logical. But remember that all points of your outline must be related to the topic you have chosen.

3. Ask your guides: If you are having any difficulty with your research, then do not hesitate to share your difficulty with your guide (if you have one). They will surely help you out and resolve your doubts. If you can't clarify what exactly you require for your work, then ask your supervisor to help you with an alternative. He or she might also provide you with a list of essential readings.

4. Use of computer is recommended: As you are doing research in the field of homan social science then this point is quite obvious. Use right software: Always use good quality software packages. If you are not capable of judging good software, then you can lose the quality of your paper unknowingly. There are various programs available to help you which you can get through the internet.

5. Use the internet for help: An excellent start for your paper is using Google. It is a wondrous search engine, where you can have your doubts resolved. You may also read some answers for the frequent question of how to write your research paper or find a model research paper. You can download books from the internet. If you have all the required books, place importance on reading, selecting, and analyzing the specified information. Then sketch out your research paper. Use big pictures: You may use encyclopedias like Wikipedia to get pictures with the best resolution. At Global Journals, you should strictly follow here.

6. Bookmarks are useful: When you read any book or magazine, you generally use bookmarks, right? It is a good habit which helps to not lose your continuity. You should always use bookmarks while searching on the internet also, which will make your search easier.

7. Revise what you wrote: When you write anything, always read it, summarize it, and then finalize it.

8. Make every effort: Make every effort to mention what you are going to write in your paper. That means always have a good start. Try to mention everything in the introduction—what is the need for a particular research paper. Polish your work with good writing skills and always give an evaluator what he wants. Make backups: When you are going to do any important thing like making a research paper, you should always have backup copies of it either on your computer or on paper. This protects you from losing any portion of your important data.

9. Produce good diagrams of your own: Always try to include good charts or diagrams in your paper to improve quality. Using several unnecessary diagrams will degrade the quality of your paper by creating a hodgepodge. So always try to include diagrams which were made by you to improve the readability of your paper. Use of direct quotes: When you do research relevant to literature, history, or current affairs, then use of quotes becomes essential, but if the study is relevant to science, use of quotes is not preferable.

10. Use proper verb tense: Use proper verb tenses in your paper. Use past tense to present those events that have happened. Use present tense to indicate events that are going on. Use future tense to indicate events that will happen in the future. Use of wrong tenses will confuse the evaluator. Avoid sentences that are incomplete.

11. Pick a good study spot: Always try to pick a spot for your research which is quiet. Not every spot is good for studying.

12. Know what you know: Always try to know what you know by making objectives, otherwise you will be confused and unable to achieve your target.

13. Use good grammar: Always use good grammar and words that will have a positive impact on the evaluator; use of good vocabulary does not mean using tough words which the evaluator has to find in a dictionary. Do not fragment sentences. Eliminate one-word sentences. Do not ever use a big word when a smaller one would suffice.

Verbs have to be in agreement with their subjects. In a research paper, do not start sentences with conjunctions or finish them with prepositions. When writing formally, it is advisable to never split an infinitive because someone will (wrongly) complain. Avoid clichés like a disease. Always shun irritating alliteration. Use language which is simple and straightforward. Put together a neat summary.

14. Arrangement of information: Each section of the main body should start with an opening sentence, and there should be a changeover at the end of the section. Give only valid and powerful arguments for your topic. You may also maintain your arguments with records.

15. Never start at the last minute: Always allow enough time for research work. Leaving everything to the last minute will degrade your paper and spoil your work.

16. Multitasking in research is not good: Doing several things at the same time is a bad habit in the case of research activity. Research is an area where everything has a particular time slot. Divide your research work into parts, and do a particular part in a particular time slot.

17. Never copy others' work: Never copy others' work and give it your name because if the evaluator has seen it anywhere, you will be in trouble. Take proper rest and food: No matter how many hours you spend on your research activity, if you are not taking care of your health, then all your efforts will have been in vain. For quality research, take proper rest and food.

18. Go to seminars: Attend seminars if the topic is relevant to your research area. Utilize all your resources.
Refresh your mind after intervals: Try to give your mind a rest by listening to soft music or sleeping in intervals. This will also improve your memory. Acquire colleagues: Always try to acquire colleagues. No matter how sharp you are, if you acquire colleagues, they can give you ideas which will be helpful to your research.

19. Think technically: Always think technically. If anything happens, search for its reasons, benefits, and demerits. Think and then print: When you go to print your paper, check that tables are not split, headings are not detached from their descriptions, and page sequence is maintained.

20. Adding unnecessary information: Do not add unnecessary information like "I have used MS Excel to draw graphs." Irrelevant and inappropriate material is superfluous. Foreign terminology and phrases are not apropos. One should never take a broad view. Analogy is like feathers on a snake. Use words properly, regardless of how others use them. Remove quotations. Puns are for kids, not grunt readers. Never oversimplify: When adding material to your research paper, never go for oversimplification; this will definitely irritate the evaluator. Be specific. Never use rhythmic redundancies. Contractions shouldn't be used in a research paper. Comparisons are as terrible as clichés. Give up ampersands, abbreviations, and so on. Remove commas that are not necessary. Parenthetical words should be between brackets or commas. Understatement is always the best way to put forward earth-shaking thoughts. Give a detailed literary review.

21. Report concluded results: Use concluded results. From raw data, filter the results, and then conclude your studies based on measurements and observations taken. An appropriate number of decimal places should be used. Parenthetical remarks are prohibited here. Proofread carefully at the final stage. At the end, give an outline to your arguments. Spot perspectives of further study of the subject. Justify your conclusion at the bottom sufficiently, which will probably include examples.

22. Upon conclusion: Once you have concluded your research, the next most important step is to present your findings. Presentation is extremely important as it is the definite medium though which your research is going to be in print for the rest of the crowd. Care should be taken to categorize your thoughts well and present them in a logical and neat manner. A good quality research paper format is essential because it serves to highlight your research paper and bring to light all necessary aspects of your research.

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Informal Guidelines of Research Paper Writing

Key points to remember:

- Submit all work in its final form.
- Write your paper in the form which is presented in the guidelines using the template.
- Please note the criteria peer reviewers will use for grading the final paper.

Final points:

One purpose of organizing a research paper is to let people interpret your efforts selectively. The journal requires the following sections, submitted in the order listed, with each section starting on a new page:

The introduction: This will be compiled from reference matter and reflect the design processes or outline of basis that directed you to make a study. As you carry out the process of study, the method and process section will be constructed like that. The results segment will show related statistics in nearly sequential order and direct reviewers to similar intellectual paths throughout the data that you gathered to carry out your study.

The discussion section:

This will provide understanding of the data and projections as to the implications of the results. The use of good quality references throughout the paper will give the effort trustworthiness by representing an alertness to prior workings.

Writing a research paper is not an easy job, no matter how trouble-free the actual research or concept. Practice, excellent preparation, and controlled record-keeping are the only means to make straightforward progression.

General style:

Specific editorial column necessities for compliance of a manuscript will always take over from directions in these general guidelines.

To make a paper clear: Adhere to recommended page limits.

Mistakes to avoid:

- Insertion of a title at the foot of a page with subsequent text on the next page.
- Separating a table, chart, or figure—confine each to a single page.
- Submitting a manuscript with pages out of sequence.
- In every section of your document, use standard writing style, including articles ("a" and "the").
- Keep paying attention to the topic of the paper.
- Use paragraphs to split each significant point (excluding the abstract).
- Align the primary line of each section.
- Present your points in sound order.
- Use present tense to report well-accepted matters.
- Use past tense to describe specific results.
- Do not use familiar wording; don't address the reviewer directly. Don't use slang or superlatives.
- Avoid use of extra pictures—include only those figures essential to presenting results.

Title page:

Choose a revealing title. It should be short and include the name(s) and address(es) of all authors. It should not have acronyms or abbreviations or exceed two printed lines.

Abstract: This summary should be two hundred words or less. It should clearly and briefly explain the key findings reported in the manuscript and must have precise statistics. It should not have acronyms or abbreviations. It should be logical in itself. Do not cite references at this point.

An abstract is a brief, distinct paragraph summary of finished work or work in development. In a minute or less, a reviewer can be taught the foundation behind the study, common approaches to the problem, relevant results, and significant conclusions or new questions.

Write your summary when your paper is completed because how can you write the summary of anything which is not yet written? Wealth of terminology is very essential in abstract. Use comprehensive sentences, and do not sacrifice readability for brevity; you can maintain it succinctly by phrasing sentences so that they provide more than a lone rationale. The author can at this moment go straight to shortening the outcome. Sum up the study with the subsequent elements in any summary. Try to limit the initial two items to no more than one line each.

Reason for writing the article—theory, overall issue, purpose.

- Fundamental goal.
- To-the-point depiction of the research.
- Consequences, including definite statistics—if the consequences are quantitative in nature, account for this; results of any numerical analysis should be reported. Significant conclusions or questions that emerge from the research.

Approach:

- o Single section and succinct.
- o An outline of the job done is always written in past tense.
- o Concentrate on shortening results—limit background information to a verdict or two.
- o Exact spelling, clarity of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else.

Introduction:

The introduction should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable of comprehending and calculating the purpose of your study without having to refer to other works. The basis for the study should be offered. Give the most important references, but avoid making a comprehensive appraisal of the topic. Describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will give no attention to your results. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here.

The following approach can create a valuable beginning:

- Explain the value (significance) of the study.
- Defend the model—why did you employ this particular system or method? What is its compensation? Remark upon its appropriateness from an abstract point of view as well as pointing out sensible reasons for using it.
- Present a justification. State your particular theory(-ies) or aim(s), and describe the logic that led you to choose them.
- Briefly explain the study's tentative purpose and how it meets the declared objectives.

Approach:

Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done. Sort out your thoughts; manufacture one key point for every section. If you make the four points listed above, you will need at least four paragraphs. Present surrounding information only when it is necessary to support a situation. The reviewer does not desire to read everything you know about a topic. Shape the theory specifically—do not take a broad view.

As always, give awareness to spelling, simplicity, and correctness of sentences and phrases.

Procedures (methods and materials):

This part is supposed to be the easiest to carve if you have good skills. A soundly written procedures segment allows a capable scientist to replicate your results. Present precise information about your supplies. The suppliers and clarity of reagents can be helpful bits of information. Present methods in sequential order, but linked methodologies can be grouped as a segment. Be concise when relating the protocols. Attempt to give the least amount of information that would permit another capable scientist to replicate your outcome, but be cautious that vital information is integrated. The use of subheadings is suggested and ought to be synchronized with the results section.

When a technique is used that has been well-described in another section, mention the specific item describing the way, but draw the basic principle while stating the situation. The purpose is to show all particular resources and broad procedures so that another person may use some or all of the methods in one more study or referee the scientific value of your work. It is not to be a step-by-step report of the whole thing you did, nor is a methods section a set of orders.

Materials:

Materials may be reported in part of a section or else they may be recognized along with your measures.

Methods:

- Report the method and not the particulars of each process that engaged the same methodology.
- Describe the method entirely.
- To be succinct, present methods under headings dedicated to specific dealings or groups of measures.
- Simplify—detail how procedures were completed, not how they were performed on a particular day.
- If well-known procedures were used, account for the procedure by name, possibly with a reference, and that's all.

Approach:

It is embarrassing to use vigorous voice when documenting methods without using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result, when writing up the methods, most authors use third person passive voice.

Use standard style in this and every other part of the paper—avoid familiar lists, and use full sentences.

What to keep away from:

- Resources and methods are not a set of information.
- Skip all descriptive information and surroundings—save it for the argument.
- Leave out information that is immaterial to a third party.

Results:

The principle of a results segment is to present and demonstrate your conclusion. Create this part as entirely objective details of the outcome, and save all understanding for the discussion.

The page length of this segment is set by the sum and types of data to be reported. Use statistics and tables, if suitable, to present consequences most efficiently.

You must clearly differentiate material which would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matters should not be submitted at all except if requested by the instructor.

Content:

- Sum up your conclusions in text and demonstrate them, if suitable, with figures and tables.
- In the manuscript, explain each of your consequences, and point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation of an exacting study.
- Explain results of control experiments and give remarks that are not accessible in a prescribed figure or table, if appropriate.
- Examine your data, then prepare the analyzed (transformed) data in the form of a figure (graph), table, or manuscript.

What to stay away from:

- Do not discuss or infer your outcome, report surrounding information, or try to explain anything.
- Do not include raw data or intermediate calculations in a research manuscript.
- Do not present similar data more than once.
- A manuscript should complement any figures or tables, not duplicate information.
- Never confuse figures with tables—there is a difference.

Approach:

As always, use past tense when you submit your results, and put the whole thing in a reasonable order.

Put figures and tables, appropriately numbered, in order at the end of the report.

If you desire, you may place your figures and tables properly within the text of your results section.

Figures and tables:

If you put figures and tables at the end of some details, make certain that they are visibly distinguished from any attached appendix materials, such as raw facts. Whatever the position, each table must be titled, numbered one after the other, and include a heading. All figures and tables must be divided from the text.

Discussion:

The discussion is expected to be the trickiest segment to write. A lot of papers submitted to the journal are discarded based on problems with the discussion. There is no rule for how long an argument should be.

Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implications of the study. The purpose here is to offer an understanding of your results and support all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of results should be fully described.

Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact, you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved the prospect, and let it drop at that. Make a decision as to whether each premise is supported or discarded or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."

Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work.

- o You may propose future guidelines, such as how an experiment might be personalized to accomplish a new idea.
- o Give details of all of your remarks as much as possible, focusing on mechanisms.
- o Make a decision as to whether the tentative design sufficiently addressed the theory and whether or not it was correctly restricted. Try to present substitute explanations if they are sensible alternatives.
- o One piece of research will not counter an overall question, so maintain the large picture in mind. Where do you go next? The best studies unlock new avenues of study. What questions remain?
- o Recommendations for detailed papers will offer supplementary suggestions.

Approach:

When you refer to information, differentiate data generated by your own studies from other available information. Present work done by specific persons (including you) in past tense.

Describe generally acknowledged facts and main beliefs in present tense.

The Administration Rules

Administration Rules to Be Strictly Followed before Submitting Your Research Paper to Global Journals Inc.

Please read the following rules and regulations carefully before submitting your research paper to Global Journals Inc. to avoid rejection.

Segment draft and final research paper: You have to strictly follow the template of a research paper, failing which your paper may get rejected. You are expected to write each part of the paper wholly on your own. The peer reviewers need to identify your own perspective of the concepts in your own terms. Please do not extract straight from any other source, and do not rephrase someone else's analysis. Do not allow anyone else to proofread your manuscript.

Written material: You may discuss this with your guides and key sources. Do not copy anyone else's paper, even if this is only imitation, otherwise it will be rejected on the grounds of plagiarism, which is illegal. Various methods to avoid plagiarism are strictly applied by us to every paper, and, if found guilty, you may be blacklisted, which could affect your career adversely. To guard yourself and others from possible illegal use, please do not permit anyone to use or even read your paper and file.

Criterion for Grading a Research Paper (Compilation) by Global Journals

Please note that following table is only a Grading of "Paper Compilation" and not on "Performed/Stated Research" whose grading solely depends on Individual Assigned Peer Reviewer and Editorial Board Member. These can be available only on request and after decision of Paper. This report will be the property of Global Journals

Topics	Grades		
	A-B	**C-D**	**E-F**
Abstract	Clear and concise with appropriate content, Correct format. 200 words or below	Unclear summary and no specific data, Incorrect form Above 200 words	No specific data with ambiguous information Above 250 words
Introduction	Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited	Unclear and confusing data, appropriate format, grammar and spelling errors with unorganized matter	Out of place depth and content, hazy format
Methods and Procedures	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
Result	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
Discussion	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

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Global Journal of Human Social Science

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