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Highlights

The Case of Citrolândia

Population in the Regions of Kazakhstan

Positives of being a Bisexual Woman

Representation in Female Superhero Movies

Discovering Thoughts, Inventing Future

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Leisure Practices in Segregated Spaces: The Case of Citrolândia

By Souza, Luciana Da Costa & Nascimento, Alexandra
Pontifícia Universidade Católica de Minas Gerais

Resumo- O presente artigo discute as modificações nas relações sociais estabelecidas entre os habitantes do Citrolândia a partir de suas práticas de lazer. O trabalho é fruto de uma pesquisa de mestrado que buscou investigar o processo de produção social daquele espaço. Utilizou-se como metodologia a história oral. Foram realizadas entrevistas com moradores que lá residem há quase 60 anos, aproximadamente. As transformações nas formas de sociabilidade no Citrolândia guardam estreita relação não apenas com a crise moral e de autoridade das instituições na atualidade, mas também com o convívio ao longo da história com a discriminação.

Keywords: *cidades, segregação, lazer, sociabilidade, Citrolândia.*

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Leisure Practices in Segregated Spaces: The Case of Citrolândia

Práticas de Lazer em Espaços Segregados: O Caso do Citrolândia

Souza, Luciana Da Costa [α] & Nascimento, Alexandra [σ]

Resumo- **O presente artigo discute as modificações nas relações sociais estabelecidas entre os habitantes do Citrolândia a partir de suas práticas de lazer. O trabalho é fruto de uma pesquisa de mestrado que buscou investigar o processo de produção social daquele espaço. Utilizou-se como metodologia a história oral. Foram realizadas entrevistas com moradores que lá residem há quase 60 anos, aproximadamente. As transformações nas formas de sociabilidade no Citrolândia guardam estreita relação não apenas com a crise moral e de autoridade das instituições na atualidade, mas também com o convívio ao longo da história com a discriminação.**

Keywords: cidades, segregação, lazer, sociabilidade, Citrolândia.

I. Introdução

As cidades, espaços referenciais nas sociedades capitalistas contemporâneas, abrigam em seus espaços pluralidades, contradições e conflitos que caracterizam a vida urbana. Essas particularidades conformam espaços que podem ser apropriados e dominados em simultaneidade, em um fluxo infinito e contraditório.

O espaço urbano, multifacetado, abarca a experiência do encontro, da diferença, e dos conflitos. Nesse sentido, conforme Lefebvre (2008) nas cidades capitalistas, excludentes e desiguais, não existe realidade urbana, nem cidade como globalidade, pois estas são espaços de discriminação e segregação.

A ideia de prática aqui empregada buscará enfatizar a dimensão da cultura nas relações sociais, expandindo a noção para além da visão funcionalista que a concebe como conjunto de normas, valores e atitudes, incorporando o aspecto simbólico presente no processo de constituição dessas relações (PERALTA, 2007).

Tendo em vista, tal arcabouço teórico o presente texto buscará apresentar e discutir as transformações nas formas de sociabilidade dos habitantes de um lugar que se constituiu no Citrolândia a partir de suas práticas de lazer.

Author α: Mestre em Gestão social, educação e desenvolvimento local pelo Centro Universitário Una. Assistente Social do CERSAM Citrolândia. e-mail: lucianacs@gmail.com

Author σ: Doutora em Ciências Sociais pela Pontifícia Universidade Católica de Minas Gerais (PUC/MG) Professora do Centro Universitário Una. e-mail: alexandranascimento@uol.com.br

Este lugar é estigmatizado por parte da sociedade, em função da existência anterior de um espaço destinado para isolamento e segregação de pessoas com hanseníase, a Colônia Santa Isabel. A segregação que fundamenta a instalação da Colônia Santa Isabel teve como atributo central a medida sanitária de institucionalização compulsória das pessoas que tinham hanseníase. Contudo, a ação estatal de isolamento e separação desse grupo de pessoas do restante da sociedade provocou o engendramento de um novo território no entorno que veio a se tornar o Citrolândia.

A construção da Colônia pode, sob essa perspectiva, ser abordada como um símbolo da modernidade que o governo projetava para o país. Uma imagem da modernidade que reunia práticas totalitárias expressas pelo higienismo sanitário, aversão ao risco pela securitização do social, a racionalização da existência e a homogeneização dos modos de ser (MAFFESOLI, 2010).

Uma modernidade que expulsou os grupos sociais mais vulneráveis do espaço visível das cidades, encerrando-os em localidades isoladas. Todavia, essas pessoas tinham vínculos com outros grupos da sociedade. Estes grupos, ao se depararem com a proibição de permanecerem juntos no hospital-colônia, buscaram se apropriar dos espaços que restavam a eles, os arredores da cidadela.

O que se quer dizer com isso? Ao ocupar esse espaço simbólico no imaginário da cidade de Betim, os grupos que ocuparam a região também passaram a comportar em suas relações sociais elementos no processo de resolução de conflitos que possuem em seu cerne uma "desigualdade substantiva que percorre todo o sistema de crenças a respeito da incriminação no país" (MISSE, 2008, p. 381) articulando-se ao sentimento ampliado de insegurança na população, dando forma a um processo singular de "acumulação social da violência" (MISSE, 2008) que parece ser um fenômeno, guardadas as suas particularidades locais, que incorpora a identidade social atribuída à população que habita o Citrolândia nos dias de hoje.

A violência perpassa o relato dos moradores, presença constante nos sentidos atribuídos por eles ao abordarem as transformações nas formas de

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sociabilidade estabelecidas no período 1959 a 2019 (aproximadamente 60 anos de moradia no lugar).

II. Práticas de Lazer e Sociabilidade no Citrolândia

Os encontros que aconteciam entre os habitantes eram alvo de muita expectativa e representavam momentos de diversão no lugar. Alguns habitantes se envolviam na organização e execução de atividades, todavia, elas foram deixando de existir, fato lamentado pelos entrevistados.

Tais práticas foram se reduzindo no cotidiano do lugar e praticamente desapareceram. Segundo alguns relatos, o recrudescimento da violência associadas às mudanças mais amplas na vida urbana encontram-se entre as possíveis explicações para o desaparecimento desses eventos que reuniam os habitantes no Citrolândia. É possível observar nas falas, uma crítica, ainda que velada, à pouca atenção que as autoridades destinavam e destinam à região.

A lembrança da existência de múltiplas atividades culturais que ocorriam tanto no Citrolândia quanto na Colônia Santa Isabel está presente nos relatos e demonstra como se articulavam as relações entre os vizinhos.

> Tinha! Garota e garoto do Citrolândia! Gatão do Citrolândia! (gargalhadas). Tinha os concursos promovido pela Emília e pelo Corsino, que era muito bacana. Tinha um movimento bacana no bairro, sabe? Eu acho que é essa questão que eu te falei, quando começou a violência, aí foi acabando, *né*? Meio que uma desculpa porque as autoridades podiam colocar mais segurança ao invés de acabar com a cultura do bairro! [...] Já teve muita coisa! Teve. Teve. Tinha baile todo fim de semana do outro lado da BR, na sede da AMARIS. Tinha baile todo fim de semana, tinha muita coisa, assim, futebol, né? (F) (Entrevista realizada em julho de 2019).



Fig. 1: Concurso Garota Citrolândia realizado na década de 80 do século XX

Assim, alguns grupos se dirigiam ao espaço da Colônia Santa Isabel, onde havia o fomento de espaços para diversão que não se limitavam ao futebol.

> Nada mesmo. *Né*? A não ser a reunião mesmo no campo, que era aberto. Aberto era isso. Depois de um certo tempo eles começaram a ter algumas coisas, mas lá na Colônia, que era na pracinha do Coreto. Não era aqui. Então a gente descia muito, *né*? [...] Só que eu descia *pra* Colônia porque o pessoal, os jovens, tinham mania de reunir lá, às vezes tinha um sonzinho, alguma coisa, naquele coretozinho e ficava ali conversando. Tinha uns bares, barzinhos (L) (Entrevista realizada em junho de 2019).

Nas memórias dos habitantes, estão preservadas as lembranças de uma escola de samba que desfilava na rua e levava os seus componentes para o centro da cidade na década de 1980.

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> A escola de samba começou, é... tinham pessoas que gostavam muito de samba, como Devalci, que já faleceu, tinha o Bilé e eles resolveram então que iam fazer, arrumar essa escola de samba. Aí a gente ia, saía do serviço, chegava em casa cansada e ia lá *pro* outro lado da BR, que era lá que eram os ensaios. Galpão não! Era na rua mesmo! É porque era muito, era pouco transitada, até na rua onde que mora o... acho que era na Rafael Barbizan, acho que é na Rafael Barbizan. Então tinha pouco movimento naquela época. Então juntava todo mundo e ia *pra* lá e a gente ficava ensaiando na rua, entendeu? Eu ia mesmo pra *tá* ajudando a ensaiar as crianças, as coreografias, acompanhar direitinho, pra organização. Aí eu fui, eu acho que uns dois ou três anos, eu fui ajudando. É... quando foi no último ano, que teve o desfile, teve... eu não tenho muita lembrança, mas parece que teve um ano que nós ficamos em segundo lugar [...]No Centro de Betim! A gente desfilava. É. O desfile saía lá onde era a antiga barreira, na avenida Bandeirantes, lá em cima? (E) (Entrevista realizada em abril de 2019).

O carnaval se constituía como momento de encontro entre diferentes e de apropriação dos mesmos espaços da cidade, que são relatados pelos moradores do Citrolândia como uma oportunidade de "fazer parte" e, quem sabe, "ser reconhecido" pelos demais moradores da cidade.

> Que a escola de samba do Citrolândia fazia apresentação no Centro de Betim, era uma das escolas das melhores. É... mas o Sete de setembro, por exemplo, a gente fazia, era interno *né*? Não participava lá. Então é... mas tinha, existia esse preconceito. Que não era pela violência na época, era por causa da hanseníase ainda (L) (Entrevista realizada em junho de 2019).

A expressão "era das melhores em Betim" traduz os sentidos positivos do lugar em relação à cidade, construídos coletivamente e registrados na história e na memória de seus habitantes. A questão da violência já aparece no relato, que destaca a relação com a doença como a causa inicial para as práticas discriminatórias: "não era pela violência".

O habitante do Citrolândia, ao ter a experiência de viver no lugar que é o objeto da análise, partirá de outros parâmetros para designar o espaço, não se restringindo à visão externa, mais comumente retratada: "Eu vou falar mal do bairro que eu moro? Tem problema? Eu sei que tem. Não vou falar porque é mentira. Sei. Então... mas aí o Citrolândia é violento. Me aponta um bairro de Betim que não é violento. Se você me apontar..." (C) (Entrevista realizada em abril de 2019).

O morador parte, deste modo, de um discurso comparativo entre os bairros e as regiões da cidade de Betim, ao questionar-se quanto a presença da violência em relação aos demais territórios da cidade.

> Hoje eu fico por aqui mesmo, onde eu conheço todo mundo porque o pessoal às vezes fala *pra* mudar, *pra* sair daqui por causa de violência, por causa de, mas violência tá em todo lugar. Então aqui pelo menos aqui as pessoas me conhecem. E eu conheço as pessoas! Não. Eu acho. Eu acho que é um lugar violento. Eu acho. Hoje *tá* bem mais tranquilo, mas aqui já foi um lugar muito violento entendeu? Depois que veio essa tal dessa, da droga, essas coisas, muda *né*? Ah eu acho que foi... foi quando começou os anos 1990 que começou a ficar... aparecer mais as coisas sabe? Porque antes não. Era muita tranquilidade, saía *pra* estudar, chegava quase meia noite, sem medo de nada, sozinha, sabe? Sem problema nenhum! (E) (Entrevista realizada em abril de 2019).

O imaginário do medo, mais do que a experiência efetiva de ser afetado por alguma prática associada à criminalidade, se robustece entre os habitantes que passam a reproduzir em seus relatos a imagem tão combatida de lugar perigoso atribuído ao Citrolândia. Ademais as mudanças nas formas de sociabilidade, que se sucederam na sociedade moderna, também impactaram nas relações entre os habitantes.

> A gente ia longe e assim, mas as amizades eram mais sadias. O pessoal era mais amigo. Entendeu? Era um pessoal assim que, era aquele uma coisa de roça, todo mundo vai na casa de todo mundo, todo mundo senta na porta de todo mundo. Entendeu? Hoje em dia que a gente de vez em quando senta aí fora, mas a gente tinha muito esse hábito de sentar na porta da casa, é coisa de interior né? Só que quando veio chegando, essa tal dessa, essa violência, a gente foi entrando, voltando *pra* dentro de casa. A gente não vai muito *pra* rua. Apesar que eu, hoje em dia, falo assim: a rua aqui é uma tranquilidade... Tem hora que você abre, chega na janela aqui à noite os olhos, não passa uma pessoa. É tranquilo, tranquilo! Mas...assim ficou um lugar que você não pode, não conhece todo mundo. Antes eu conhecia todas as pessoas! Todas as pessoas! Eu conhecia todas as pessoas! Ah! Com certeza! Você não conhece todo mundo. E às vezes você *tá* sentado aqui e eu conheço vizinho daqui e dali e passa pessoas que eu não conheço. Eu não sei quem é, o quê que eles estão pretendendo. Entendeu? (E) (Entrevista realizada em abril de 2019).

O reforço de práticas individualistas na sociedade contemporânea, em que os habitantes passam a encerrar suas vidas na privacidade de seus lares, desocupando os espaços da rua, do convívio com a vizinhança, apontados pela entrevistada, demonstram que, gradualmente, os habitantes passaram a se ensimesmarem de tal maneira que "essa tal dessa, essa violência" passa a nomear toda e qualquer vivência negativa na sociabilidade construída entre os habitantes.

> Porque até então era só o Citrolândia, *né*? E isso trazia assim... uma angústia... é... eu falo *pra* quem tá aqui há mais tempo, que é trabalhador, que luta pra fazer as coisas da melhor forma possível, a gente fica... poxa, mas como assim? *Né*? E aí assim, só *pra* gente direcionar, eu falo assim: como eu estou e sou e tenho essa ligação com a hanseníase, essa ligação começa com duas pessoas assim muito guerreiras (L) (Entrevista realizada em junho de 2019).

É notável, no relato acima, a existência de uma ambiguidade de sentidos vinculada à imagem do lugar.

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A relação com a doença originada pelo vínculo de parentesco com as pessoas que estavam internadas na Colônia se distingue da visão de lugar violento, presentes no retrato que a cidade construiu em torno do que seria o Citrolândia.

Segundo Pollak (1992), a memória ao organizar, manter e dar continuidade ao que foi vivido, selecionando o que guardar, o que esquecer e o que recalcar demonstra que ela é um fenômeno construído e daí uma certa negociação entre a memória e a identidade social acontece por serem fenômenos que não "devem ser compreendidos como essências de uma pessoa ou de um grupo. Se é possível o confronto entre a memória individual e a memória dos outros, isso mostra que *a memória e a identidade são valores disputados* em conflitos sociais e intergrupais (POLLAK, 1992, p. 5).

Ao tentar explicar o que pode ter contribuído para o término dessas práticas, a entrevistada aponta que o falecimento do organizador do grupo DO CARNAVAL pode estar entre as causas.

> Acho que é pelo fato de não ter uma pessoa, um cabeça mesmo tinha... morrido. Aí assim o pessoal esfriou. Porque é ele quem corria atrás. Ele conhecia muita gente no Rio, ele ia *pra* lá, ele trazia os sambas, ele levava uma proposta e já trazia o samba feito, aquele negócio todo entendeu? (E) (Entrevista realizada em abril de 2019).

Para Misse (1997) o término do convívio interclasses propiciado por práticas como o carnaval de rua se encontra na raiz de um certo olhar que passa a objetalizar os pobres incorporando a imagem da criminalidade a esses grupos.

> Nas áreas pobres, essa objetalização está dada pela própria segregação a que estão submetidos igualmente. Mas os pobres resistem a ela, não se consideram pobres senão pela mediação da dignificação de sua pobreza. É uma espécie de « ponto de vista » essencialmente « excludente » e « superior » que parece conter esse olhar objetal, um ponto de vista que se espalhou nas áreas pobres incorporando-se à criminalidade comum ali existente. Mas o modo de produção desse olhar começou em outro lugar, começou na época que assinala o fim do populismo, das escolas e praças públicas, dos bailes e desfiles de carnaval nas ruas, das músicas de carnaval compartilhadas por todas as classes, da sociabilidade que - embora hierárquica -, mantinha as classes em convívio social (MISSE, 1997, p. 12).

Para ele, a ocupação da rua, do espaço público junto com o convívio, mesmo que hierárquico, entre grupos heterogêneos, estão entre os pontos que, ao deixarem de compor as relações sociais na contemporaneidade, vêm contribuindo para a construção de um olhar que objetaliza o pobre e com isso contribui para a incriminação destes.

Junto ao carnaval, outros usos da cidade e de seus espaços públicos, como a rua e os lotes vagos, eram reconhecidos pelos habitantes como espaço de trocas e práticas coletivas.

> Uai eles tinham, eles brincavam muito aqui nesse campo aqui, só que [...] era um espaço de terra mesmo. Tinha uma mina, muito boa, uma água muito boa [...] E os meninos brincavam, eles brincavam muito ali, era um, uma descida assim *ó*! E eles colocavam um papelão, um plástico, qualquer coisa assim e descia aquela meninada brincando ali pra baixo e a gente ficava doida com aqueles meninos com medo deles machucar, *né*? (M) (Entrevista realizada em julho de 2019).

Várias brincadeiras como pega-pega, pular corda e jogar bola sobressaem nos relatos: "Brincava de roda, fazia fogueira, assava batata nas fogueiras! Batata, mandioca! É... os pais da gente, junto com a gente fazia as fogueiras e a gente ficava lá contando caso, fazendo, brincando, essas cantigas de roda" (E) (Entrevista realizada em abril de 2019).

> Isso. E essa escola de samba o pessoal tinha essa ligação com esse pessoal do chiqueirão[1]. Talvez essa questão da música, então tinha alguns encontros. Então assim, muita, muitos jovens naquela época iam. Era um, como se fosse, praticamente, a única diversão. Fora o futebol (L) (Entrevista realizada em junho de 2019).

O futebol era um esporte de prática generalizada entre as crianças e adolescentes do lugar e representava um espaço de interação e produção de outras atividades, pois gerava a organização do concurso de garotas que eram eleitas rainhas dos campeonatos e propiciava encontros frequentes entre os múltiplos grupos ali existentes repercutindo na construção de sentidos de uma memória em comum arraigada ao lugar.

> E a única diversão que nós tínhamos era o futebol. Televisão não tinha naquela época, praticamente. Então, nós queria jogar bola, então, todo mundo ia dormir cedo [...] O futebol... pra nós foi muito importante como eu te falei. Tinha as rainha, princesa, time de futebol todo mundo uniformizado, charanga, o campo ficava cheio de pessoas [...] E aí tinha os torneios, os campeonatos. Nós fomos crescendo, jogamos no Rio, jogamos em São Paulo, várias cidades. Viajávamos! Fora também. Ubá tem colônia. Em Jacarepaguá no Rio tem colônia e Três Corações tem colônia [...] A gente foi em Pará de Minas, é... Itaúna, Igarapé, Itaguara (C) (Entrevista realizada em abril de 2019).



Fig. 2: Time de futebol na década de 60 do século XX

[1] O chiqueirão era um espaço onde ocorriam bailes para a população jovem.

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Além disso, como se depreende da fala acima, o futebol era um mecanismo que possibilitava a circulação dos habitantes em outros lugares e o contato com grupos diversificados. Tal dinâmica favorecia a constituição de sentimentos de pertença e orgulho do grupo e do lugar.

> Pois é... Eu ...essa...eu não sei te falar. Eu, eu não sei. Porque depois desses tempos que tô aí, aí tinha a festa da MORHAN[2], você já ouviu falar na festa da MORHAN? Aí nessas épocas sim porque enchia muito, então vinha muita gente de fora, vinha. Agora aí já não sei se já vinha no interesse da festa ou o quê que era...justamente era sobre o preconceito, *né*? Então mais vinha. Mas eu acredito que aqui do Centro de Betim vem, já vinha, eu acredito que sim, *né*? (B) (Entrevista realizada em julho de 2019).

Os relatos, ao colocarem em perspectiva o que existiu e agora se apresenta fixado nas lembranças do passado, demonstram como a memória, saturada pelo atributo ético, reflete-se sobre as condutas dos indivíduos e grupos sociais (SEIXAS, 2001).

> É e começou a parar de usar o de lá também. Não é um campo frequentado, assim, atualmente. E aí essa coisa do futebol ele foi se descaracterizando. Aqui no Citrolândia. Então assim, um investimento que na época, eu, o pessoal do esporte achou que fosse, uma coisa que *tava* fazendo muito bem e não funcionou. Raramente tem alguma coisa. [...] (L) (Entrevista realizada em junho de 2019).

Para a entrevistada, o futebol no Citrolândia tinha um aspecto glorioso no passado e o seu predomínio entre as práticas que mais reuniam os habitantes podem ser explicadas pela falta de opções de lazer no território e pela articulação dos habitantes que realizavam os eventos. Hoje, como a maior parte desses habitantes já faleceu e as práticas de lazer passaram a ocorrer em espaços fechados, como os shoppings, por exemplo, os campos se encontram, na maior parte do tempo, sem uso.

> Era uma coisa! Eu não sei se a questão do acesso, é... era só isso e a gente tinha que fazer do futebol, a vida, de lazer, de... O que era possível. Então assim, é... eles tentaram por muito tempo! Eu lembro de algumas pessoas assim, é... essas pessoas também acabaram morrendo, a questão de idade mesmo, algumas doenças crônicas, mas assim as pessoas tentavam de todo jeito resgatar e aí eu lembro que começou a ter muita briga, confusão então as pessoas começaram, a realmente a... Dispersando. E aí eles conseguiram resgatar um pouco, como Segunda Sem Lei[3]. Que é um time, que eles juntaram, o restante, o restinho daqui, um restinho dali, e aí juntou uns poucos e foi lá. Eles fazem alguns eventos. É… Mas eles têm um dia específico, aí eles têm esse encontro lá, que eles usam esse campo. Mas fora isso eu não vejo assim mais...(L) (Entrevista realizada em junho de 2019).

A entrevistada conclui que a passagem do tempo, unida às transformações que aconteceram em todos os âmbitos da vida na contemporaneidade, impactou nas relações ali construídas que deixaram de ter a rua como espaço central, rompendo aí com as práticas coletivas tão intensamente vivas na memória quanto significativas em suas trajetórias de vida.



Fig. 3: Desfile dos times de futebol realizado na década de 80 do século XX.

[2] Movimento de Reintegração das Pessoas Atingidas pela Hanseníase – MORHAN.
[3] Segunda sem Lei é um evento que um grupo de habitantes mais antigos do Citrolândia organizam uma vez ao ano para ocuparem o espaço do campo de futebol conhecido como Bilezão. Além do futebol há atividades de lazer para as famílias com pula-pula e outros equipamentos.

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III. Conclusão

O Citrolândia se constituiu como o oposto da cidadela Colônia Santa Isabel ao se estabelecer e consolidar como um espaço de moradia para os familiares que não tinham hanseníase.

Nesse território não havia nenhum dos elementos que integravam a paisagem urbanizada da Colônia. Ademais, os relatos demonstraram como se dava a parca atuação do Estado para além de práticas autoritárias de controle do espaço.

As ações executadas pelo poder público desde o surgimento do lugar, entre 1940 e 1950, que tomaram vulto com as tentativas fracassadas de remoção dos primeiros habitantes do Citrolândia, tiveram origem na esfera federal e revelaram o caráter conservador e autoritário do governo. Essas ações de remoção, ao expressarem as práticas urbanistas vigentes naquele período, visavam o desaparecimento completo do lugar, que representava a imagem de incivilidade persistente a qual combatiam.

Igualmente se aprofundaram os processos de segregação manifestados nos múltiplos projetos de expansão da mancha urbana com a implantação e incremento de novos conjuntos habitacionais, um centro de tratamento de resíduos sólidos (inaugurado em 1996 e desativado em 2011, estando em implantação no mesmo local a Usina de Reciclagem de Resíduos de Construção Civil) e de um presídio nos limites territoriais com o município de São Joaquim de Bicas.

Não obstante, aponta-se como manifestações desse aprofundamento o precário investimento em políticas que oportunizem o acesso ao lazer e esporte à população ali residente, ausência de espaços públicos como praças, além da inexistência de fomento às práticas culturais que eram tradicionais, como o desfile de escola de samba e os campeonatos de futebol que contribuíam para o enraizamento das relações no lugar.

A antiga dinâmica da segregação composta pelos vestígios da desconfiança de que os habitantes pudessem portar a doença (hanseníase) confinada ao espaço vizinho da Colônia, agregada à distância social, geográfica e econômica da cidade de Betim, combinou-se com as práticas atuais que convertem a forma como o lugar é reconhecido na cidade deixando de ser um espaço de moradia para "filho de leproso" para tornar-se um lugar "perigoso", onde as pessoas estão envolvidas em práticas criminosas.

Ao incorporar esta imagem de "periculosidade" ao "caráter" das relações entre seus habitantes e o lugar, tem-se uma identidade social que ultrapassa a ideia do estigma, segundo a perspectiva clássica de Goffman (1974) porque além do rótulo e da discriminação, efetiva-se uma prática de objetalização (MISSE, 1997) que anula a humanidade de seus habitantes e aprofunda o reconhecimento do Citrolândia pela falta moral, como o espaço que resta para aqueles que são identificados como cidadãos de última categoria no tecido social hierarquicamente estabelecido.

O convívio histórico da população com práticas de violência simbólica, experimentadas ao longo do tempo em consequência do tratamento discriminatório dispensado aos habitantes, tanto pelo estado, que, num primeiro momento na implementação de políticas de saúde pública que impunham a segregação das pessoas, e, num segundo momento, ignorar a necessidade de prover espaços com infeaestrutura e equipamentos públicos de qualidade. A violência imposta por grande parte dos moradores de Betim pode ser observada por meio dos relatos que se percebem duplamente estigmatizados, em função da doença ou da criminalidade. Nesse sentido, as transformações nas formas de sociabilidade no bairro guardam estreita relação não apenas com a crise moral e de autoridade das instituições na atualidade, mas também com o convívio ao longo da história com a discriminação.

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Language, Culture and Emotions in Communication: Semiotic Dimension

By Iskhakova Zemfira Zulfugarovna

The Russian Presidential Academy of National Economy and Public Administration

Abstract- Language and culture are inseparable: it is impossible for a language to exist that is not immersed in the context of culture, and a culture that does not have a structure like a natural language in its center. Within the framework of the study of the emotional sphere of a person in a crosscultural aspect, a linguistic personality appears in such a significant image as Homo Sentiens, or an emotional person. Reflecting in language, emotions acquire the status of emotiveness. The results of the linguo-semiotic cross-cultural analysis are accumulated in the content of the invariant emotive-indicative field.. Generally, linguo-semiotics, including emotive semiotics, occupies a central place in the "family of sciences", since without receiving, storing and transmitting information, human life is impossible, including the dialogue of cultures.

Keywords: homo sentiens, culture, language, semiotic system, cognition, emotions, invariant emotive-indicative field, emotive codes.

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Language, Culture and Emotions in Communication: Semiotic Dimension

Iskhakova Zemfira Zulfugarovna

Abstract- **Language and culture are inseparable: it is impossible for a language to exist that is not immersed in the context of culture, and a culture that does not have a structure like a natural language in its center. Within the framework of the study of the emotional sphere of a person in a crosscultural aspect, a linguistic personality appears in such a significant image as Homo Sentiens, or an emotional person. Reflecting in language, emotions acquire the status of emotiveness. The results of the linguo-semiotic cross-cultural analysis are accumulated in the content of the invariant emotive-indicative field. Generally, linguo-semiotics, including emotive semiotics, occupies a central place in the "family of sciences", since without receiving, storing and transmitting information, human life is impossible, including the dialogue of cultures.**

Keywords: homo sentiens, culture, language, semiotic system, cognition, emotions, invariant emotive-indicative field, emotive codes.

Introduction

Achieving mutual understanding in crosscultural emotional communication is possible if we consider this issue from the perspective of the science of language, namely, such areas as linguoculturology, linguosemiotics, emotiology, while language and culture are considered as systems with represented semiotic models. So, culture is represented by that sign system, which is organized in a certain way. Indeed, the main feature of culture is seems like the moment of organization, which manifests itself as a certain amount of rules, restrictions imposed on a given system, since "culture is a historically formed bundle of semiotic systems (languages), which can be formed into a single hierarchy (supra-language), but can represent itself the symbiosis of independent systems"[1] .Culture is the most perfect mechanism created by mankind that transforms entropy into specific information. According to the authoritative opinion of Yu. M. Lotman, "culture is a generator of structure, and by this it creates a social sphere around a person, which, like the biosphere, makes life possible"[2]. However, in order to fulfill this role of the generator of structurality, culture must have a structural "stamping device" within it. The function of orderliness in the cultural system is performed by natural language. It would be appropriate to emphasize that in real-historical functioning, language and culture are inseparable: it is impossible for a language to exist that is not immersed in the context of culture, and a culture that does not have a structure like a natural language in its center.

Thus, the ordered structuring of culture is due to the sign system of natural language, which acts as the center of all semiotic systems of culture. In turn, the centrality of the natural language in the cultural system makes it possible to represent culture as a set of communicative systems.

As for the study of the national and cultural specifics of a linguistic sign, here it should be taken into account the civilizational component of culture, which implies "the results of the economic activity of people in accordance with the passage of various stages of technical and technological development of a given community."[3]

So, studying the typology of cultural spaces, Yu.M. Lotman notes the influence of the landscape on the culture of the people, including written language. The space between the Balkans and North Africa, the Near and Middle East, the Black and Mediterranean Seas, according to the scientist, is a "pot of constant mixing of ethnic groups, continuous movement, collision of different cultural and semiotic structures"[4], which creates the preconditions for the creation of a single written language, due to the ontological tendency of the language for functionality. Consequently, in the course of researching linguocultural and typological directions, it is important to take into account the belonging of the cultures to a single civilization.

According to the research carried out by the famous cultural scientist R. Lewis, the main civilizations of the modern world are divided into Western and Eastern in terms of the priority of the individual and the principle of collectivism. In addition, R. Lewis divides the world into monoactive, polyactive and reactive from the standpoint of using time. If in monoactive cultures it is

Author: The Russian Presidential Academy of National Economy and Public Administration, Moscow, 119571, pr. Vernadsky, 84, Institute for Social Sciences, Professor, Doctor of Philology, Department of International Policy and Regional Studies.
e-mail: prof_zemfira@hotmail.com

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customary to plan their lives, and in polyactive cultures peoples are mobile, sociable and accustomed to doing many things at once, then in reactive cultures the greatest importance is attached to politeness and respect, the ability to listen to the interlocutor silently and calmly [5].

Despite the existing difference in the cultural characteristics of the former imperial states, England and France, it is obvious that the priority of the individual plays a significant role in the French and English linguocultural communities. In addition, some similarities in languages, the historical development of the French and English peoples, the geographical position divided by the English Channel testify to the belonging of the former European colonial states to a single civilization.

French and English are classified as Indo-European languages. Despite the fact that the French language is lively, accurate, logical, while the English language is filled with ambiguity and uncertainty, nevertheless, these languages are quite comparable. The peoples of Great Britain and France speak languages that belong to a single European civilization. It seems necessary to emphasize the unity of the civilizational background of these linguocultural communities.

On the whole, from the point of view of a linguist, it is more *expedient* to speak of culture as "a mechanism that creates a set of texts, and texts as the realization of culture." Thus, culture can be viewed as a hierarchy of particular semiotic systems, as the sum of texts and a set of functions correlated with them, or as a device that generates these texts. Culture can be understood, by analogy with an individual memory mechanism, as a kind of collective device for storing and processing information. The semiotic structure of culture and the semiotic structure of memory are functionally similar phenomena located at different levels. It corresponds to the dynamism of culture: being, in principle, a fixation of past experience, it can act both as a program and as an instruction for creating new texts.

Semiotic systems of culture create a semiotic space, or cultural space, which appears to the researcher as a multi-layer intersection of various sign systems (for example, language, painting, architecture, theater), which together form a certain layer, with complex internal relationships. In fact, the semiotic space fills the boundaries of culture and is a condition for the work of individual semiotic structures and, at the same time, their generating. In this case, natural language is no exception. Moreover, functioning in the cultural space, it is the main “rotating wheel” of culture.

Thus, a natural language has its own semiological space, understood as a set of linguistic sign systems. However, any language is a "bundle" of semiotic space, which turns out to be immersed in cultural space, and only because of its interaction with this space, it is able to function. In this regard, it is important to emphasize that an indecomposable working mechanism - a unit of semiosis - should be considered not a separate language, but the entire semiotic space inherent in a given culture, called the *semiosphere*, according to Yu.M. Lotman[6], Thus, the semiosphere is understood as a common cultural and linguistic space.

If no natural language can work without being immersed in a cultural space, then no cultural space can exist without a natural language as an organizing core. Consequently, it seems inappropriate to study separately two semiotic spaces, cultural and linguistic. At the same time, the semiosphere is characterized by heterogeneity, since its space can be occupied by various cultural (western and eastern) and subcultural (for example, age, professional, gender) spaces, as well as semiotic systems of languages that are different in nature, which relate to each other in the spectrum from complete mutual translatability to equally complete mutual untranslatability.

It is necessary to emphasize the coding structure of sign systems that fill the space of a natural language. According to the close relationship of cultural and linguistic spaces, the coding structures of a natural language are aimed at decoding cultural and linguistic information. In this regard, the linguistic space is presented as a set of semiotic systems of a coding structure aimed at deciphering cultural and linguistic phenomena in a given society and at a given time. At the same time, the texts of different cultures, as a rule, require for their deciphering not a single code, but a complex system of codes, sometimes hierarchically organized, and sometimes resulting from the mechanical connection of various, simpler systems.

Within the framework of the dialogue of cultures, it seems possible to consider a person as an emotional one, broadcasting cultural and linguistic codes. Then the obvious question is: what are emotions?

The famous American psychologist Carroll E. Izard notes that it is very difficult to identify the essence of the concept of "emotion", and therefore "a laconic definition will not be able to reveal its essence fully"[7]. Nevertheless, he gives a short definition of emotion, which, in his opinion, “can by no means be considered complete”[8]: “emotion is something that is experienced

[5] Lewis R.D. Business cultures in international business (From collision to mutual understanding). - M .: "Delo", 1999.

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as a feeling that motivates, organizes and directs perception, thinking and actions"[9]. Emotions play an important role in human life, since "human culture began to differ from the social instincts of animals, primarily with the formation of the emotional beginning."[10] Obviously, the study of emotions is extremely difficult - so much so that until now they were considered simply not amenable to scientific research.

However, all these difficulties cannot force scientists to remove the task of defining and studying the content of a person's emotional sphere. In this sense, an integrative description can become the key to solving the problem, since without the study of individual aspects of emotionality as a problem by various sciences, it is impossible to get an adequate picture of this object.

In general terms, the relationship between the world, man and emotions can be represented as follows: there is a world (object) and a man (subject) as a part of the world capable of reflecting it. Emotions regulate this process of reflection, expressing the meaning of the objects of the world for a person. Emotions as a mental phenomenon reflect in the mind of a person his emotional attitude to reality. These emotional relationships, although subjective, are socially conscious and therefore more or less typified. Thus, emotions always have a cause, a subject and an object.

Expressed by L.S. Vygotsky at the beginning of the XX century, the following thought serves as the quintessence of the theory of emotional thinking: "Whoever tore thinking from the very beginning from affect, he forever closed his way to explain the reasons for thinking itself."[11] This point of view remains relevant for the beginning of the XXI century. Emotions are the driving motives of consciousness, and this must be taken into account when studying its nature. The ontology of consciousness provides for the differentiation of the concepts of "emotions" and "feelings". Emotions are part of the psychological structure of feelings, while feelings are a more complex form of reflection, peculiar only to humans, which includes not only emotional, but also conceptual reflection.

Consequently, feelings are conscious emotions that are defined "in the range of an approving or disapproving reaction to what is designated."[12] The former include respect, reverence, commendable attitude, etc., the latter - contempt, neglect, censure, derogatory attitude and their varieties. As a rule, the focus of linguistic research is on certain types of emotions, which are meant "feelings-relationships"[13].

Thus, "cognition and emotion go hand in hand, next to each other: emotion motivates cognition, cognition is in emotions."[14] The unity of emotion and thinking is undeniable in view of the recognition of the existence of emotional intelligence as proposed by Daniel Goleman[15]. This term means the specific ability of a person to control emotional impulses, to regulate more delicately his or her emotional relationships, the ability to motivate their emotions, co-feel, co-suffer.

Man and emotions are inseparable. Emotions existed in humans even in the pre-language period, at the level of gestures. "Emotion is the core of a linguistic personality, just as reflection is the core of its consciousness."[16] All this leads to the conclusion: the concept of "linguistic personality" - first of all - implies its emotional essence, that is, emotional intelligence. In turn, the type of emotional intelligence is determined by the person's mental style.

In accordance with the foregoing, it seems that the term *linguistic personality* claims to be an obligatory attribute *emotional - emotional linguistic personality* (Shakhovsky V.I.). However, modern linguistics presents a whole paradigm of linguistic personality models: ethnosemantic personality (S.G. Vorkachev), elite linguistic personality (O.B.Sirotinina, T.V. Kochetkova), Russian linguistic personality (Yu.N. Karaulov) and others. Thus, "the diversity of the linguistic personality is manifested in various images that are just beginning to be developed."[17] In Russian linguistics, for example, on the basis of linguistic data, the image of a person is reconstructed, the representation parameters of which correspond to the hypostases of a linguistic personality, including I-physical, I-social, I-intellectual, I-speech-thinking, I-emotional[18]. In this regard, in the article "Human image according to language data: an attempt at a systemic description" Acad. Yu.D. Apresyan names eight systems that make up the image of a person. In the opinion of a well-known linguist, in the "reconstruction" of a person, the following list of his systems must be taken into account: 1) physical perception; 2) physiological conditions; 3) physiological

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reactions to various kinds of external and internal influences; 4) physical actions and activities; 5) desires; 6) thinking, intellectual activity; 7) emotions; 8) speech. At the same time, the emotional system seems to be one of the most complex and least autonomous systems of a person. On the one hand, it activates all other systems of Homo Sapiens, and on the other hand, "almost all other human systems take part in the emergence, development and manifestation of emotions ... and even speech."[19] Therefore, within the framework of the study of the emotional sphere of a person, a linguistic personality appears in such a significant image as Homo Sentiens, or an emotional person. Reflecting in language, emotions acquire the status of emotiveness.

It is impossible to know the functional side of the language to the end without contacting its creator and user in all the diversity of its historical, social, national and other features. Popular ideas about emotions reveal deep insight into the structure of emotions and the nature of emotional life[20]. These representations "crystallize" in the language of emotions, especially in the emotional vocabulary of this language. For example, “the rules for English speakers to use the words grief, remorse, disappointment or shame take into account specific inner feelings that are qualitatively different from each other”[21].

In addition, T.V. Larina draws attention to the open manifestation of emotions, especially negative ones, in the English communicative culture. This is confirmed by the fact that such emotive units as emotional, effusive, demonstrative, excitable, in English have a negative connotation. So, "to characterize a drunk person in English there is a funny idiom - tired and emotional, which literally means tired and emotional."[22] In general, sociological, psychological and linguistic research shows that all people are both "linguistic and emotional animals."[23]

Nevertheless, cross-cultural studies of the emotional behavior of representatives of various linguocultural communities are very interesting. For example, comparing the individual and national characteristics of expressing the emotionality of Americans and Russians reveals curious linguistic parallels and contrasts. The emotional styles of Americans and Russians are in tune with their chronotopic national trends. Americans are dominated by "happiness," "complacency," "friendliness," while today's Russians are dominated by "despair," "fear," "anger," "disrespect."

However, despite the presence of cultural conditioning in the emotions of a person speaking, it is important to note the existence of universal cross-cultural emotive codes that express an emotional state and at the same time indicate it. Thus, a universal field was established by referring to the variant types of the emotive deictic (indicative) field, represented by the emotive-deictic (indicative) fields of homo sentiens and femina sentiens[24]. In this case, the data of the English and French languages are used as the analysis material. The results of the linguosemiotic analysis are accumulated in the content of the invariant emotive-indicative field. The center of the emotive demonstrative field as a possible *tertium comparationis* is occupied by interjections, emotional-evaluative adjectives, intensifiers, morphological means of verbalizing emotions, associative-emotive vocabulary and emotive syntactic means that play the role of emotive-symbols and emotive-indices. One of the pronounced features of the emotive indicating field is the ability of units of affective vocabulary, interjections, emotional-evaluative adjectives to become significant components of the central part of the deictic field as emotive symbols. This is due, first of all, to the semantics of affectives, coupled with maximum expressiveness, aimed at the realization of the speech effect, which, in turn, determines the self-sufficiency of the affective-indicative vocabulary, both in language and in speech implementation, from the position of the category of indicating emotivity. The periphery of the invariant deictic field is occupied by figurative emotive signs that correlate with a specific meaning in the semantics of the indicative lexicon[25]. The determined invariant emotive-indicative field allows to prevent communication gaps within the framework of a cross-cultural space.

Obviously, emotive semiotics, occupies a central place in the "family of sciences", since without receiving, storing and transmitting information, human life is impossible - neither knowledge of the world, nor the organization of human society and its cultural and linguistic spaces, including the dialogue of cultures.

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"The In-Between Spaces of Those Labels": Exploring the Challenges and Positives of Being a Bisexual Woman of Color

By Sarah N. Mitchell, Lawrence Ganong & Marilyn Coleman

University of Nevada

Abstract- Researchers on LGBTQ+ individuals have largely focused on lesbians or gay men; bisexual individuals often are included in those samples, but they are seldom differentiated in reporting. Little is known, therefore, about the lived experience of bisexual individuals, especially women of color who represent three marginalized groups (i.e., LGBTQ+, women, racial/ethnic minoritized individuals). In this phenomenological study we explored the lives of 12 selfidentified bisexual women of color aged 18 to 33. Three phenomena described the essence of their experiences: (a) forming sexual identity, (b) making decisions about how to share personal information, and (c) acknowledging the positive consequences of identities. Findings highlight the simultaneous interpretation of experiences as challenges and positives for bisexual women of color. The ambiguity and ambivalence associated with being a member of multiple minoritized groups and implications for better serving and understanding individuals with multiple marginalized identities are discussed.

Keywords: *bisexual, women of color, phenomenology, identity.*

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Sarah N. Mitchell [α], Lawrence Ganong [σ] & Marilyn Coleman [ρ]

Abstract- Researchers on LGBTQ+ individuals have largely focused on lesbians or gay men; bisexual individuals often are included in those samples, but they are seldom differentiated in reporting. Little is known, therefore, about the lived experience of bisexual individuals, especially women of color who represent three marginalized groups (i.e., LGBTQ+, women, racial/ethnic minoritized individuals). In this phenomenological study we explored the lives of 12 self-identified bisexual women of color aged 18 to 33. Three phenomena described the essence of their experiences: (a) forming sexual identity, (b) making decisions about how to share personal information, and (c) acknowledging the positive consequences of identities. Findings highlight the simultaneous interpretation of experiences as challenges and positives for bisexual women of color. The ambiguity and ambivalence associated with being a member of multiple minoritized groups and implications for better serving and understanding individuals with multiple marginalized identities are discussed.

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I. Introduction

Bisexual individuals are the largest and fastest growing sexual minoritized group (Bridges & Moore, 2018; Laughlin, 2016). In a 2013 survey of lesbian, gay, bisexual, and transgender (LGBT) Americans, 40% of respondents were bisexual (Pew Research Center, 2013). Similarly, a 2015 survey of youth indicated that 35% of those aged 13-20 identified as bisexual (Laughlin, 2016), and women identified as bisexual more than did men (Bridges & Moore, 2018; England et al., 2016). Increases in bisexual identity and behavior have been reported across age cohorts of U.S. Black and Hispanic women, a trend not evident for men (England et al., 2016).

Growing identification of bisexuality – especially among communities of color – does not solely justify exploration of this group's experiences. Individuals who identity as bisexual women of color experience marginalization around the intersections of their sexual orientation, gender, and racial/ethnic identities. A better understanding of the ways in which these identities influence the navigation of day-to-day experiences is warranted, thus the purpose of this study was to explore the challenges and positives of being a bisexual woman of color. More specifically, this study utilizes a resilience perspective examination of how bisexual women of color experience the challenges of holding multiple minoritized identities and how they manage those challenges in their day-to-day lives.

a) *Considering the Uniqueness of Bisexual Individuals' Experiences*

Although similarities exist among bisexual individuals and other sexual minoritized groups in facing societal homophobia and stigma and managing uncertainty about their sexual orientations (Bates, 2010; Fuller et al., 2009), research has indicated that bisexual individuals' experiences differ from those of lesbian and gay individuals in many ways, including sexual orientation identity formation processes, experienced stigma, disclosure decisions and the ability to pass as straight, and health disparities (Bates, 2010; Brooks et al., 2008; Todd et al., 2016; Ross et al., 2018). First, the process of forming a plurisexual attraction like bisexuality (e.g., an attraction to more than one gender) may be more complicated than same-sex attraction. For example, being sexually attracted to other women may initially as challenging to process for both lesbian and bisexual women (Bates, 2010), but the development of a sexual orientation identity is more complex for bisexual women because they also are attracted to men and/or other genders.

Second, stigma associated with plurisexual attractions may impact an already complex process, as others may prescribe to biphobic (i.e., aversions toward and/or biases against bisexual individuals) or monosexist ideologies (i.e., privileging attractions to one gender and discriminating against those with attractions to more than one gender; see Roberts et al., 2015). There is evidence that straight individuals, as well as other members of the LGBTQ+ community (i.e., lesbian, gay, bisexual, transgender, queer, and other groups who are minoritized based on gender or sexual identity), hold biases against those who identify as bisexual (Mulick & Wright, 2002; Todd et al., 2016). Bisexual people perceive these biases and have reported experiencing bierasure. Bierasure happens when others

Author α: Ph.D., CFLE, Department of Human Development, Family Science, and Counseling, 1664 N. Virginia St. University of Nevada, United States. e-mail: sarahmitchell@unr.edu

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– even within the LGBTQ+ community – misunderstand and diminish the bisexual orientation (Brooks et al., 2008; Kirby et al., 2021; Morgenroth et al., 2022). Often, others do not believe bisexuality is real, see it as a transitional phase on the path to a same-sex orientation, or think that those who identify as bisexual are just confused about their sexual orientation; beliefs which may persist because of biphobia (Nutter-Pridgen, 2015). Bierasure and biphobic attitudes may also be related to discrimination experienced by bisexual individuals (Matsik & Rubin, 2018; Roberts et al., 2015). Additionally, these experiences have negative implications for bisexual individuals' health and their experiences with U.S. institutional systems – where needs and issues have been largely ignored for this population (Elia, 2014; Marcus, 2015).

Third, the process of disclosing sexual orientation to others is often different for bisexual individuals because bisexuality is more complex and ambiguous than being sexually attracted to one gender only (Brooks et al., 2008). In fact, only 19% of bisexual individuals report being "out" to all or most of the people they consider the most important to them, compared to 75% of gay men and lesbians (Brown, 2019). Experienced stigma and biphobia can inhibit bisexual individuals from coming out to others (Mulick & Wright, 2002; Todd et al., 2016). In relationships – familial, romantic, or otherwise – bisexual individuals are faced with decisions related to discussing their identity with others. They also have to decide on how to present themselves, as straight or as members of the LGBTQ+ community. Although many LGBTQ+ individuals have the ability to pass as straight, bisexual individuals are more likely to do so (Fuller et al., 2009; Morris et al., 2001). Both straight and sexual minoritized groups tend to think of orientation as a straight-gay dichotomy, ignoring the multiple attractions of bisexuality (Fuller et al., 2009).

Lastly, bisexual individuals may be more at risk for sexual, physical, and mental health disparities than straight, lesbian, and gay individuals (Farmer et al., 2013; Ross et al., 2018). For instance, bisexual individuals are less likely to seek out STI testing compared to other plurisexual individuals (see Flanders, Anderson, et al., 2019). Although bisexual individuals may be less likely to report sexual victimization than plurisexual individuals, this lack of reporting may be directly connected to bisexual orientation-specific discrimination, erasure, and few supports affirming bisexuality (Flanders, Anderson et al., 2019). Additionally, bisexual individuals reported greater incidences of cardiovascular disease and obesity (Farmer et al., 2013), depression and anxiety (Ross et al., 2018), and they often did not disclose their sexual orientation to mental-healthcare providers (Flanders et al., 2015), as compared to gay men and lesbians.

b) Understanding the Experiences of Bisexual BIPOC

For many, living as a person with multiple marginalized identities is complicated. Lives are fraught with challenges, but also positives and rewards. In terms of those challenges, experiences may revolve around the intersection of identity or a singular identity (e.g., barriers to sexual orientation disclosure may be lower for White individuals overall compared to racial/ethnic minoritized individuals; Bates, 2010; Liu & Chan, 1996; Sanchez et al., 2017). In general, LGBTQ+ Black, Indigenous, and people of color (BIPOC) at the intersection of identity report feeling disconnected from multiple communities, stress around simply being themselves, and anxiety related to coming out (Ghabrial, 2017). Often, societal stigmatization of one identity leads to further stigmatization of other identities, leading some to hide an identity (Fuller et al., 2009).

Bisexual BIPOC may also be more cautious about coming out to family members because of fear of losing support of kin, who are important resources of support in a society characterized by systematic racism. Flander, Shuler, and colleagues (2019) found that without social support, bisexual individuals of color were more likely to report that they experienced binegativity, anxiety and depression. Although connecting to the broader LGBTQ+ community may provide opportunities to affirm one's bisexual identity, it appears to also be linked to increased negative identity experiences (e.g., increased feelings of illegitimacy, anticipated and internalized binegativity; Flanders, Shuler, et al., 2019).

Invisibility at the intersection of identity can also be a source of stress. Skin tone and/or ethnic ambiguity and gender non-conforming presentation coupled with bisexual identity can further contribute to erasure of personhood and identity by others (Ghabrial, 2019). This lack of understanding of problems and specific issues faced by members of this population – especially by straight white men – can lead to some feeling that they are not "enough" of any identity. Furthermore, very little is known about how these experiences of discrimination and erasure relate to the mental health of bisexual BIPOC. Ghabrial and Ross (2018) reported that only 7% of 324 studies on bisexual individual and mental health reported on bisexual POC specifically and separately from White bisexual individuals.

Some studies report on these challenges as they exist for bisexual women of color in particular. For example, Calabrese and colleagues (2015) found that Black sexually minoritized women were likely to experience challenges and stressors related to identity formation, disclosure decisions, and health due to racism, discrimination, and stereotype threat. In a qualitative study of bisexual women of color, Brooks and colleagues (2008) identified challenges in how these women negotiated their multiple identity development (e.g., oppression of religious and racial/ethnic identities, lack of acceptance of bisexuality from racial/ethnic

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communities, partners not understanding multiple identities). Stereotypes about hypersexuality regarding women of color and bisexuality may make bisexual women of color hesitant to come out to others for fear of being typecast as oversexed and sexually promiscuous (Chmielewski, 2017).

Life at the intersection of minoritized identity is not solely negative, however. Some LGBTQ+ BIPOC felt that societal acceptance of one marginalized identity may lead to the acceptance of another (Ghabrial, 2017). Additionally, Bowleg (2012) described the ways in which gay and bisexual men of color discussed the positives in identifying as LGBTQ+, men, and Black. They felt these identities allowed them opportunities for psychological growth and to explore new experiences. and felt freedom from traditional expectations regarding masculinity (Bowleg, 2012).

As discussed, previous research has highlighted the challenges faced by bisexual BIPOC specifically. However, recent research has begun to explore the strengths and positives perceived by members of this intersectional community. Bisexual women and gender diverse individuals in Ghabrial's (2019) study discussed invisibility, and how at times, this invisibility allowed them to occupy different aspects of and spaces related to their identities, that the ability to pass can also be seen as a form of safety, and that they felt able to advocate for others. Other research highlights positives including feeling unique because of minoritized identities, having varied and multiple experiences and community connections, freedom of expression and from labels, and being able to understand privilege and oppression (Galupo et al., 2019; Rostosky et al., 2010). Ultimately, the reality for individuals from multiple marginalized groups is the experience of both challenges and positives related to the intersection of those identities – especially for those with an often-misunderstood bisexual identity.

c) *The Current Study Rationale*

In doing the work to understand more about the lived experience of bisexual people at the intersection of identity, it is important that researchers carefully delimit and define samples. While many studies discussed previously include bisexual women of color in their sample, not many solely explore the experiences of individuals who self-identity as such (see Brooks et al., 2008 as an exception). Brooks and colleagues found that several factors influenced identity development (e.g., self-concept, disclosure decisions, romantic and family relationship issues). They also identified challenges in how these women negotiated their multiple identity development (e.g., oppression of religious and racial/ethnic identities, lack of acceptance of bisexuality from racial/ethnic communities, partners not understanding multiple identities). This 2008 study provided important information about identity development and related experiences but did not address how bisexual women of color experience and enact their day-to-day lives, nor was there an examination of both the challenges and positives of being. It was likely not the purpose of this study to address those particular aspects of being. Not doing so is not a shortcoming of the study but is instead an inspiration to build upon. This current study builds upon previous research on bisexual women of color by focusing on the day-to-day lived experiences of both challenges and positives experienced by this population, given the lack of research in this area.

d) *Theoretical Frameworks*

Intersectionality frameworks (Adames et al., 2018; Crenshaw, 1989), Minority Stress Theory (Meyer, 2003), and Resiliency Theory (Greene, 2002) offer lenses to view the lived experiences of bisexual women of color. Intersectionality is the multiplicative connections among identities in the life and social context of an individual and the understanding of how those connections affect the individual, especially considering the impact of power and marginalization (Davis, 2008). One of the benefits to using an intersectional approach is that it allows for an in-depth exploration of the ways in which people enact their relationships among family and others and within societal systems and institutions (Few-Demo, 2014).

For this study, intersectionality is considered within the context of the multiple identities of bisexual women of color. Utilizing an intersectional approach allows for the examination of how these women's three minoritized identities may be interconnected and how those emmeshed identities are related to their intentions, experiences, and contexts. How are the ways that being a woman of color differ from being a "woman" or a "person of color" with other non-marginalized identities, for example? Crenshaw (1989) argued that understanding the experiences of individuals with multiple identities would not be possible if researchers failed to consider the unique influence of the *intersection* of identities; this was especially true for marginalized populations. Others' reactions to bisexual women of color are likely to be influenced by the women's multiple identities - how do those reactions impact women's experiences and decisions to share information? We understand that an intersectionality-focused examination of intentions and experiences of a population cannot be complete without an understanding of the societal and cultural expectations and reactions to that population. In our examination of participant perceptions and experiences, we do not intend to weakly utilize intersectionality (see Adames et al., 2018). We understand that the examination of the societal context of participants experiences will allow for a more in-depth understanding of the larger influence on participants' experiences. We also acknowledge that

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although participants entangled identities underlie their experiences, that salience and importance of identity can differ for many (see Bowleg, 2012 for participants' discussions of being Black men first, bisexual second). We will examine the intersectionality of their identities, while allowing participants to elaborate on identities that are the most meaningful to them in any given situation.

Minority Stress Theory also guided the methods – particularly in the exploration of the challenging aspects of the bisexual women of color's lived experiences. In Meyer's (2003) examination of minority stress as it pertains to sexual minoritized individuals, minority stress is defined as the stress experienced because of discrimination and stigma aimed at one's marginalized and minoritized identities. The theory highlights the events that lead to this additional and unique stress, the feelings and behaviors that result from stress, coping methods, and health implications (see also Cyrus, 2017 for the examination of LGBTQ+ BIPOC in particular).

Despite the stress and challenges of having multiple minoritized identities, racial/ethnic minoritized individuals and families can show amazing and varied resiliency in response to adversity (McCubbin et al., 1998). Resiliency involves an interactive process of the interpretation of, response to, and coping with ones experiences, and is influenced by the relationships, institutions, and power dynamics that form the context of an individual's experience (Greene, 2002). Bisexual women of color must navigate the stresses, but also the positives inherent in being themselves and in existing in the larger society. In this study, we consider intersectionality, minority stress, and resiliency in exploring the intentions and experiences of bisexual women of color in their day-to-day lives.

II. Methods

This study was conducted using Porter's (1998) interpretation of Husserlian descriptive phenomenology with the purpose of describing the essence of individuals' lived experience (Husserl, 1962; Porter, 1998; Porter & Cohen, 2012). Phenomenology describes the commonalities in experiences of a particular group (Creswell, 2013), while allowing for the examination of counter cases (i.e., experiences that are dissimilar to most individuals in the sample) to the phenomenon (Husserl, 1962; Porter 1998).

Porter's (1998) approach to descriptive phenomenology involves reviewing participants' descriptions of their life experiences and creating a taxonomy or nested classification scheme for the experience. Participants' *intentions* form the most basic units of data and involve actions and behaviors. Essentially, an intention is what a participant was doing or trying to do in and with their experiences. Related intentions group together to form *component phenomena*, which in turn comprise the subcomponents of the main *phenomena* – in this case, describing the experience of being a bisexual woman of color (Porter, 1998; Porter & Cohen, 2012). Porter's method also allows for the analysis of the context of experience or life world (i.e., element, descriptor, and feature; Porter, 1998; Porter & Cohen, 2012). Although other qualitative methods may have been appropriate, Porter's descriptive phenomenology approach was particularly well suited for this study since the purpose was to describe the experiences and intentions of being a bisexual woman of color.

As part of the Husserlian descriptive phenomenology method, we bracketed or set aside our expectations, presumptions, and feelings so that we were more open to interviewees' expressions of their experiences (Porter, 1998; Tufford & Newman, 2012). We bracketed before and throughout the interviewing process, during data analyses, and while reflecting on the results (Porter, 1998). We endeavored to set aside our personal perspectives and not project them into the participants' narratives (Tufford & Newman, 2012).

a) Author Positionality

The coauthors are individuals of different races, ages, sexual orientations, and genders. The first author identifies as a bisexual Black cisgender woman who is in her 30's. She has had mostly had positive experiences in life in general as a bisexual woman of color but has experienced negativity in the form of discrimination and differential treatment related to her minoritized identities. At the societal level, she is aware of the stereotypes about Black women (e.g., loud, bossy, angry), and about bisexual people (e.g., confused, indiscriminate when it come to their attractions to others or willingness to engage in sexual activity with others). She acknowledges that it is unlikely that she recognizes all the ways in which she may be disadvantaged, especially the ways in which the intersectionality of her identities impacts her opportunities and interactions with others. She is also sure that she fails to fully appreciate and recognize privileges that she does have related to ability, social class, language, etc. This transparency is necessary, in part, because her experiences (and wondering about others' experiences) have partially inspired this study. Her experiences and upbringing may not be the same as other bisexual women of color, and in reflecting, she attempted to recognize her own biases and experiences with identity formation, sexual orientation disclosure, and the ways her status as a bisexual woman of color has affected her day to day. She did her utmost to let participants speak their truths in interviews and respect their voices in the analyses.

The co-authors are a cisgender male and a cisgender female who are older adults. Neither are LGBTQ+ individuals and both are White. They have

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close friends, former students, and acquaintances who are members of the LGBTQ+ communities, including bisexual women of color. As a team, we were aware that our experiences and perceptions may differ from those of the participants.

b) Sample and Recruitment

A purposive sample of self-identified bisexual racial/ethnic minority women was sought. Inclusion criteria consisted of identifying as: (1) a woman, (2) a person of color, (3) having a bisexual orientation, and (4) being between the ages of 18 and 35. Women of these ages were selected because they had likely self-identified as bisexual and disclosed their sexual orientation to others (Pew Research Center, 2013). We posted announcements seeking "racial/ethnic minority women who identified as bisexual and were between the ages of 18 and 35" through university online listservs and student organizations. Interested persons were instructed to email the first author, and of the 20 who responded, 12 were interviewed. The others did not respond to follow up emails (n = 4), declined after receiving more information (n = 1), could not be scheduled for an interview (n = 1), and volunteered after data analysis was completed (n = 2). All were unknown to research team members. All participants identified as cisgender women and used the label bisexual to describe their sexual orientation and gender attraction. Participants received a $10 gift code for each interview.

The final sample of 12 bisexual women of color ranged in ages from 18 to 33 (M = 23.17). Four participants were Black, four were multiracial, and four were Asian Americans. Five participants were employed, six were undergraduate students, and one was a graduate student. At the time of data collection, all had come out to one friend or more, and five had come out to at least one family member. Participants were from various religious backgrounds (see Table 1).

Table 1: Sample Description

Name	Age	Race/Ethnicity	Religious Affiliation	Student Status	Out to Family*	Out to Others
Emma	28	Biracial (Black, White)	Raised Christian	N-S	✔	✔
Felicia	33	Biracial (Black, White)	Raised Christian	N-S	✔	✔
Cassie	20	Black	Christian	UGS		✔
Tara†	21	Biracial (Black, White)	Christian	UGS		✔
Sue	20	Indian American	Raised Hindu	UGS		✔
Tori	25	Black	Raised Christian	N-S	✔	✔
Yvonne	26	Black	Raised Christian	GS		✔
Amy	23	Chinese American	Never Religious	N-S		✔
Ashley	22	Indian American	Muslim	UGS		✔
Julie	23	Chinese American	Never Religious	N-S		✔
Nina	19	Black	Raised Christian	UGS	✔	✔
Jackie	18	Multi-racial (Black, White, Asian)^	Raised Catholic	UGS	✔	✔

Note. N-S = Non-Student, UGS = Undergraduate Student, and GS = Graduate Student.

**Category indicates being out to at least one family member.*

†At the time of data collection this woman was not out to family, but during perception checking (interview 3) mentioned that she had come out to family after our data collection interviews had been completed.

^Participant's mother identified as Black, father identified as White and Asian. In reporting her identity, the participant says, "preferably I do mixed or other, but I guess mainly I go by African American"

c) Data Collection

The first author conducted all semi-structured face-to-face interviews, including two perception-checking interviews (i.e., post-data collection interviews where we shared results and asked for feedback). One participant was interviewed four times, one was interviewed three times, and the rest were interviewed twice. Multiple interviews allowed for increased rapport, a deeper exploration of topics, and greater clarity. During the first interview, a genogram was generated to describe who was in their family as they defined it. After genogram construction, several questions were asked about their experiences as a bisexual woman of color. The primary interview question was, "Can you describe,

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as detailed as possible, your experience of being a bisexual woman of color?" The first author developed sub-questions related to identity development and formation (e.g., "Tell me about questioning/discovering your sexual orientation"), disclosure decisions (e.g., "Tell be about how you decided who to tell and why"), and day-to-day experiences (e.g., "How does being a bisexual woman of color impact your experiences with your family?"). The research team discussed these sub-questions and potential follow-up questions until the team reached consensus. During interviews, if participants answered a question that warranted follow up or needed clarification, additional probing questions were asked. Interviews were recorded and transcribed verbatim.

d) Data Analysis

Data analysis started after the first interview was transcribed. The first author carefully read each transcript and wrote a memo (i.e., reactions, thoughts, and feelings about the interview process, including ideas about intentions and context expressed by the participant). After memoing, transcripts were read line by line and coded for data analysis units (Porter, 1994), which were (a) experiences and intentions, (b) context of their experiences, or (c) data irrelevant to the study purpose (e.g., "I'm going to a wedding this weekend"). Memos and codes were constructed in Microsoft Word 2016 and 2019. Coauthors read all transcripts and memos. In regular team meetings, they raised questions about the codes, code definitions, and the developing taxonomy. Disagreements were discussed until consensus was reached. The research team created questions specifically for the subsequent interviews of each participant as we sought to uncover their intentions, the component phenomena, and the phenomena of their lived experience as bisexual women of color.

Data relevant to this study were lived experiences, which were comprised of intentions and actions (e.g., *dating a girl* would be an intention/action that comprised a woman's experiences). In identifying intentions after re-reading transcripts and listening to audio recordings, we asked, "what are these women trying to do in this experience?" (Porter, 1994; 1998). This resulted in creating the component phenomena. For example, the intentions/action of *dating a girl* and *exploring that relationship with my friend* grouped together into the component phenomenon of *testing the waters.* Other component phenomena, such as *becoming aware of multiple attractions*, were identified from similar intentions. The first author then examined how component phenomena were related or interconnected to other component phenomena, resulting in the construction of the main phenomenon. For example, *testing the waters* and *becoming aware of multiple attractions* were separate component phenomena that fit under a larger phenomenon of *forming sexual identity.*

e) Validity and Reliability

The process of synthesizing the data involved several iterations. Analyses included regular and frequent discussions with co-investigators and other colleagues to help with validation. To improve reliability, interview protocols were consistent. The questions became more focused as more participants were interviewed, but the content of responses was similar, allowing for the construction of phenomena.

Memoing allowed for the practice of bracketing during data analyses, as it was imperative that personal biases and experiences did not influence how data were interpreted. We continued to bracket while synthesizing the phenomena through each iteration, and we practiced bracketing in reporting and discussing results in this manuscript (Porter, 1998). In addition to writing memos and reviewing data in research team discussions, we shared our findings with two participants in perception checking interviews and asked for feedback.

III. Results

The lived experience of bisexual women of color comprised several phenomena, characterized by perceived challenges and positives in their intentions. First, they determined how their sexual orientation identities fit in the context of their lives and relationships, a sometimes-confusing process aided by self-reflection and often by leaving home environments. Secondly, interactions with others were frequently tempered by decisions about how to share personal information; typically, the women wanted to avoid awkwardness and threats to their safety, worried about what would happen if they were to be their true selves. Third, despite living with challenges often present in the first two phenomena, some women acknowledged positives of membership in a multiple-stigmatized group. For example, they felt positively about their uniqueness, their ability to educate others about marginalization, and about being more empathetic to other marginalized groups. The three primary phenomena describing the lived experience were: (a) *forming sexual identity*, (b) *making decisions about how to share personal information*, and (c) *acknowledging the positive consequences of identities*. Each of these primary phenomena consisted of component phenomena and intentions (see Table 2).

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Table 2: Results: Taxonomy of Phenomena, Component Phenomena, and Examples of Intentions

Phenomena	Component Phenomena	Example Intentions
(a) Forming sexual identity	(i) *becoming aware of multiple attractions*	• liking women even if others did not • figuring out that I like men and women
	(ii) *testing the waters*	• dating a girl • exploring that relationship with my friend
	(iii) *reconciling religion/religious beliefs with bisexuality*	• doing research on bisexual Muslims • not going to church
(b) Making decisions about how to share personal information	(i) *avoiding the consequences of sharing personal information*	• not coming out because they would be disappointed • not looking forward to a weird conversation
	(ii) *sharing in the face of uncertainty*	• living what I feel and being authentic • being able to be around people like me
(c) Acknowledging the positive consequences of identities	(i) *reveling in the uniqueness of being*	• feeling fulfilled • being a POC and bisexual woman is making me stronger
	(ii) *educating others*	• providing my experience as someone who has felt racism • speaking for a broader community
	(iii) *understanding others' marginalized positions*	• seeing other people who are marginalized • feeling for a lot of sides more than other people

a) Phenomena 1 – Forming Sexual Identity

The formation of sexual identity was a distinct process for these women. This process involved years of developing an understanding of themselves and their identities, exploring their relationships with others in the context of identity formation, and deciding how their identities fit with other aspects of their lives. This process was sometimes messy and confusing but was necessary for them to form their sexual identities. In *forming their sexual identities*, they were: (i) *becoming aware of multiple attractions*, (ii) *testing the waters*, and (iii) *reconciling religion/religious beliefs with bisexuality.*

i. *Becoming Aware of Multiple Attractions*

The first step in the self-discovery happened internally. Many had not been in relationships while forming their sexual identities, but they were realizing that they were attracted to more than one gender. Some identified as straight or as lesbian and in recognizing their attractions to more than one gender, figured that there was more to their sexual orientations than previously thought. Several participants cited early experiences as being influential in their identity exploration; many reported that this process of self-discovery only came to the forefront after leaving home.

In exploring multiple attractions, Emma (biracial, age 28) described that she misunderstood her feelings about women in this way:

> It was like I really gravitated towards certain females, and I just thought certain females were really pretty, or I just really enjoyed being around them even though we weren't always close friends. And so, in retrospect, I know what it [my attraction to women] was

Others, like Cassie (Black, age 20), thought that maybe they identified as lesbians. It took longer for Cassie to discover her attraction to men than to women:

> I didn't really see myself with any of the guys at my school. There are so many pretty girls, but there's not one attractive guy in here. And so that was my moment where I [thought], maybe I'm not bisexual, maybe I'm attracted to girls.

Tori realized that she was attracted only to women and non-gender binary individuals, but still identified as bisexual because, "bisexuality just means two genders, whatever they may be, and that is my two." Like Tori, Felicia felt that it took her some time to figure out her attractions. She self-identified as (and tells others that she is) bisexual, but more specifically she is attracted to an androgynous identity which, "tends to be men who are assumed to be gay because of how they present their gender or, I guess males, then females who present as males."

Some women reflected on specific early experiences as being integral to their lengthy and confusing identity formation processes. Tara (biracial, age 21) needed to process some early abuse before she could acknowledge her attraction to women. She explained, "You don't wanna think, did my trauma make me this way? So, that's why it took me so long to think about it, and . . . so this is a more recent-ish discovery." Sue felt that cultural practices around gender, impacted the way she thought about men and women. She said,

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> I think I found myself uncomfortable around men and boys. I think it's cultural, partially, because when I was growing [up] I didn't have that many guy friends. If I sat next to [a boy] my mom would make such a big deal out of it.

For many, being away from home for the first time allowed them the mental space to explore identity and the opportunity to meet others like them. Julie (Chinese American, age 23) said:

> I didn't really think I was bisexual until I got into college because I've always had crushes on girls before, but usually my relationships are with guys, and I didn't really know that liking girls was a thing that I could have an opportunity to have.

Yvonne (Black, age 26) began acknowledging her sexual identity in high school but:

> It wasn't 'til graduate school that I started to explore it, and think about it … and how does that fit into who I am? Before it was just ignore, ignore, ignore. What changed for me was meeting another graduate student who also identified as bisexual. That helped me get to the point where I was like okay, I'm bisexual, and that's okay.

Ashley (Indian American, age 22) felt getting away from her family allowed her to have

> …my thoughts to myself. It was like a huge thing, and I honestly think that's what really made me think about self-discovery and who I am. All the things that actually interest me and what am I doing that I don't really like.

In coming to college Ashley encountered "so many different types of people, so I found my place. That's when I could identify and define who I am 'cause I can find people that are similar to me."

ii. *Testing the Waters*

In addition to recognizing attractions to certain genders, the women noted experiencing sexual and romantic relationships with others as being integral to their sexual identity formation. For some this was needed to confirm their attraction to more than one gender. For example, Emma (biracial, age 28) explained:

> I think wanting to explore that with my friend was confirming whether or not I was gay or bisexual, because there was attraction, but he also had some feminine qualities…I felt like I needed to create that space in order to explore, to understand myself better.

Felicia (biracial, age 33) said, "… and then my senior year of high school I met my first androgynous woman (laughs) and, yeah, you know, she was my first 'I love you' and everything." She had "other experiences through the years" that shaped and confirmed her bisexual identity. Amy (Chinese American, age 23) also described her first relationship with a woman and the ways in which it was formative in discovering her sexual orientation: "I've probably known this about myself for a very long time, but I don't think I really solidified that part of my identity until I actually dated a girl last year."

Many women discussed the racial/ethnic- and gender-related challenges associated with being able to date and explore relationships as bisexual women of color. This revolved around both identities for Cassie (Black, age 20), who explained:

> Most Black girls didn't date White guys and I didn't have any Black guys in my class. Even Black girls, I had like one, which was my best friend, so I didn't see her like that. I just didn't have that many people in high school who I saw as a potential partner.

Emma (biracial, age 28) felt that her dating choices tied into preferences around gender expectations and skin tone. She noted that "Black men being primarily attracted to light skinned [women]" was one observation that made her reflect on who she saw as a potential partner. She went on to explain, "I've tried to consciously not like feed into those biases. I'll consciously date women that I otherwise wouldn't be typically attracted to because I realize that's my conditioning happening." Lastly, Sue (Indian American, age 20), discussed the limitations to dating at all and said, "So I have never been in one [a relationship] because I'm technically not allowed to, so culturally we're not supposed to date. My mom said not until med school. I'm gonna be so old."

iii. *Reconciling Religion and Religious Beliefs with Bisexuality*

Many women struggled with identifying as members of both the LGBTQ+ and religious communities. Many were aware that their feelings for women went against what they had been taught was appropriate. Felicia (biracial, age 33) had difficulty fitting her bisexual orientation into her Black Southern Baptist religion:

> My family was ultra-religious, like as much as you can get. I was a minister's daughter, …so in their minds it's [non-heterosexual attraction] linked with every single bad sexual thing that could be out there – sexual abuse, pedophilia, anything. I spent hours every day sometimes just praying to God, please stop making me look at women. Looking back, I think it is kind of hilarious but, yeah, it was pretty distressing then.

Eventually, Felicia abandoned religion all together and explained how her first significant relationship precipitated that rejection:

> [It] involved a lot of shame. I felt like wow, this is an amazing, intelligent, kind person, and people in my religion looked at her and thought disgusting, worthless. And I thought, if they really knew me, they would think I was that too, and so that was part of the shift to not being religious.

Similarly, Emma (biracial, age 28) tried to reconcile religious beliefs, but she eventually rejected her Black Southern Baptist upbringing:

> Why does me having feelings for a woman make me a sin or a shame? It feels in my heart like it's pure, and Jesus said love everyone, so why are you condemning me? So, there

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was these conflicts. I had to just step away from it [church] because there was just a lot of hypocrisy that didn't feel right.

After some reflection, Emma embraced parts of other religions/spiritual beliefs that allowed for varieties of expressions and identifications: "I still loosely hold to Christianity, and I also loosely hold to Islam, and I loosely hold to Daoism and Buddhism."

Ashley (Indian American, age 22) was the rare woman who, despite messages from other Muslims and from tenets of the faith, attempted to fully embrace Islam in its entirety and her bisexuality in conjunction. In seeing examples from others, including news about a gay Muslim couple who married, Ashley was encouraged to study her religion and follow its teaching while also accepting her bisexuality:

I was really just trying to come to terms with everything because I was a Muslim, but I'm also bisexual, so how does that work? I did a lot of research on blogs and things that are run by bisexual Muslims, and it was just really comforting to see how people kind of balance it, how they come to terms with it.

b) *Phenomena 2 – Making Decisions About Sharing Personal Information*

These women also were making decisions about how to share parts of themselves with others. They wondered if certain contexts/spaces were safe for them to share about themselves or to simply exist as bisexual women of color. In terms of their sexual orientation specifically, many grappled with whether they should come out to their family members, friends, and others. All had come out to at least one person, but only five had come out to family members, the process either initiated by themselves or another. The women often felt that they simultaneously wanted, and did not want, to disclose, and having both intentions at the same time was taxing. Concerns about sharing information primarily related to the invisible identity of bisexuality, but the context of gender and race/ethnicity often influenced how they grappled with disclosure decisions. Overall, it was a difficult process to weigh negative consequences (e.g., being rejected if they disclosed, having to exert additional energy to keep information private if they did not disclose) against the positives (e.g., being free to be themselves if they disclosed, potentially experiencing less conflict if they did not disclose). They were (i) *avoiding the consequences of sharing personal information,* and (ii) *sharing in the face of uncertainty*, and factors such as their own mental health, and their perceptions of how others (family or otherwise) might react to them heavily influenced their decisions.

i. *Avoiding the Consequences of Sharing Personal Information*

The women who decided not to widely disclose their orientation or simply be themselves around others, whether family or not, were *avoiding the consequences of sharing personal information* (e.g., conflict, rejection, confusion, disapproval, disbelief, awkwardness, uncertainty, job loss). Because they were not out, they were unsure how others would react, and this uncertainty often was scary. They felt it was better to prevent potential negative consequences than to come out and be proven right about their fears that they would be rejected or subjected to negative reactions. Embedded in within the fear of coming out, was just not knowing if an environment was safe or not. Concerns about potentially negative or ambiguous reactions, worries about having someone doubt them, or even just having to work a little harder to explain themselves, provided much of the reasoning behind not disclosing; it was not worth the risk of revealing parts of themselves.

Not Being Forthcoming with Family Members. Seven women were not out to any family members, and those who were out were selective about which family members to tell. They were primarily attempting to prevent conflict within their families by not coming out to them, but they also were concerned about losing contact and support if they disclosed. Cassie's (Black, age 20) sister came out to their family as bisexual, and while her family was generally supportive, Cassie felt they did not entirely approve:

I haven't dated a girl, and I figured until I date a girl there's no need to bring up something that may not ever be a topic in the future. Especially since my parents… they are very open, and they get it, but I think they were slightly disappointed [with my sister].

Cassie felt close to her parents, but she did not want to reveal her sexual orientation unless it was necessary. Tara (biracial, age 21) echoed that sentiment: "…I just don't know what they [her family] would say. I mean, I used to be aggressively straight… so I think everyone would be like what the heck is going on, so I just don't think they would understand."

Wanting to avoid an awkward discussion also kept Julie (Chinese American, age 23) from coming out to her family. She said, "It would definitely be a really weird conversation so I'm not looking forward to it. I don't know if that's even a thing that I might do … until it becomes 'a thing I *have* to do." She goes on to say, "I guess I would like them to know everything about me, but also, I'm just kind of scared of dealing with that sort of confrontation. . . it's not a huge part of my life right now."

Ashley (Indian American, age 22) was afraid of losing contact with her family if she were to come out. She said, "If I got into a serious relationship with a girl, then I can't hide it. If that were to happen, I would accept the fact that my dad wouldn't talk to me again." Yvonne (Black, age 25) reflected on potential loss of support and said:

My family is a really strong support for me, so if I was in a secure relationship with someone of the same sex, and we were dating for a long time, and it was committed, and I felt like they [my partner] would support me, I'd feel more

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> comfortable jeopardizing my other support system [my family].

Tara (biracial, age 21) similarly felt that in disclosing, she would have to cut ties with some family members. She did not know if that was what she wanted, saying "I've gone back and forth; do I want to . . . do it now and cut my family off, but generally most people want to have their family in their life." Sue (Indian American, age 20) said of potentially disclosing, "Well, I think they wouldn't believe me. . . I would probably be thrown out of the house."

Sue also talked about how stressful it was to keep her sexual orientation from her family, and she described having to be careful when texting her queer friends while at home:

> I'm definitely anxious all the time when I'm home because my dad likes to take my phone and read through my texts. So, I have to go back and delete everything or hide my phone, or if I have [a] pretty girl on my phone, like a photo or something, I have to delete all of them. . . I would rather them not read my texts, but I can't seem to avoid that, so I just have to delete everything. I think I'm more worried that they'll find out.

Despite having to be extremely cautious in her communications with queer friends, Sue still decided not to come out to her family because the consequences of coming out were perceived to be worse than the taxing effort she exerted in hiding her identity.

Some women expressed the sentiment that as long as they could be themselves with somebody they cared about, then they did not have to be out to others, including specific family members. Tori (Black, age 25) discussed her decision not to come out to her grandfather, "I just don't want to be disappointed cause I know what the conversation's gonna be like, and I know he's not gonna understand, … as long as my mom supports me, then I really don't care. Like I love my grandpa just fine, but I'm not worried about it.

Not Being Forthcoming with Friends and Others. Although all of the women had told at least one friend, they were cautious about coming out to friends and acquaintances. The environment mattered too, for how they would present themselves overall. There was a sense of not knowing how others would react if they knew; would they treat them differently or be invalidating? Tori discussed her challenges around wondering how to present herself at work. She said:

> So I feel like there's a lot of times I just want to use a lot of queer language at work…but it's harder cause I feel like if you're a Black woman in a professional setting everyone's looking at you way more than they look at everyone else and the things that I have to do… it's very easy for someone to be like, "If you're doing bad, well, you know, you're a Black woman so you're probably lazy."

Tara (biracial, age 21) explained her hesitation with telling others about her orientation:

> I told a select few people, who I already knew were queer themselves . . . I'm only going to gently tell people that I already know will respond well, because I don't have time at this moment in my life to deal with someone not being supportive.

Felicia (biracial, age 33) was selective about who she came out to because she wanted to protect her son. In a state where it was legal at the time to discriminate based on sexual orientation, coming out at work was risky. She explained:

> I have a kid to take care of, and I would love to be an activist on the front, but I don't have any financial support from my family and not very much from his father. We've been homeless before, so not being out to everyone is part of taking care of my son.

Emma (biracial, age 28) was also hesitant to tell others about her bisexuality because people will make their own assumptions. For her it was, "not necessarily [being] ashamed or trying to hide anything, but…I just don't really want them to assume something that they'd go and talk to their friends or talk to whomever." Not only was there a concern about people making assumptions, but there was discomfort in making others uncomfortable. Cassie (Black, age 20) explained: "I'm just going to be approaching the situation to make sure I don't do anything that could be offensive 'til I really know the person." Amy's (Chinese American, age 23) first time telling anyone about her bisexuality was to her best friend, who thought she was just going through a "phase." "It was just a little bit invalidating, so I actually just didn't talk about it for a while after that."

ii. *Sharing in the Face of Uncertainty*

This subtheme largely revolved around the women's sexual orientation identity. Although a few of these women felt comfortable sharing their sexual orientations with other individuals, for most of them tough decisions had to be made before they shared this information. Sometimes fear of consequences was still present, although the benefits of being open seemingly outweighed potential negative reactions. Some women decided that *sharing in the face of uncertainty* was better for them than hiding this part of themselves.

Coming Out to Family. Of the five women with at least one family member aware they were bisexual, four *chose* to disclose on their own. The fifth revealed her bisexuality after being questioned by her mother. The four who autonomously came out felt that explicitly sharing this part of themselves with family was important to them, despite being nervous or hesitant. Tori (Black, age 25) was fairly certain that her mom knew that she might not be straight, but they had not had a conversation about her sexual orientation since she had become an adult. Tori described revisiting that conversation with her mother: "She was like, 'I didn't think we had to, it was fine,' and I was like, 'Good to know.!' So yeah, it was pretty chill."

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Emma (biracial, age 28) was nervous to come out to her parents. In the past they had assured her of their unconditional support. Perhaps because of this support, she felt less risk in disclosing, despite their religiosity. Felicia (biracial, age 33) and Jackie (multi-racial, age 18) also were purposeful in telling their closest family member. Both said that this family member expressed love to them no matter what. They were hesitant, but their need to be honest within these specific relationships ultimately led them to disclose their sexual orientation.

Coming Out to Friends. All the women were out to at least one friend/acquaintance. Emma (biracial, age 28) said that in telling others that she was bisexual, she felt she was "living what I feel and being authentic." After an initial disappointing coming out experience, Amy (Chinese American, age 23) chose to tell another friend, "I casually brought it up in conversation and she was like, 'Great, cool,'. . . and then after that she encouraged me to tell everyone else." Amy described the response as "wonderful," and was happy to reveal her sexual orientation to those "I was close to."

For many, making other LGBTQ+ friends allowed them to feel safe in coming out. For Tori (Black, age 25) coming out was something she chose to do in college, as she felt that she could not do so in her hometown. She explained, "I joined the Gay/Straight Alliance as soon as I got there…there were no chances to do that in [hometown]. It was really exciting for me, being able to be around people like me." Sue (Indian American, age 20) similarly expressed, "I think the only other people who know are people who are also LGBTQ…because obviously they'll understand and there won't be any judgment..."

c) *Phenomena 3 – Acknowledging the Positive Consequences of Identities*

Most of these bisexual women perceived positive aspects of their multiple identities, highlighted in three ways. They felt proud of who they were as unique intersectional individuals, felt it a positive to be able to educate others about the realities of being a marginalized individual, and benefited from having an expanded worldview because of that marginalization. In discussing the positive aspects of their lives related to their identities, the women were (i) *reveling in the uniqueness of being*, (ii) *educating others*, and (iii) *understanding others' marginalized positions.*

i. *Reveling in the Uniqueness of Being*

In reflecting on how the positives related to being impacted them, the women often discussed loving who they were as unique individuals. Tori (Black, age 25) said, "I feel kind of fulfilled, but I'm not doing anything…to be a bisexual woman of color. I just, existing. I just feel like 'cause everyone hates it so much I kind of get a sense of fulfillment from it." Jackie expressed a similar sentiment, "It makes me feel like somewhat special in a way…that I am multiracial, there's a little something different about me than other people."

Emma (biracial, age 28) discussed a sense of resiliency she felt and explained that "being a person of color and being a bisexual woman has helped to make me stronger or it is through my strength that allowed me to embrace that." Tara (Biracial, age 21) felt similarly and said:

> It gives me a lot of like strength and power to be bizarre. The identities that aren't getting discussed or they aren't valued…guess what, they're all in one person, so isn't that convenient for you to listen to me right now?

Among the participants, several discussed the sense of community and resiliency gained by being a unique person among a community of other unique individuals.

ii. *Educating Others*

Several women felt they could use their experiences and knowledge to help others understand what it means to be a member of a marginalized group. In *educating others*, whether family, friends, acquaintances, or strangers, these women perceived their hardships were not in vain. They felt it was necessary to explain to others why certain assumptions about them – or women like them – were false.

The women reported that kin sometimes made derogatory or incorrect statements about LGBTQ+ people. For example, during holidays, Tori (Black, age 25) would often confront her extended family who would make "problematic" statements about LGBTQ+ people: "Usually when I get aggressive enough, they stop. I don't know why they even bring it up, because every Christmas, I'm not gonna stop. . . But I still get Christmas presents (laughs)." Tara (biracial, age 21) felt that it was a lot to juggle, always correcting her family on issues of race, gender, and sexual orientation, but she thought it was more important to deal with correcting family instead of strangers. She said, "I really don't care what Bill from down the street says."

Some found educating non-family members to be an easier feat. Ashley (Indian American, age 22) was not out to her parents, and she did not feel comfortable correcting their misunderstandings about LGBTQ+ issues. They might wonder why she was confronting them, and the risk of them guessing her LGBTQ+ identity was too high. If she noticed others making offensive comments about anyone who shared her identities, however, she did not hesitate to address it. She said, "There's no reason to hide it . . . I'm just gonna speak up for what I think's right." Other women simply felt it important to try to educate anyone about their experiences. Emma (biracial, age 28) said, "When there are assumptions being made about Black people, I can … at least provide my experience as someone

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who has felt some brunt of racism and who's seen the brunt of homophobia."

iii. *Understanding Others' Marginalized Positions*

Another benefit was that bisexual women of color felt more understanding of others, especially those from marginalized groups. They felt their "expanded world view" made them less critical and more knowledgeable of and open to others' experiences. For example, Cassie (Black, age 20) stated: "I'm not sure if I was straight that I would feel the same way about rights that people should have. The reason why I'm so liberal, I think, is because of these experiences I've had collectively that shaped my view." Nina (Black, age 19) similarly expressed that her identities better allowed her to see the perspectives of others. She explained,

> I'm more aware of people's problems because I have friends who are … struggling with their sexuality or identity and having all those friends is because I am who I am. It helps [with] understanding people, [with] empathy. [Also] seeing the world differently, having the ability to not be so blinded by privilege that I can't see the world in both sides.

Tori (Black, age 25) expressed that, "bi people of color are just so intelligent about themselves and the things that we have to know," and in that knowledge she was better able to understand where others were coming from. She expanded,

> When you talk about intersectionality and respectability politics and then all of the things like that, I just feel like I have a lot of vocabulary for …being bi and for being a person of color, for being a woman… I'm just experiencing this, and this is just my life.

IV. Discussion

In *forming sexual identity, making decisions about how to share personal information,* and *acknowledging the positive consequences of identities* these women were navigating the world as people with multiple minoritized identities. Their experiences around intersectionality and minority stress were characterized by ambiguity and ambivalence. The ambiguous processes they experienced related to their sexual identity formation and disclosure decisions were not easy to navigate. Many of these women struggled to gain clarity about who they were and to share information about themselves to family and friends, not knowing if their social network would remain as supportive as before they disclosed. Ambivalence, simultaneously experiencing positive and negative thoughts and feelings, was also pervasive in these women's lives. The consequences of grappling with disconnections between what their religions taught and their bisexual identities, disclosing their sexual orientation, educating others, and being feminine in their bisexuality, have both benefits and costs.

These women's stories offer an example of what life is like for someone with multiple minoritized identities. It can be difficult to understand yourself, be yourself, and share yourself, when the identities related to that self-discovery are steeped in ambiguity. In a world that seems to prefer dichotomies (e.g., that a person can be either one thing or another, but not both), bisexuality does not easily fit. Bisexual women wonder, am I a lesbian or am I straight? The women in this study ultimately decided that they were, in a sense, both – attracted to more than one gender. Coming to this realization was often a stressful and confusing process in which they confronted both their own and others' preconceived notions of sexual attraction, dating, and spirituality. When it came to questions about faith and religion, many wondered, am I a sinner or not, will my God still love me or not, can I experience happiness continuing in my church or not? Because of these questions, some felt ambivalence regarding their decisions around faith, experiencing and anticipating both costs and benefits. In leaving a religious organization, one may lose community but gain freedom from marginalization by that community. That sense of community, which may be even more important for an ethnic/racially minoritized individual, may have to be sacrificed to be true to oneself. However, hiding a part of oneself may be preferable to that loss.

The intersection of race/ethnicity, sexual orientation, gender, and religiosity results in compounded experiences of ambiguity related to identity formation and disclosure decisions, that clearly differ from those who are straight and may differ from women who are attracted to women only. The women needed to discover their sexual orientation identities for themselves, and to position themselves in their relationships and interactions under extremely unclear contexts. For these intersectional individuals, sometimes one identity was more salient than another. The invisible identities (sexual orientation) versus visible identities (race/ethnicity and gender) influenced this saliency, but ultimately how others reacted to them and the decisions they made revolved around their having multiple minoritized identities. The power of and limitations placed on them by others influenced their decisions. It was others' potential and actual reactions that informed much of how they navigated their worlds.

Some of the challenges experienced (e.g., identity formation, disclosure decisions, encountering stereotypes) match findings from previous research and highlight the experience of minority stress related to having a minoritized sexual orientation and race/ethnicity (Calabrese et al., 2015; Brooks et al., 2008; Meyer, 2003). However, these women also experienced resiliency and positives in reflecting on uniqueness, and in contributing to and having a better understanding of one's world (Greene, 2002; McCubbin et al., 1998).

We might not have understood the extent of these experiences without incorporating a feminist

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approach to better tell the stories of those who are marginalized. Feminist methods encourage researchers to acknowledge and potentially use "the interdependence between researcher and research participant" (Leslie & Sollie, 1994). We worked together to create space (multiple interviews) to allow the women to reflect on their experiences. In this environment, where bracketing was practiced by the researchers, these women were able to give authentic voice to the multi-faceted challenges and positives associated with being who they were. Using an intersectional perspective and treating individuals as members of discrete, yet interconnected groups help disentangle unique processes and experiences. For example, we better understand the nuance of sexual orientation identity formation and disclosure decisions by considering ethnicity and religion. For Ashley, the cultural expectations regarding gender for Muslim and Indian women meant she had a different identity formation and disclosure journey than did Emma, who grew up as a biracial Black Christian woman.

These findings may inform practitioners and interventionists of the experiences of this population, illuminating areas of concern and potential supports for them. Ultimately, the women's intentions and experiences are reactionary. They are in response to the world around them. To better understand the ambiguity, ambivalence, and identity salience that bisexual women of color experience, we must know more about the context of the society in which these women are situated. An examination of the cultural and societal world is likely to provide some insight into why the women have the intentions and experiences that they do. An understanding of their experiences coupled with the knowledge of the contextual background underlying these experiences can allow family scientists to uncover what must be done at the individual, familial, and societal level to improve the lives of marginalized populations.

V. Limitations, Research Implications, and Conclusions

These findings and the discussion underscore the importance of better understanding the experiences of bisexual women of color; however, there were some study limitations. They are outlined here along with suggestions for future research. First, although there were several ethnic/racial groups represented in this study, some groups were not. A phenomenological study of Native American, Latine, Hispanic, and other racial/ethnic minoritized women could provide valuable information about their experiences. Racial stereotypes and cultural expectations may differ among other groups whose experiences may be qualitatively different. Additionally, most women in this study had similar educational backgrounds. Attending to factors such as privilege, education, and socioeconomic standing may provide varied information about intentions and experiences. The women in this study reported positives and resiliency along with their noted challenges, but perhaps their relatively privileged positions impacted their narratives.

Secondly, this study did not focus on identity salience, and more in-depth investigations of the importance of specific identities for women's day-to-day lives are needed. The ways in which the women experience the world has much to do with the intersectionality of their identities, however, at times, one identity might be more at the forefront. The salience of a particular identity in any given context might be related to how visible that identity is to others (e.g., "others can see that I'm a person of color"), or to which identity is most misunderstood (e.g., "people are wrong about who I am as a bisexual person"). Studies exploring identity salience in different contexts would help expand understanding of lived experiences related to singular identities and the intersections of identities.

Third, based on our own use of the term "bisexual" to describe sexual orientation in our recruitment, we recommend that researchers be mindful of language used in recruiting – to ensure that the population of interest is reached. People's understandings and definitions of bisexuality have changed over time. Younger individuals who feel attracted to more than one gender may feel that *bisexual* is too limiting a descriptor for their sexuality (Rust, 2001). We may have missed talking to someone who is attracted to more than one gender but did not reply to our advertisement because they do not use the label of bisexual. Related to recruiting language, we suggest intention with terms around gender in addition to sexual orientation. We advertised for "women." Whereas all those who were interviewed identified as cisgender women, the authors understand that individuals with various gender identify formation processes can identify as "women." Bisexual individuals with other identities are absolutely worthy of better understanding (e.g., transwomen, non-gender conforming individuals, men, etc.), but recruitment language must be intentional in its specificity and/or inclusivity. These groups are worthy of better understanding as distinctly identified individuals – and recruitment language must properly describe the groups who are being recruited.

Despite these constraints and limitations, there is value in the use of intersectional, feminist, and resilience perspectives in the future study of minoritized groups. In better understanding both the challenges and positives of being a person with intersecting identities, researchers will be better positioned to capture the nuances of being in multiple minoritized groups and the complexity of those lives.

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Gender Representation in Female Superhero Movies

By Yousuf Hasan Parvez

Abstract- The superhero film is one of the most popular movie genres in the entertainment world. Viewers have enthusiasm about the portrayal of key male and female characters. The way costumes, appearances, narrative, gestures, and languages are presented is also a matter of eagerness for spectaculars. The study has looked at how gender is represented in female superhero movies. It has been analyzed whether the female protagonist in these movies is portrayed according to the traditional gender roles. If any male gaze perspective or female gaze perspective has been found then it has been interpreted. Movies like Black Widow, Birds of Prey, and The Suicide Squad have been selected through the purposive sampling technique. The study is conducted with the help of representation theory and feminist film theory. Content analysis and discourse analysis are used as research methodology. The study has found that the female protagonist has come out of the traditional gender role in the movie Black Widow and Birds of Prey. The male gaze perspective is almost absent in these movies except in The Suicide Squad. However, the main female character, Harley Quinn could not get out of the traditional gender role in the movie Suicide Squad.

Keywords: *representation, superhero films, male gaze, female gaze, gender role.*

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Keywords: representation, superhero films, male gaze, female gaze, gender role.

I. Introduction

The indomitable interest of movie lovers, especially in superhero movies, is increasing day by day. The younger generation is more interested in those movies where their favorite male and female superheroes are performing and how they are represented. (The Learning Network, 2019)

A superhero is a special character that possesses abilities and skills beyond those of ordinary people, who typically use his or her powers to help. These films usually include aspects of action, adventure, fantasy, and science fiction. (*Research Guides: Film Genres: Superhero Films*, n.d.). This Character stimulates people to fight for their rights and the sovereignty of their nations. He or she can be represented as brave, bold, fearless, courageous, and sometimes as a role model for the younger generation. (Superheroes as Role Models, 2020)

Representation is about the way that things are constructed in the media. We're talking about everything we see no matter what they let you look at no matter what genre it is no matter what format it is. One of the most obvious forms of representation in the media today is the representation of gender. The ideology of gender stereotypes or the idea behind the construction of representation is largely down to the patriarchy at the time when media was starting to become popular. So, things were largely run by men which meant that they wanted to represent men in a strong powerful way, and the representation of women also followed that idea. (Media: Deconstructed, 2017)

In media studies, representation refers to how different components of society are presented to viewers, such as gender, age, and ethnicity. The way gender, age, ethnicity, national and regional identity, social issues, and current events are handled and presented in media texts is known as representation. The power of media texts to influence how an audience learns and comprehends these fundamental concepts is enormous Because of this, they have great influence over people's thoughts and attitudes. (*What Is Representation? - GCSE Media Studies Revision*, n.d.)

The male gaze is a technique of depicting and viewing women that empowers males while sexualizing and demeaning women. The male gaze discourages female empowerment. (*What Is the Male Gaze?,* 2021). A woman is visually positioned as an object of heterosexual male desire in the male gaze. Her own sexual desires, feelings, and thoughts are less essential than being framed by masculine desire. (Loreck, 2016)

The female gaze perspective does not represent women through male eyes. An attempt is made to see through the eyes of women. Through the eyes of women, they are seen as people with feelings and intelligence. When the female desire is shown and represented through the female gaze, the characters are not objectified. the female gaze is a new perspective. this concept is still being explored. (Ayala, 2022)

In society, there are gender roles that determine how we should act, speak, dress, groom, and behave based on our sex. For instance, it is expected of girls and women to behave politely, be courteous, and wear traditionally feminine clothing. Men are often perceived as being powerful, aggressive, and brave. Every civilization, ethnic group, and culture has gender role expectations, yet these expectations might differ considerably from one group to the next. Men are typically thought to be strong, aggressive, and courageous. Every civilization, ethnic group, and culture has gender role expectations; however, these might differ considerably from one group to the next. (*Gender Identity & Roles*, n.d.)

Author: e-mail: yousufparvez14@gmail.com

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This study has analyzed the gender representation of female protagonists in superhero films that have come out in contemporary times. The common feature of superhero movies is that they show a lot of action, conflict, and war. Viewers can think of action from different perspectives. Excessive violence created by superheroes in movies can distort the social thinking of spectaculars. The superhero characters in films are portrayed as role models. Children think of seeing a superhero character from such an ideal place with morality and values. (Miller et al., 2016)

It's necessary to understand the meaning the movie has tried to convey and the message it has tried to give us. This is not a male-led superhero movie. It's a female-centered superhero movie. So, it is possible to present the gender role differently from male-led films. (Vitzthum, 2015) This study has found out if the traditional gender role has been maintained or if a different role has been represented. Most movies are represented from the place of the male gaze, now this study has found out whether the female-led superhero movie has moved away from the traditional perspective or how far it has moved to represent the female gaze.

Since this study has worked on the representation of the female protagonist, Stuart Hall's Representation Theory is the most suitable for this research. Based on this theory the research has been conducted. Also, from which point of view women are represented in the movie is an important aspect of this study. For this, Feminist Film Theory has been used as the second theory.

The study is done based on one research question that how gender is represented in female superhero movies? For getting the answer to the question I also need some sub-questions. They are-

- Has the female protagonist been represented according to traditional gender roles?
- Is there any male or female gaze perspective used in movies?

The purposive sampling technique (also known as judgment, selective, or subjective sampling) is a sampling approach in which the researcher chooses members of the population to participate in the study based on his or her own judgment. Purposive sampling is a non-probability sampling technique in which components chosen for the sample are picked based on the researcher's judgment. Researchers frequently feel that by applying sound judgment, they can produce a representative sample and save time and money. Personal judgment must be utilized to find answers to research questions and to achieve research objectives through purposeful sampling. One of the most cost-effective and time-effective sampling approaches is purposeful sampling. If there are only a few primary data sources that can contribute to the study, then purposeful sampling may be the only viable option. (Purposive Sampling, n.d.)

I have chosen 3 films for this study. The first one is Black Widow which is released in 2021. I have chosen this because out of thousands of films, this movie has achieved the 12th position at the box office in 2021. (*2021 Worldwide Box Office*, n.d.)

After this movie, no significant female-led superhero movie came out. Black Widow is one of the latest released female superhero movies. So not much research has been done on this movie. So, there is ample opportunity to do research on Black Widow.

Another two movies are Birds of Prey (2020) and The Suicide Squad (2021). The representation of the female protagonist has been analyzed in these movies. The answers to the research questions have been found through the analysis of these three movies.

II. Method

This research is done by using discourse analysis and content analysis to find the research questions.

a) Discourse Analysis

Zellig Harris introduced the term "discourse analysis" at the beginning. Interpersonal Activity, the transaction between speaker and hearer, written form messages, spoken form messages, interviews, commentaries, speeches can be analyzed using this method. We can analyze and investigate all those features that are part of the total communication act. Conversational behavior and speech arts can be interpreted through discourse analysis. (Discourse Analysis, Types, Elements, Importance, Text Complete in Urdu and Hindi, 2018)

Discourse analysis involves the study of language beyond sentences. It examines how speakers use language to construct meaning and identify. It also views social problems as institutionalized and seeks societal change. (Discourse Analysis, 2021)

Discourse analysis works on all subjects that give meaning to texts. Text works as an object of discourse analysis. It can be oral or written text. (Introduction to Discourse Analysis, 2020)

This method analyzes the framing, foregrounding, and backgrounding of texts. (Critical Discourse Analysis, 2020)

In this study, my discourse is on whether male superiority has been represented despite the fact that it is female superhero movies. Another topic of discourse analysis is to find out how the female superhero is represented through language. The discourse Analysis method is the most suitable for finding these aspects of cinema.

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b) Content Analysis

Content Analysis is a systematic reading of a body of text images and symbolic matter not necessarily from an author's or user's perspective. Content analysis is the study of recorded information or information that has been recorded in text media or physical items systematically we collect data from a set of texts. Content analysis is very widely used in mass communication research fields. (*Learn How to Conduct Content Analysis: Research Method*, 2020)

The quantitative content analysis basically focused on facts from the text are presented in the form of frequency expressed as a percentage or an actual number of key categories. Qualitative content analysis is a concept chosen from examination and expresses an underlying meaning that is dormant content we are analyzing. the researcher must familiarize him or herself with the data and he or she has to read through the transcribed data to obtain a sense of the whole. we need to develop the meaning and connect the meaning units with our research questions. (*Learn How to Conduct Content Analysis: Research Method*, 2020)

Content analysis can be used in various fields, including gender and media studies. It has various possible goals like finding correlations and patterns in how concepts are communicated; understanding the intentions of an individual, group, or institution. (Luo, 2021)

It was necessary to select and observe 14 codes to extract important information about the representation of the female protagonist. From that perspective, Content Analysis is the most suitable method. Therefore, Content Analysis Method has been used in this study.

III. Results

For the content analysis, three movies are taken as samples and the representation of the movie's female protagonist has been observed. 20 scenes in Black Widow movie, 10 scenes in Suicide Squad movie, and 14 scenes in Birds of Prey movie have been analyzed. Results are converted to percentages for easy understanding.

On-Screen Time

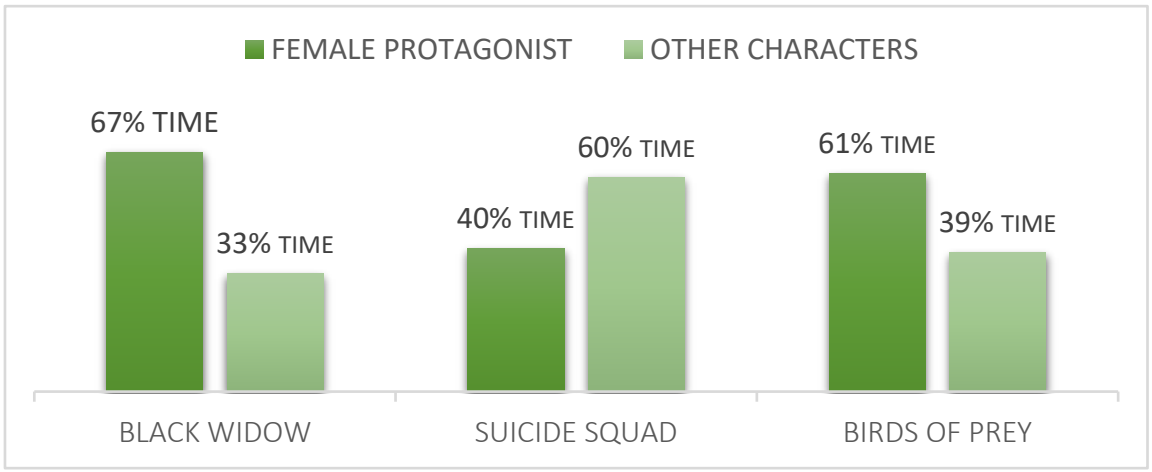


Figure 1

In the movie Black Widow, Natasha got 67% On-Screen Time in the whole movie. Other characters have not had a chance to act for so long. Harley Quinn also got 61% on-screen time in Birds of Prey which is the highest in this movie. However, the main female character in Suicide Squad got only 40% On-Screen Time which is less than other characters.

Conversation Topic

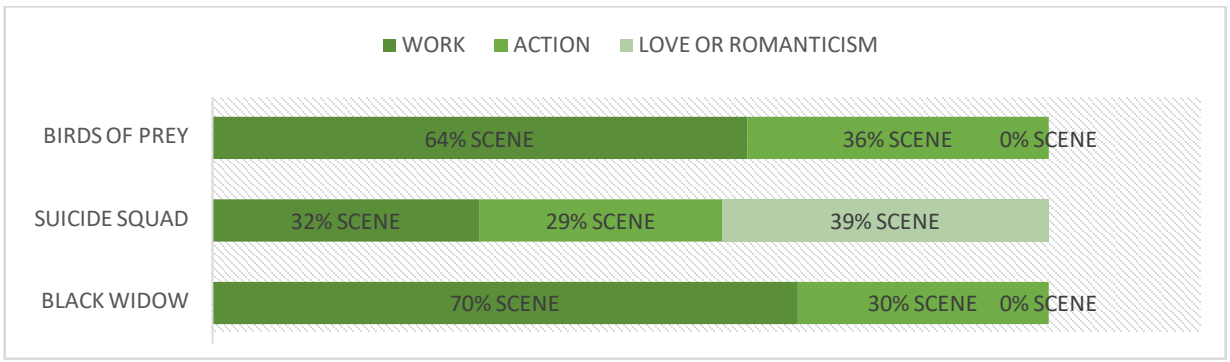


Figure 2

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The female protagonists of the movie Black Widow and Birds of Prey have talked a lot about work and action. There was no presence of romanticism in the conversation, but there was no similar representation of Harley Quinn in the Suicide Squad movie.

Presence of Sexualization

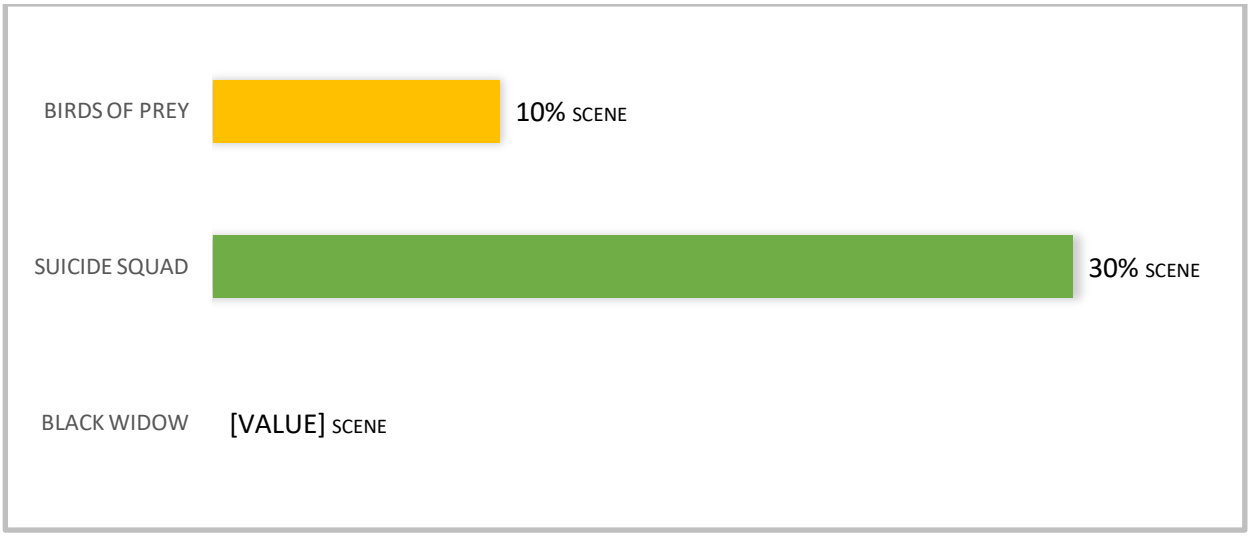


Figure 3

There have been few attempts to sexualize the female protagonists in the movie Black Widow and Birds of Prey. However, in the case of Harley Quinn in Suicide Squad, sexualization is noticeable in 30% of the scenes.

Personality Traits

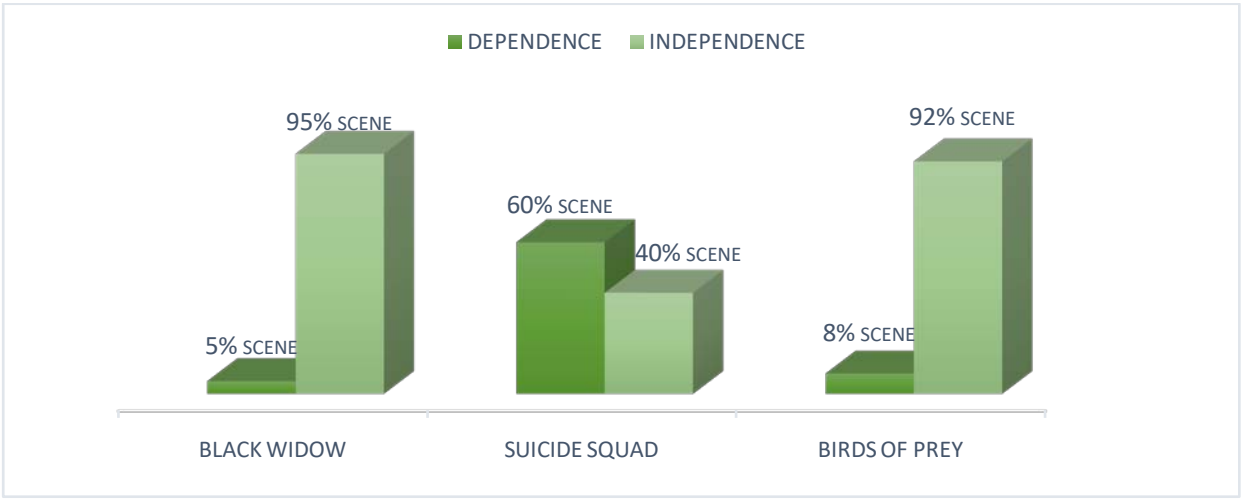


Figure 4

The female protagonists of the movie Black Widow and Birds of Prey have been represented as independent female characters almost all the time. However, in the movie Suicide Squad, Harley Quinn has been represented as dependent on others for 60% of the scenes.

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Skills

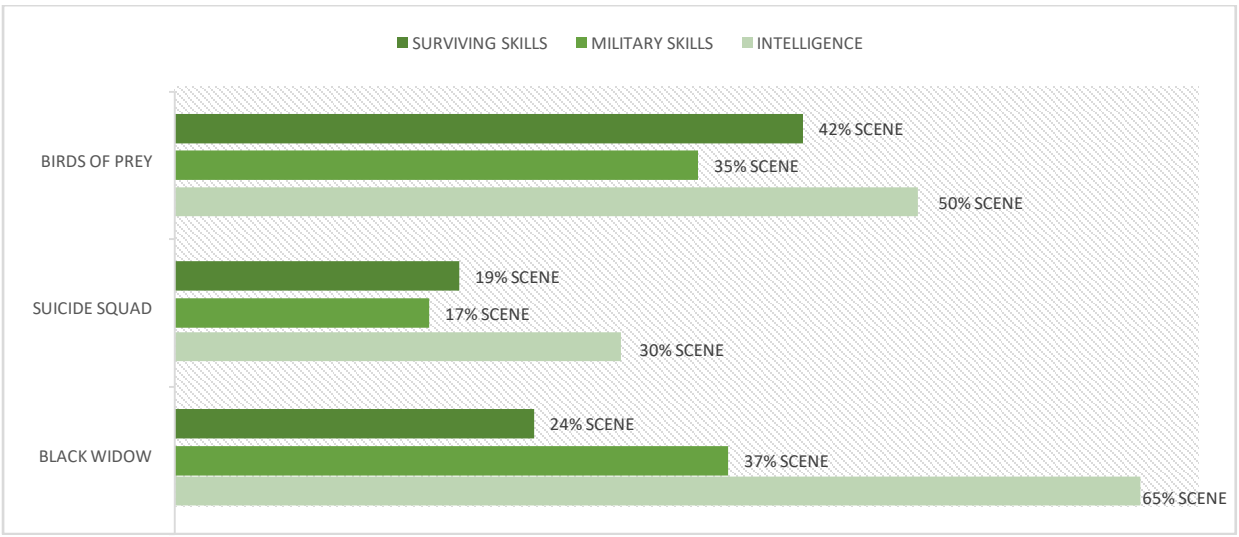


Figure 5

The female protagonists of the movie Black Widow and Birds of Prey have applied many skills almost all the time. However, Harley Quinn did not have a similar representation in the movie Suicide Squad. In very few scenes, Harley Quinn has applied her skills.

Dominance of Masculinity

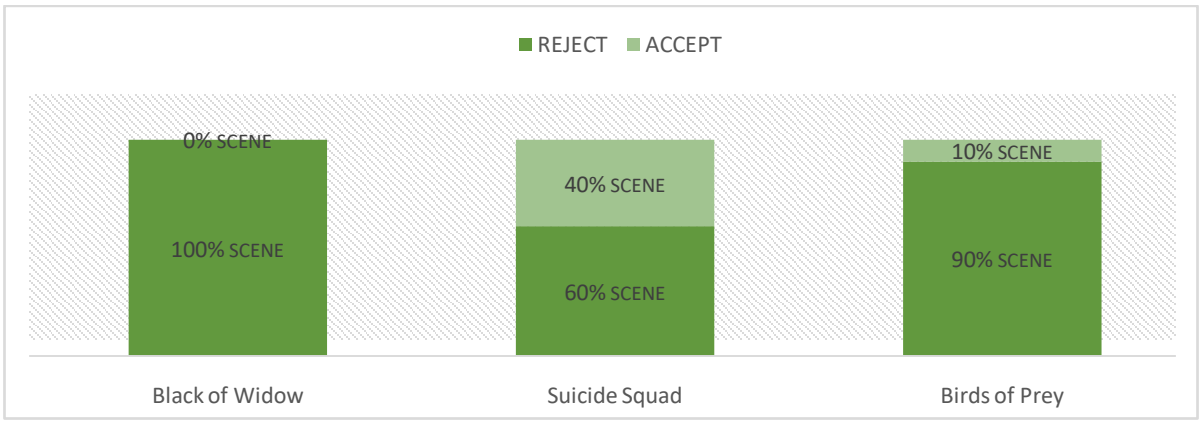
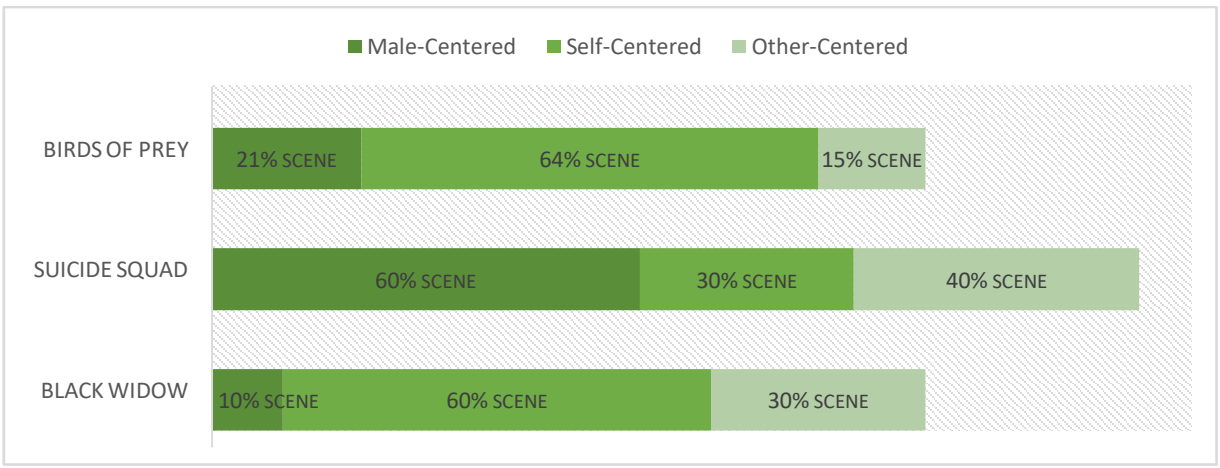


Figure 6

In the movie Black Widow and Birds of Prey, female protagonists did not accept the dominance of masculinity or patriarchy but challenged it. However, in the movie Suicide Squad, Harley Quinn is represented as accepting the dominance of patriarchy in 60% of the scenes.

Usage of Language



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The movie Black Widow and Birds of Prey had very few male-dominated dialogues. Self-centered wording was more. However, about 60% of Suicide Squad movie scenes were dominated by male-centric conversations.

Physical Appearance

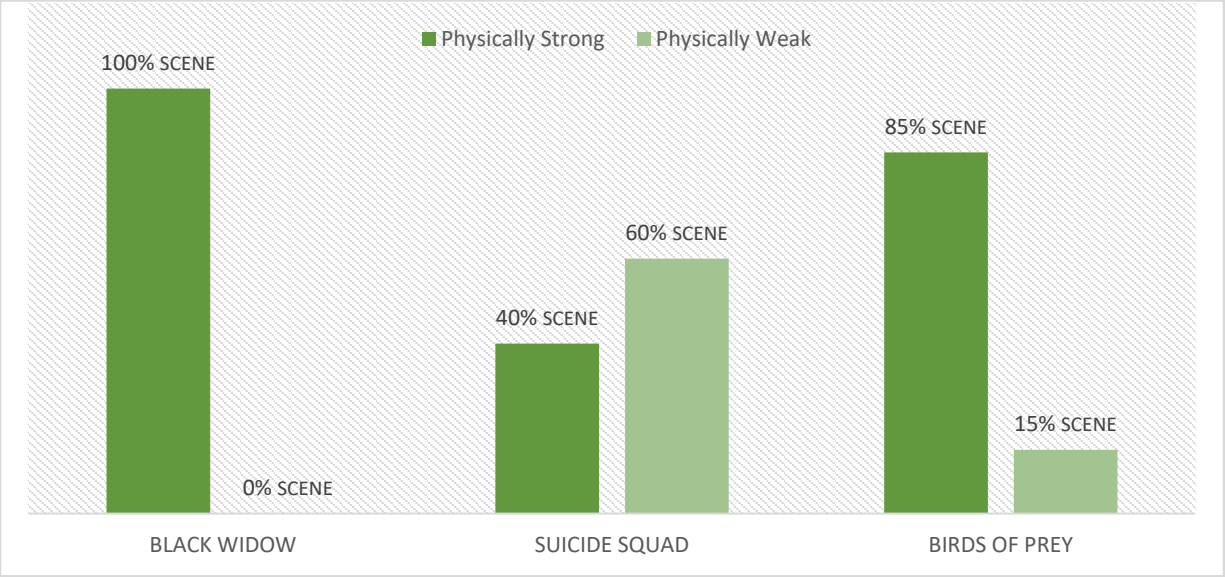


Figure 8

In the movie Black Widow and Birds of Prey, female protagonists are represented as physically strong. However, Harley Quinn has been represented as physically weak in almost 70% of the scenes in the movie Suicide Squad.

Role-Playing Areas

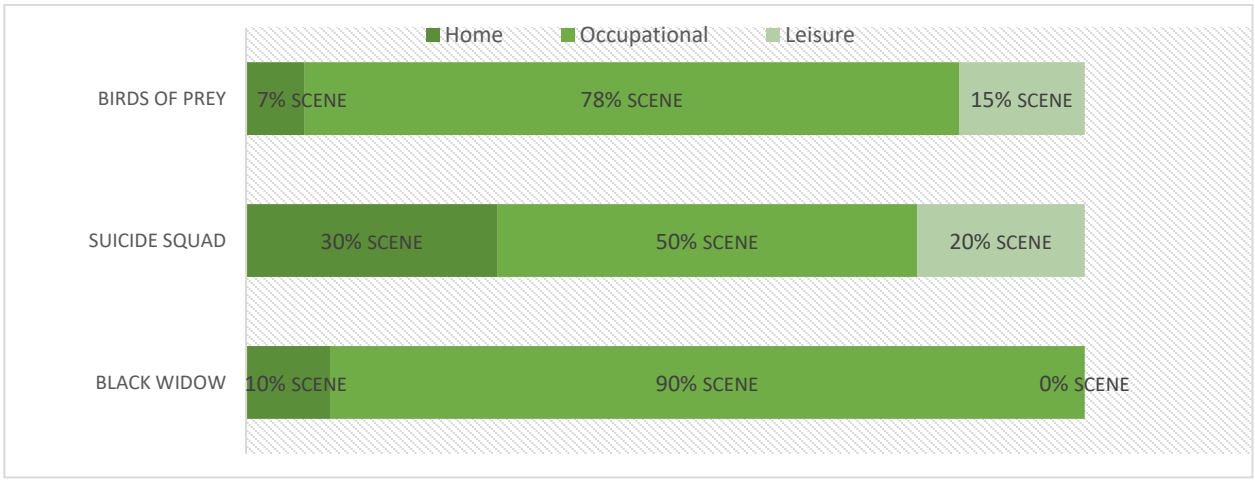


Figure 9

In the movie Black Widow and Birds of Prey, female protagonists are represented performing occupational duties in 90% and 78% of scenes respectively. However, in the case of Harley Quinn in the Suicide Squad movie, the rate was around 50% and Harley also performed housekeeping duties in 30% of the scenes.

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Type of Argument

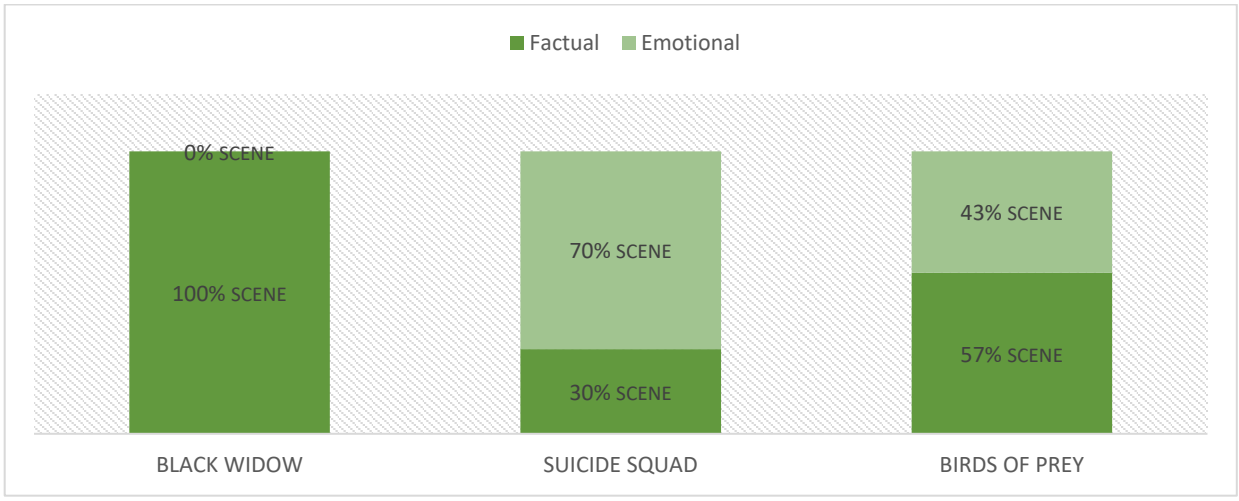


Figure 10

The female protagonist of Black Widow movie was 100% factual all time while talking and arguing. Harley Quinn was factual in 57% of scenes in birds of prey and only 30% of scenes in Suicide Squad. But in the rest of the scene, they were represented as talking and arguing in emotional or irrational ways.

Time-Spending Area

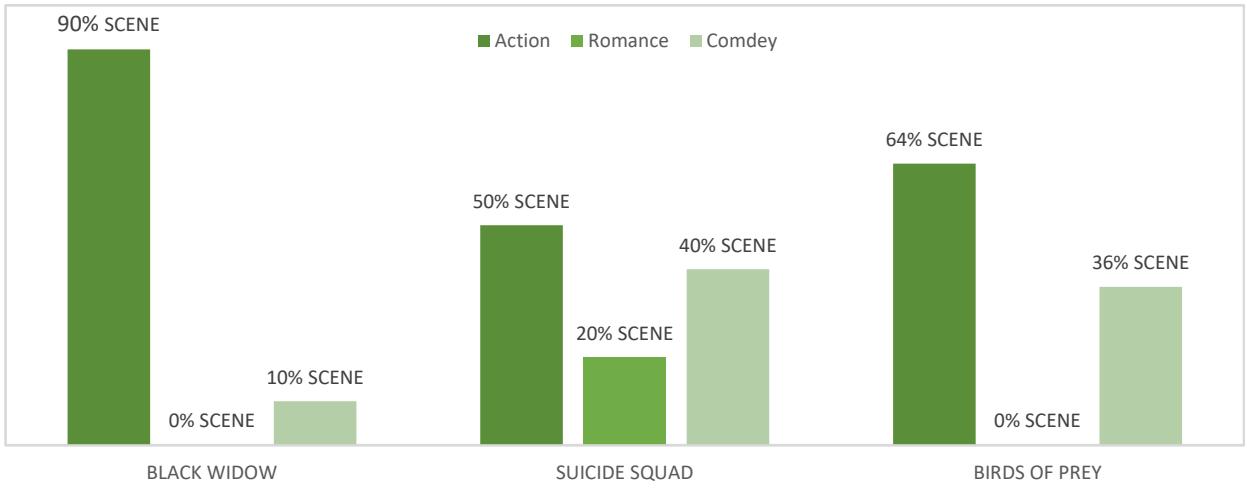


Figure 11

In Black Widow and Birds of Prey, female protagonists are represented by taking action in 90% and 64% of scenes respectively. No time was spent on romanticism. However, in the case of Harley Quinn in Suicide Squad, the action was taken in 50% of scenes, and spending time on romanticism was in 30% of scenes. Harley Quinn has also spent time as a comedian as well.

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Costume

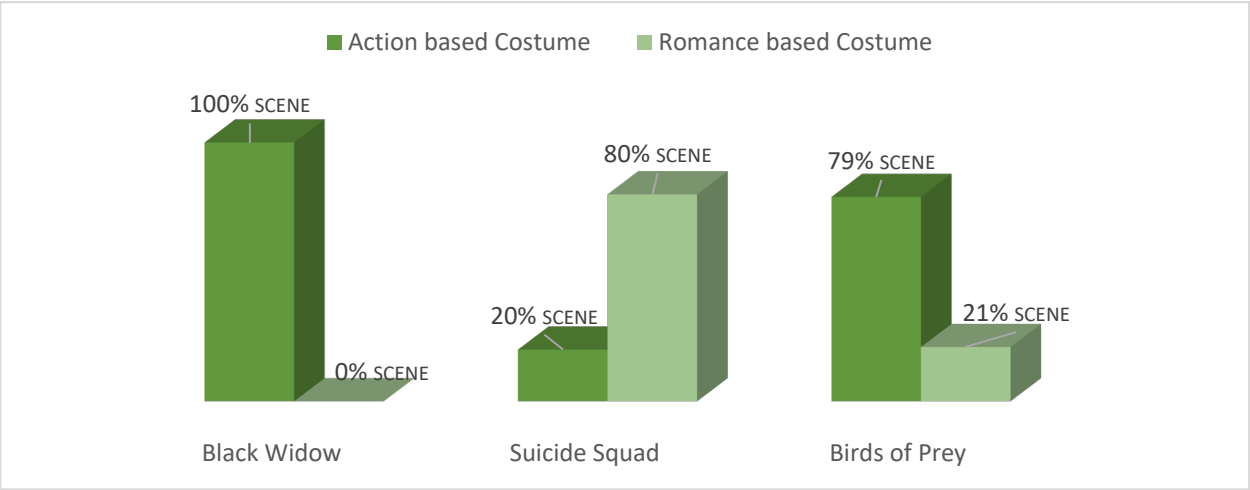


Figure 12

In the movie Black Widow and Birds of Prey, female protagonists used action-based costumes in 100% and 79% of scenes, respectively. However, in the case of Harley Quinn in Suicide Squad, the action-based costume was used in 20% of scenes, and the romance-based costume was used in 80% of scenes.

Presence of Objectification

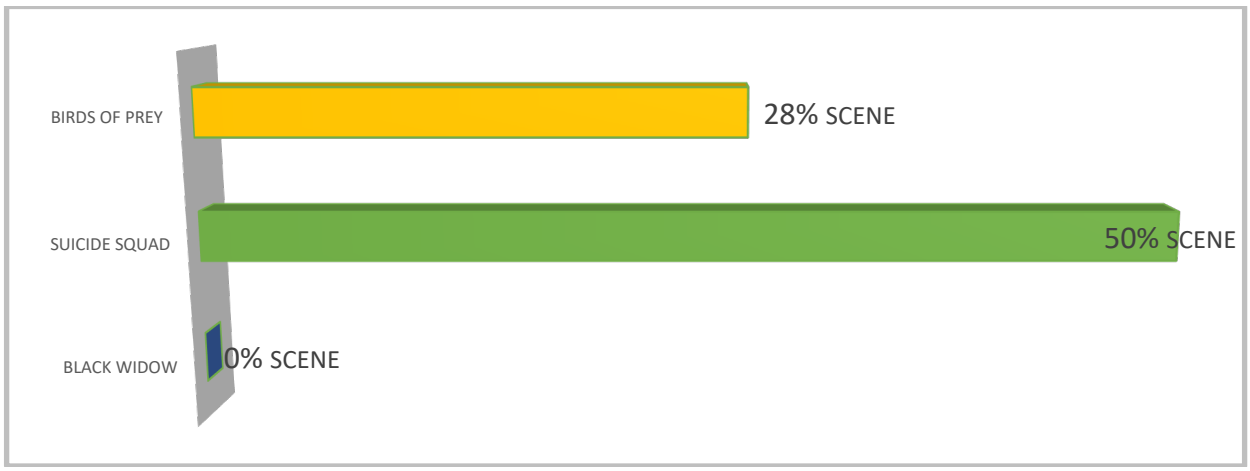


Figure 13

In Black Widow, Birds of Prey, and Suicide Squad movies, objectification is found in 0%, 26%, and 50% of scenes, respectively. That means female characters are used as objects for male pleasure. Most of the objectification is present in the suicide squad.

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Presence of Confidence

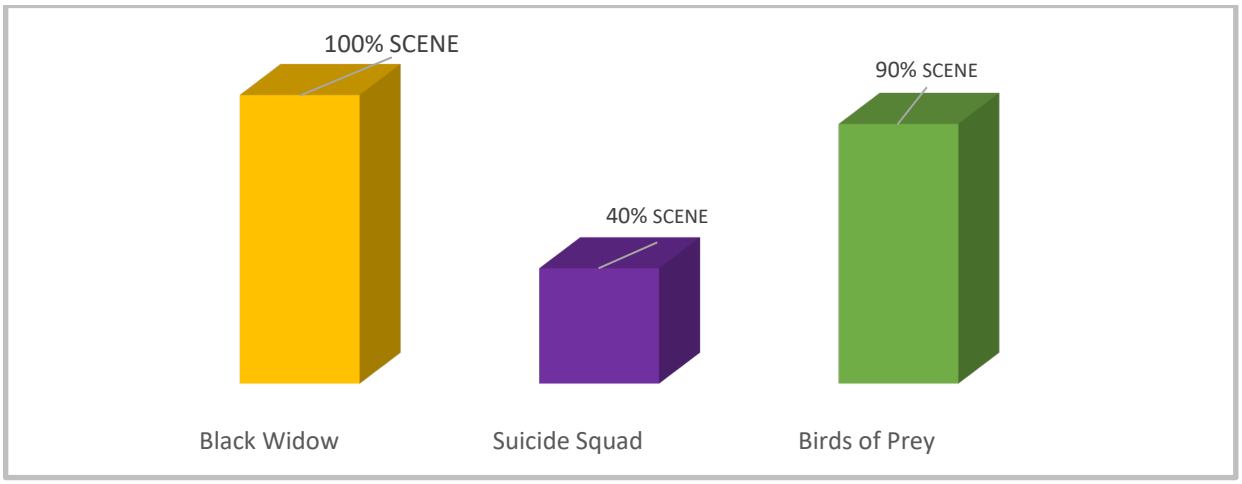


Figure 14

In the movie Black Widow and Birds of Prey, female protagonists are represented as very confident. However, Harley Quinn from the movie Suicide Squad is represented as confident in only 40% of the scenes.

a) Discourse Analysis

The purpose of discourse analysis is to find out how the female superhero is represented through Conversation.

Melina: "Pain only makes you stronger"

Melina wants to see Natasha as a strong and courageous person. If Pain comes in life then Natasha should not take it negatively; Because Pain will help her to be more determined.

Alexei: "My girl is the toughest girl in the world"

Alexei is here to encourage and motivate Natasha. But he really wanted to convince Natasha that no power in the world could stop her. Natasha can overcome any obstacle.

Dreykov: "She has fire in her."

Fire here refers to Natasha's determined attitude. It is meant to be talented and different from everyone else.

Nat: "You should know I'm a better shot when I'm pissed off."

If anyone wants to leave Natasha in a hostile environment or put her in danger, she gets more and more fearful. Then the action she takes becomes more accurate.

Yelena: "You are the only superhero person that I know"

Natasha has been praised. Natasha is given a special place here, excluding the male hero characters. She is meant to be the most reliable of the superhero characters.

Natasha: "You can't just steal a guy's car"

Natasha is presented as a person who adheres to both moral and ethical guidelines. She is keen to help people as a helpful character, but not to endanger anyone.

Alexei: "I did my best to make sure you would succeed to achieve your fullest potential and everything worked out."

Alexei has tried his best to be Natasha's father. From a young age, Natasha was considered talented and intelligent and tried to grow up in such a way that all kinds of talents develop as she grows up.

Natasha: "My plan is to kill you."

Standing alone in front of a powerful villain like Dreykov, Natasha said this directly. Natasha's courage and determination are presented here. At the same time, patriarchy has been challenged. Promises have been made to end patriarchy.

In the case of Natasha Romanoff, the main female character in the movie Black Widow, words like 'strong', 'tough', 'superhero', and 'fullest potential' have been used. As a result, Natasha's reputation has grown. She is given a separate place as a superhero character. Gender sensitivity is protected in conversation. Gender-biased words or sentences were not used. Male Gaze was not present anywhere in the conversation. No attempt was made to sexualize her. There were no pleasuring words or sentences for men. Natasha is a woman with a strong attitude, she was brave and strong, very talented, not nervous in a dangerous situation, and much more confident and at the same time very clever. The action taken according to the situation is very accurate; Faithful and dependable, dignified person, deserving of praise; Adhere to ethical guidelines, helpful, intelligent woman who challenges patriarchy. Natasha's presentation in the conversation was like this. The existence of the traditional gender role was not found.

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b) Conversation Analysis of Suicide Squad

Harley: "I love your accent."

Harley's male companion Savant has been praised. Harley Quinn was fascinated by Savant's eloquence and speaking style. Nothing significant has been said about Harley in all the conversations that have taken place in this scene. The dialogue of the male characters has been over-evaluated.

Davidson: "You are the only one fit to carry my javelin."

Davidson passed his javelin weapon to Harley before he died. Because he thinks Harley is more worthy of this weapon than the other characters. This is one of the few scenes of Harley that have been positively represented.

Harley: "I am a princess"

Harley is married to President Luna. Harley was overwhelmed by the thought of being a 'bride' and was portrayed as a romantic person. At the same time, the male characters were involved in action-packed activities as part of the main story. Harley's costume at the time was a dress that supported romanticism.

Harley: "I can't believe this thing had a bullet."

After shooting Luna with a pistol, Harley says she could not imagine the presence of bullets in the pistol. Here Harley is presented as the Comedy Girl. Because it is normal to have bullets in a pistol.

Harley: "I am lonely. Nobody Cares for me."

Here Harley is seen to be sad and depressed. It means she is alone in this world and there is no one to help her. This means that she needs the help of others.

Harley: "I can go back inside and you can still do it."

Harley comes out of prison and sees her colleagues come to her rescue. She became very emotional. Because Harley did not believe that anyone would come to the rescue of a lonely and friendless woman like her. Comedy was also included in this Scene of Harley's representation.

Harley: "I love the rain."

Harley was very happy to see the sudden rain and was very excited to get wet in the rain. Childish and immature behavior and illogical emotions have been represented.

Harley Quinn doesn't have much positive representation in the conversation. Harley has also been negatively represented by the words 'Silly Girl', 'Irresistible', 'lonely', and 'nobody cares'. Gender sensitivity was not maintained in some areas of the conversation and the presence of gender bias existed. In many cases, the male characters have been well represented in the dialogue even from Harley. Harley herself praised the male character Savant's eloquence.

Harley was happy and excited as a being 'Princess' of the male character Luna at the conversation. She was depicted there as a romantic girl. In this case, the presence of the Male Gaze existed as well as the existence of the traditional role. Harley's importance as a superhero character has diminished since most of the conversations were not with Harley Quinn but with other characters. The evaluation of the male characters in the dialogue was even better. Nowhere in the conversation was there such an element challenging patriarchy. The dominance of patriarchy existed.

c) Conversation Analysis of Birds of Prey

Victor: "I said sit down, you dumb slut"

Victor used insulting and obscene language against Harley. There was no respect. She is addressed as untidy and dirty. Harley broke his leg in protest. She did not accept injustice.

Roman: "you are silly little girl with no one around to protect her."

Actor Roman regarded Harley as a foolish and meaningless person and Roman thinks Harley needs protection that she is not able to live in this society as an independent woman.

Black Canary: "You are the bad girl no one likes"

Once again Harley has been under-represented through language. Canary thinks she is everyone's disliked person. Canary used obscene language against Harley.

Harley: "If you want boys to respect you; you have to show them that you are serious. Blow something up. Shoot someone."

Harley believes people will respect her if she is afraid of everyone. That is why violence is the greatest method. Harley wants to use violence to gain respect from the people.

Victor: "You are a good girl."

Harley has been told this with contempt. Here Harley's under-representation is noticeable.

Harley: "We are gonna work together and we are get outta here in one piece."

Harley is urging her team members to work together and to fight against Roman's injustice under her leadership.

Harley: "Follow me"

Harley was accepted as the leader for some time by other members of the team. Other members accepted Harley's command and followed her.

Roman: "You know you can't stand on your own. You are not the type. You need me."

Roman meant that Harley was unable to stand on her own feet. She is weak. She needs the help of others. Harley later gave a clear answer.

Harley: "Your protection is based on the fact that people are scared of you; Just like they are scared of Mr. Joker".

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This sentence was meant in protest of the use of abusive language against Harley. Harley responds to Roman's insulting words. Harley has tried to establish her place against the domination of masculinity.

Harley: "I am the one they should be scared of; Cause I am Harley Quinn."

Harley has challenged patriarchy and expressed her supremacy. Harley thinks people should take her seriously and give her dignity.

Rene: "I underestimated you and I am sorry."

Harley: "I am used to it."

Harley has become accustomed to all negligence, humiliation, and negative attitudes as women face in the patriarchal society.

Harley: "I invested the cash in a little start-up."

Harley wants to be self-sufficient by starting a business. She is shown as a woman entrepreneur who is trying to be self-sufficient by standing on her own two feet. The desire to live as an independent woman has been expressed.

Slang words like 'dumb', 'slut', 'silly girl, 'bad girl' etc. were used by other characters against Harley. Words of praise or positive sentences were not presented in the conversation. But Harley has protested every time. She did not accept the dominance of patriarchy but challenged it. The movie uses Roman as a symbol of masculine domination. That is clear in the dialogue. He wants to convey that Harley, as a woman, needs protection. This has been said more than once. But Harley did not accept it, but rejected it and expressed her desire to live as an independent woman. Towards the end of the movie, Harley has invested in a business that hints at women's economic independence and self-reliance as opposed to Patriarchy. Male Gaze's presence in the conversation did not exist and the traditional gender role did not exist. Because there was no attempt to sexualize Harley Quinn anywhere but there was no sentence in the conversation that has been used to objectify women.

d) Second Topic of Discourse Analysis

The second topic of discourse analysis is whether male superiority has been represented despite the fact that it is a female superhero movie.

Natasha Romanoff is portrayed as the most important character in the movie Black Widow. Natasha's on-screen time was 89 minutes which is the highest in this movie. Natasha is a woman, and the second most important character is also a woman named Yelena. Yelena's on-screen time was 64 minutes. Alexei, the third most important character after the 2 women, came in. His on-screen time was 51 minutes. Alexei was not an important part of the movie's main story. The story of this movie goes through Natasha first and Yelena second. Natasha Romanoff herself was the centerpiece of the most interesting part of the story. Alexei could not act as a completely independent character here. He really needed help. Natasha and Yelena proved all kinds of assistance with their skills. So, there is no presence of patriarchal domination here.

The two most important characters in the Suicide Squad movie were men. In the 1st case Idris Elba whose On-Screen Time was 78 minutes. Then Rick Flag whose on-screen time was 47 minutes. Harley Quinn is the only female superhero character in the movie with an on-screen time of 53 minutes, which is less than that of Idris Elba and almost equal to Rick Flag. Idris Elba and Rick Flag are said to have led the story of the movie. They have been leading the squad for some time. Important decisions were being made through them. Harley Quinn had no direct or indirect role in decision-making. Harley Quinn led nowhere. No one accepted her lead or was seen anywhere. On the other hand, Harley was seen as a scared person in a few scenes. In some scenes, she has worked under men or taken protection for some time. Therefore, it can be said without any doubt that Male Superiority has been found to exist here.

The most important character in the movie Birds of Prey is Harley Quinn. Harley Quinn's On-Screen Time was 66 minutes. No other character has been present for so long and the on-screen time of the main male character Roman in this movie was only 26 minutes. Roman played the fifth important character. The narrative of this movie has come to the fore mainly through Harley. The centerpiece of the interesting part of the story was Harley herself. Male Gaze was present in several places in this movie but Male Superiority was absent. Simply put, no male character has been able to surpass Harley Quinn, the movie's main superhero character.

IV. Discussion and Conclusion

The same person played the role of the female superhero in both movies Suicide Squad and Birds of Prey. Her real name is Margot Robbie who acted as Harley Quinn. The difference in the representation of Harley Quinn is noticeable between the Suicide Squad and the Birds of Prey movie. The director of Suicide Squad was a man named Janes Gunn and the director of Birds of Prey was a woman named Cathy Yan; Robbie's representation has changed a lot since the director changed from male to female. Harley's over-sexualization or objectification can be noticed in the Suicide Squad. But there was no over-sexualization in the Birds of Prey film. There was a scene with a male lead in Suicide Squad. Robbie has acted under male leadership for quite some time. But Robbie herself gave the lead in the movie Birds of Prey and She did not accept any male leadership here. Robbie's tendency to live as a completely independent person is not noticeable in the movie Suicide Squad. The movie Birds

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of Prey expresses Robbie's desire to lead a life as a completely independent person. On the other hand, the director of the movie Black Widow was a woman named Cate Shortland. Natasha's representation in this movie has been so good that Natasha has never been so important in previous Marvel films. Natasha has got satisfactory on-screen time. She acted independently all the time, many skills were revealed, Natasha's supremacy was presented, and She was physically strong in 100% of the scenes. Besides, Natasha has not been represented as a sexual object for male desire. In this study, it is proved that if the director is female, the representation of the female character in the movie is much better.

The female protagonist in the movie Black Widow and Birds of Prey respectively got 67% and 61% screen-time, which is a good fit for a superhero. However, in Suicide Squad, Quinn's screen time is less than other male characters. Natasha and Harley of Birds of Prey are able to act as completely independent people. In Suicide Squad, Quinn is represented as an independent female character in only 40% of the scenes. Natasha and Harley of Birds of Prey did not accept masculinity but challenged it. They have established their own place by overcoming the dominance of patriarchy. But in the Suicide Squad, the issue of accepting masculinity dominance has been noticed. If the main character in a superhero movie is a woman, there should be more dialogue about her. Self-centered language is used in 60% of scenes with Natasha and 64% with Harley. Male-centered language is comparatively much less here. However, in the Suicide Squad, 60% of the conversations were male-centered. Natasha and Harley are represented as Physically strong in Black Widow and Birds of Prey. However, in the movie Suicide Squad, Quinn is portrayed as Physically weak. Natasha and Harley have fulfilled their professional responsibilities with their goals and objectives in mind. But in Suicide Squad, Quinn didn't have clear goals and objectives. The over-sexualization of Quinn was present in the 30% scene in the movie Suicide Squad. In the movie Suicide Squad, the main female character is objectified in 50% of the scenes. No objectification was noticed in Natasha's case. It can be concluded that Natasha Romanoff has come out of the traditional gender role in the movie Black Widow. The male gaze perspective is totally absent in this movie. She was represented according to the female gaze perspective. Harley Quinn similarly came out of the traditional gender role in the movie Birds of Prey. The presence of the male gaze perspective was much less but not absent though the Female gaze perspective was highly present in the Birds of Prey movie. However, Quinn could not get out of the traditional gender role in the movie Suicide Squad. The presence of the male gaze perspective was widespread.

According to the Literature Review, the results of the present study differ from those of the previous study. Previous research has shown that gender stereotypes were much higher. Men have acted longer than women. The male character is portrayed as strong and powerful. Their skills and abilities were more than the female character. Women have not played such a role in the professional area. They have been objectified and oversexualized. Women did not have personal goals and objectives. Women's activities were mostly family and household-based. They Broke down with extra emotion and stress.

However, in the present study, the results obtained by analyzing 3 movies show that the gender stereotype has decreased a lot. Women's on-screen time is much longer. Women have acted longer than male characters. The female character is strong and powerful enough. The female character had more skills and abilities than the male character. The woman was not confined to the house but acted from a place of professionalism. The presence of Objectification and Oversexualization is less. Women are moving forward with their personal goals and objectives in mind. They did not break even in the face of severe pressure.

In the present study, Representation Theory and Feminist Film Theory were selected as the theories. This study supports the representation theory. According to the analysis, the same person and the same character acted as the female superhero in the movies Suicide Squad and Birds of Prey. However, there is a big difference in their representation in both movies. The meaning created by Harley Quinn's representation in Suicide Squad has changed to a different meaning in the movie Birds of Prey. In theory, it is said that the meaning depends on representation. If representation changes then meaning will change.

The present study finds a partial reflection of feminist film theory. The male gaze perspective is present in the movies named Suicide Squad and Birds of Prey. The presence of fetishism existed for a short time. There were some scenes that gave pleasure to the eyes of men. Although most of the time the representation of female superheroes was quite good. Therefore, the present study partially supports the feminist film theory.

The strong point of this study is that it is possible to get a complete idea of how the female superhero character is presented. It has been highlighted from different perspectives. Variations and differences between the gender representations of the three movies are clearly visible. All the samples used in the research have been studied on the latest female superhero movies from Hollywood, so it is possible to estimate the present status of female superhero movies in the Hollywood industry. If anyone wants to do some research on the same topic in the future, the current

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research can be informative and useful documents for him or her.

In this study, only Hollywood films have been taken as samples. Although it was not possible to take more samples and discuss details due to time constraints. Outside of Hollywood, Japan, Turkey, Mexico, the Philippines, Russia, the United Kingdom, and France make superhero movies. It will be suggested for future research to discuss gender representation in other superhero movies outside of the United States.

Declaration of Competing Interest

I declare that I have no known competing financial interests or personal relationships that could influence the work reported in this paper.

Acknowledgment

Pursuing this study has been an interesting learning experience for me. I was able to learn so many updated and new things. None of this would have been possible without the support of my teacher named Arnab Biswas. So first and foremost, I would like to thank him from the core of my heart for inspiring me and supporting me all through. His contribution to my study cannot be expressed in words. He has always been there as a constant source of guidance, motivation, support, and encouragement.

I am also grateful to my senior mentor Maher Rahat for his help from various perspectives. This research would have been incomplete without his support.

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By Nailya K. Nurlanova, Farida G. Alzhanova & Nursaule Zh. Brimbetova

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The purpose of the article is to study theoretical and practical issues of social inequality and develop recommendations for its reduction in Kazakhstan.

The hypothesis of the study is the assumption about the growing inequality of the population living in different regions of Kazakhstan.

The article summarizes the theoretical views of scientists on the problems of inequality, examines the dynamics of key indicators reflecting the standard of living of the population in the regions of Kazakhstan. The conclusion is made about the strengthening of social inequality of the population living in different regions of the country. Measures have been developed to reduce it.

Keywords: social inequality, income of the population,inclusive development, region, socio-economic development, poverty, gender equality.

GJHSS-C Classification: FOR Code: 160899



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Research of Social Inequality of the Population in the Regions of Kazakhstan

Nailya K. Nurlanova [α], Farida G. Alzhanova [σ] & Nursaule Zh. Brimbetova [ρ]

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The methods of system research, generalizations, economic-statistical, index, scoring and ranking were used.

Keywords: social inequality, income of the population, inclusive development, region, socio-economic development, poverty, gender equality.

I. Introduction

In the last decade of the XXI century, a deep technological and structural transformation is taking place in the world economy, in the process of which new high-tech industries and efficient jobs for highly qualified workers are emerging. This leads, on the one hand, to economic growth, on the other, to an increase in income inequality of various social groups of the population. Thus, the incomes of workers in highly paid sectors of the economy are growing, while those employed in traditional industries that preserve backward technologies are declining. Many researchers confirm the idea that economic growth not only contributes to poverty reduction, but is also accompanied by an increase in social inequality (Kanbur, 2000). This leads to the conclusion that the problems of inequality and economic growth are interrelated.

Indeed, in modern conditions, the development of the world economic system and individual national economies cannot be called sustainable when most of the world's wealth belongs to 1% of the population, the so-called "golden billion". Thus, according to the updated criteria of the World Bank (3.2 and 5.5 US dollars per day), almost half of the world's population lived below the poverty line in the world – 3.4 billion people (World Bank, 2023). At the same time, according to analysts, starting from 2020, in just one quarter of the global pandemic, the total wealth of the world's billionaires increased by 27.5%, amounting to 10.2 trillion US dollars.

Inertial development under this scenario leads to the fact that economic growth is limited by the exhaustion of natural resources, accompanied by an increase in the number of poor segments of the population, a decrease in demand for products. As a result, there is a deepening of differentiation of countries and regions, an increase in unemployment, poverty and poverty, marginalization and increased uncontrolled migration of the population.

The digital economy facilitates human access to social goods and services. If a society has an additional resource - access to infrastructure and communications, the Internet, it has increased opportunities to meet its needs (access to water, food, housing, energy resources, health services, education).

But along with positive trends, the expansion of digitalization in all sectors of the economy, the development of Big Data will eventually lead to the formation of a new oligarchic stratum of society (Harari, 2019, p.13] and to the new digital dictatorship, the so-called "network Netocracy" (Bard & Zoderkvist, 2004). Thanks to full access to information and manipulation of information, it acquires unlimited power in the management of society. At the same time, vulnerable social strata appear in society that do not possess digital skills and do not benefit from Internet resources. These strata of society are gradually becoming the poorest population. With the development of digital technologies, a significant part of the population of many countries will be forced out of the labor market, which will lead to an increase in unemployment, lower incomes, job cuts, and a decrease in the middle-class stratum.

In other words, despite digitalization and automation of processes in all spheres of the economy and human life, the problems of inequality are increasing in all countries. And everyone knows that an

Author α σ ρ: Institute of Economics of the Science Committee of the Ministry of Science and Higher Education of the Republic of Kazakhstan; Kurmangazy str., 29, 050010, Almaty, Republic of Kazakhstan. e-mails: n.k.nurlanova@gmail.com, nurlanova.nailya@ieconom.kz, alzhanova.farida@ieconom.kz, nbrimbetova@mail.ru

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increase in the stratification of society can lead to serious social conflicts regarding the distribution of resources in the country and negatively affects economic, social and political stability.

Kazakhstan is no exception. In our country with a developing economy, large differences in spatial development and the predominance of extractive industries, the problems of social inequality are very acute. Under the influence of global challenges, income differentiation in Kazakhstan has increased significantly. According to experts, in 2021 in Kazakhstan, the number of rich people with a fortune of more than 30 million US dollars increased by 33%. At the same time, the share of poor households with incomes below the subsistence minimum increased to 5.2% compared to 4.3% in 2019, and in rural areas amounted to 6.3% (EEC, 2019).

Therefore, the problem of overcoming social inequality of the population is relevant in Kazakhstan.

The purpose of the article is to study theoretical and practical issues of social inequality and develop recommendations for its reduction in Kazakhstan.

An attempt is made on the basis of generalization of theoretical views of scientists on the problems of inequality and analysis of the dynamics of social indicators in the regions of Kazakhstan to confirm the hypothesis about the growing inequality of the population living in different regions of the country. It was made the conclusion about the need for constant monitoring of social indicators in the regions of the country, the development of a National Program to combat poverty in Kazakhstan in areas differentiated by region was proposed.

The methods of system research, generalizations, economic-statistical, index, scoring and ranking were used.

II. Literature Review on the Problem of Social Inequality and Inclusive Development

Many theorists, economists and analysts have been researching the phenomena of economic growth, social development and inequality for many years. The subject of the scientists' research was mainly factors of economic growth or recession, and unstable development (Kuznets, 1963; Lewis, 1954; Holmes, 1999; Fujita, Krugman, 1995). However, institutional and social causes of economic inequality in different territories of the country and different social strata of the population have been poorly investigated.

Later, more attention was paid to the problems of spatial inequality. Thus, the famous scientist Krugman associated economic development with the growth of urbanization and inequality in its early stages of development (Krugman, 1991). According to his theory, economic growth is promoted by structural changes in the urban economy, allowing it to take advantage of increased profits and the economy of urbanization. This theory was supported and developed by other scientists. In particular, Ross proved that urbanization accelerates the process of redistribution of labor from rural to urban areas (Ross, 2000). Behrens K. and Robert-Nicoud F. it was revealed that the growth of cities and a large concentration of the population are associated with growing inequality (Behrens & Robert-Nicoud, (2014). Scientists Baum-Snow N. and Pavan R. identified a positive relationship between the size of a city and wage inequality over the past decades and found that intra-group inequality in large cities is an important driving force of this relationship (Baum-Snow, 2012).

Of interest are empirical studies by a number of authors on spatial inequality on the example of the provinces of China. Thus, to assess territorial inequality, these authors analyzed the influence of independent variables measuring the level of globalization, decentralization and the location of production on gross domestic product (GDP) per capita (Tsui, 1993; Zhou & Qin, 2012). Other scientists who study the issues of concentration of factors of production and consumer market in the regions of developed countries also attach great importance to solving the problem of territorial inequality (Wei, Fang, 2006).

Thus, the geographical concentration of material, financial and human capital to a certain extent confirms the territorial inequality in the distribution of human benefits.

In the future, research papers began to trace the uneven distribution of income and poverty, excessive differentiation in access to health services, education (Granberg& Zaitseva, 2002; Grigoriev & Parshina, 2013; Andreeva et al., 2017). In the studies of Ukrainian authors, special attention is paid to social inequality, but the results obtained do not give a real idea of inequality in both income and property ownership (Feofanova& Feofanov, 2017).

Generalization of theoretical views on the problems of inequality allowed us to draw a number of conclusions.

Firstly, theoretical research and practice of world development indicate an increase in socio-economic inequality of countries, their individual territories, cities and villages.

Secondly, despite many studies, there is no consensus on the causes of regional inequality and living standards of different segments of the population. Nevertheless, many scientists argue that an increase in inequality can be both an engine of economic growth and have a negative impact on the sustainability of development.

Thirdly, increasing differences in the social development of countries and their individual territories, large discrepancies in the economic well-being and

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political interests of the population can contribute to the disruption of overall social stability and be a destabilizing factor

Fourth, one of the main problems of our time is the inequality of the population in various aspects: by the place of settlement on the territory of the country; by income level, distribution of national wealth; by the degree of accessibility to public goods and social services (health, education); by the provision of effective jobs, infrastructure, drinking water, etc.

Fifthly, the strengthening of social stratification leads to the radicalization of people's views and, accordingly, to an increase in social tension.

Thus, in many countries, there is a need to smooth out regional differences on the basis of a new, scientifically based development model.

In developing countries, such as Kazakhstan, the problems of regional inequality have not yet been adequately addressed. The key issues of regional inequality in the regions of Kazakhstan of various types – raw materials, industrial, agro-industrial, service - are poorly investigated.

The emergence of new conditions, factors and threats to stable socio-economic development makes it necessary to change approaches in Kazakhstan's economic policy to solve the problem of social inequality.

From our point of view, the conceptual model of Inclusive Growth meets the real conditions for maintaining social stability in society. It compares favorably with other theories, its implementation involves solving the problem of reducing inequality and rational distribution of resources and benefits.

The basis of the country's economic policy based on the principles of inclusive development should be not so much the increment of national wealth and its rational distribution, but comprehensive sustainable economic growth, ensuring an increase in income and quality of life for all categories of the population in all regions of the country, increasing their access to social benefits and the level of security. That is, if we switch to an inclusive development model, every person in society should be able to meet the needs of their life and human capital development: access to water, food, housing, energy resources, health services, education. An additional resource necessary for the life of people in modern society is access to infrastructure and communications, primarily broadband Internet.

The development of the economy, according to the inclusive development model, becomes possible with the expansion of the influence of informatization and digitalization of all processes and spheres of human activity, the formation of the network nature of the economy, the strengthening of the role of knowledge and innovation.

The main drivers of inclusive development from a regional perspective are schematically presented in Figure 1.

The implementation of this model will require increasing the role of state and local authorities in stimulating the creation of effective jobs and income growth of the population, more even participation in economic processes. Thus, inclusive development will contribute to the achievement of social justice.

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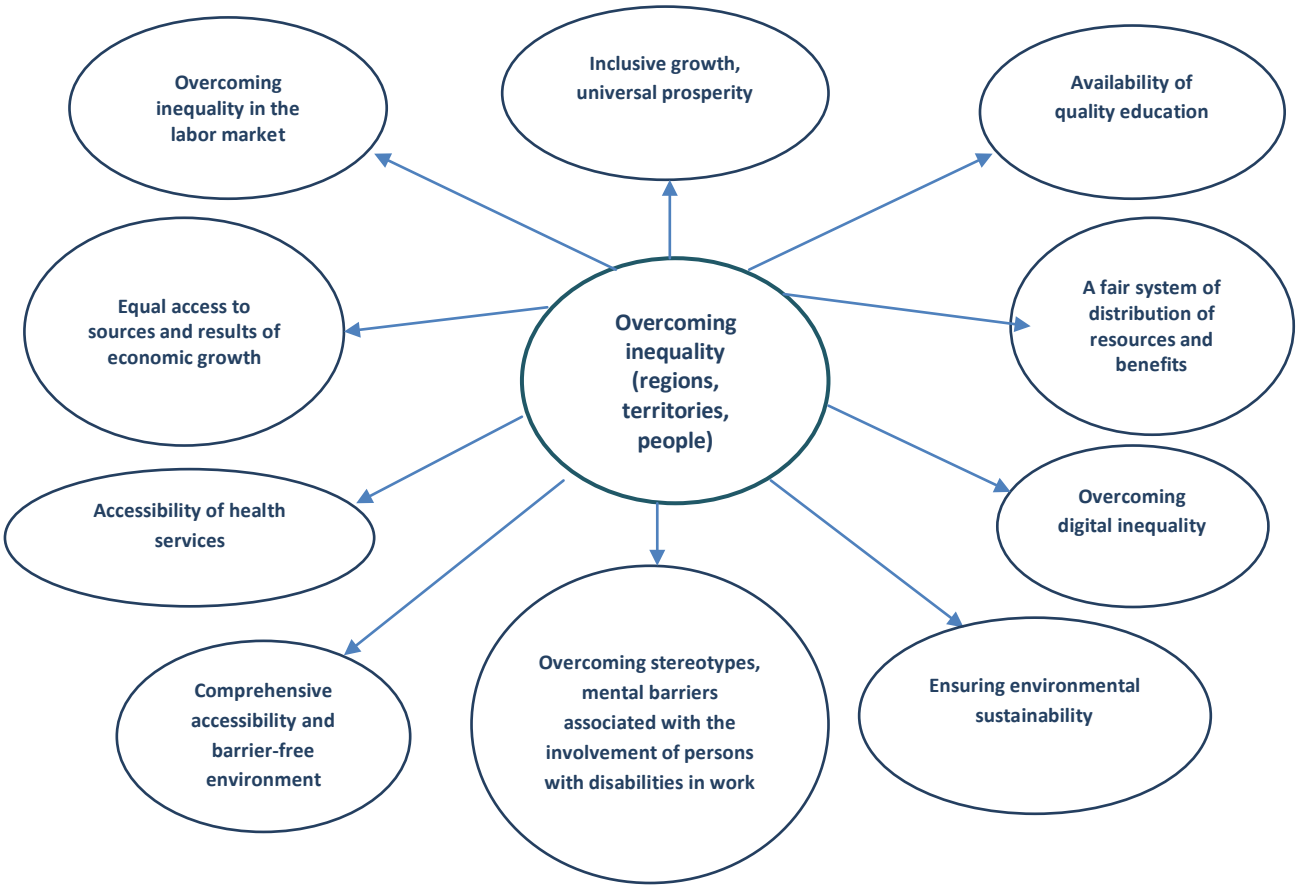


Fig. 1: The main drivers of inclusive regional development

III. Resources and Methods

The social inequality of the population in the regions was measured by methods and indicators that allow assessing the level of poverty, the income gap between rural and urban residents, differences in the provision of doctors, housing, the number of vulnerable people with disabilities by regions of the country and different layers of society.

The object of the study were the regions of Kazakhstan.

a) Indicators of social inequality

The selected indicators characterizing regional differences in the levels of social development are presented in table 1.

Table 1: Indicators of social development of the regions of Kazakhstan

No.	Indicator	The content of the indicator, units of measurement
1	Average per capita nominal monetary income	US dollar
2	Poverty level	The proportion of the population with incomes below the subsistence minimum, %
3	Median income of the population	US dollar per month
4	Funds ratio	The ratio of 10 percent of the most and 10 percent of the least affluent population, times
5	Disability	The number of persons with disabilities per 1000 people of the population, people
6	Availability of doctors	Number of doctors per 1000 population, people
7	Availability of Housing	Sq. m for 1 person

b) Research methods and algorithm

All values of the indicators were normalized on a scale from 1 (lowest score) to 9 (highest score) according to formulas 1 (for indicators whose higher value is a positive phenomenon) and 2 (for indicators whose higher value is a negative phenomenon).

$$X\ \text{scaled} = 8 * \frac{X_n - X_{min}}{X_{max} - X_{min}} + 1 \quad (1)$$

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$$X\ scaled = -8 * \frac{X_n - X_{min}}{X_{max} - X_{min}} + 9\ , \quad (2)$$

where X_n – the value of the current indicator;
X_{max} - the maximum value of the indicator;
X_{mix} - the minimum value of the indicator.

Calculations of the indices and their scoring allow ranking the regions of Kazakhstan according to the level of social inequality of the population.

One of the important issues that need to be addressed to reduce differences in the social development of regions is gender equality. Therefore, for a more complete assessment of the level of social inequality, the dynamics of wage differences between men and women in the regions of Kazakhstan is analyzed.

The critical point in social inequality is the poverty of rural residents, whose number in Kazakhstan reaches 42%. Therefore, the authors focus on the analysis of dynamics and regional differences in household incomes of the city and village.

The analysis of the totality of these indicators allows the authors to assess the level of social justice in the regions of Kazakhstan.

c) Sources

The information base of the study was made up of foreign and domestic literary sources, regulatory legal acts of the Republic of Kazakhstan, official statistical data: Bureau of National Statistics of the Agency for Strategic Planning and Reforms of the Republic of Kazakhstan, demographic statistics data: Standard of living statistics (https://stat.gov.kz/official/industry/64/statistic/7), Social security statistics (https://stat.gov.kz/official/industry/66/statistic/8); Health statistics (https://stat.gov.kz/official/industry/63/statistic/8); Statistics of the housing stock of the Republic of Kazakhstan (https://stat.gov.kz/edition/publication/collection). Data from the National Bank, the Ministry of Finance, and the Unified Accumulative Pension Fund of the Republic of Kazakhstan were also used for calculations.

IV. Analysis of the Dynamics of Social Indicators in the Regions of Kazakhstan

The object of the study to assess the differences in the levels and dynamics of social indicators were the regions of Kazakhstan - 14 regions and 3 cities of republican significance. The results of calculations of indicators of social development of the regions of Kazakhstan in 2021 are presented in Table 2.

Based on the indicators of social development using the index method according to formulas (1) and (2), the authors carried out their point normalization and ranking of the regions of Kazakhstan. The ranking of regions made it possible to identify those in which the highest level of social inequality of the population is observed, requiring radical measures to reduce it. The results of the assessment of the level of social development and the rating of the regions are presented in Table 3.

The analysis of social indicators clearly demonstrated the continuing inequality of the regions of Kazakhstan.

A clear picture of the social inequality of the population in the regions of Kazakhstan is provided by the analysis of household incomes used for consumption in the context of urban and rural areas. The bottom line is that the higher the rate of use of income for consumption, the lower the ability of households to receive educational, medical and other services, the smaller the share of income used for the expansion or development of the economy. Calculations of real household incomes used for consumption in urban and rural areas by regions of the country, on average per capita and their comparative dynamics for 2016-2021. presented in table 4.

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Table 2: Indicators of social development of the regions of Kazakhstan, 2021

No.	Regions and Cities	Average per capita nominal monetary income of the population, US dollar	The proportion of the population with incomes below the subsistence minimum (poverty level), %	Median income of the population, US dollar[4] per month	The ratio of funds (the ratio of 10 percent of the most and 10 percent of the least well-off population), times	The number of persons with disabilities per 1000 people of the population, people	Availability of housing, sq. m for 1 person	Availability of doctors, per 1000 people of the population, people
1	Akmola	283	5,9	135	5,94	40	23,6	2,6
2	Aktobe	266	3,5	119	5,22	31	23	4,5
3	Almaty	226	4	135	5,38	32	21	2,5
4	Atyrau	583	3	116	3,78	35	24,2	3,1
5	West Kazakhstan	297	3,9	118	4,48	36	22,5	3,3
6	Zhambyl	209	5,8	105	3,86	40	18	3,0
7	Karaganda	326	3	169	6,9	49	23,5	4,7
8	Kostanay	283	3,5	143	5,06	33	22,5	2,9
9	Kyzylorda	214	5,8	113	4,23	38	20,9	3,5
10	Mangystau	363	5,7	115	3,28	39	27,3	3,4
11	Pavlodar	320	3,9	146	6,51	37	22,6	4,0
12	NorthKazakhstan	272	6,7	157	6,67	49	22,2	3,1
13	Turkestan	160	12,2	97	3,42	47	19,1	2,9
14	East Kazakhstan	310	6,5	174	6,78	40	21,2	4,4
15	Astana city	450	1,5	158	4,73	22	30,6	7,6
16	Almaty city	416	4,9	173	7,45	26	29	6,9
17	Shymkent city	189	5	98	3,22	33	25,8	4,5
The gap between the maximum and minimum values of indicators		3,6	8,1	1,8	2,3	2,3	1,7	3,1

Note: calculated according to the following sources of statistical information: Standard of living statistics (https://stat.gov.kz/ official/ industry/64/statistic/7), Social security statistics (https://stat.gov.kz/official/industry/66/statistic/8); Health statistics (https://stat.gov. kz/official/industry/63/statistic/8); Statistics of the housing stock of the Republic of Kazakhstan (https://stat.gov.kz/edition/publica tion/collection).

Table 3: Indices of social development and ranking of regions of Kazakhstan, 2021

No.	Regions and cities	Index	Rating
1	Akmola	3,54	14
2	Aktobe	4,49	7
3	Almaty	3,44	15
4	Atyrau	5,21	3
5	West Kazakhstan	4,14	11
6	Zhambyl	3,10	16
7	Karaganda	5,12	4
8	Kostanay	4,16	10
9	Kyzylorda	3,62	13
10	Mangystau	4,86	5
11	Pavlodar	4,39	9
12	North Kazakhstan	3,63	12
13	Turkestan	2,37	17
14	East Kazakhstan	4,47	8
15	Astana city	7,99	1
16	Almaty city	6,53	2
17	Shymkent city	4,58	6

Note: Calculated according to the indicators of Table 1.

[4] Tenge is the national currency of the Republic of Kazakhstan.

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Table 4: Real household incomes for consumption in urban and rural areas by region, on average per capita

Regions and cities	Household income used for consumption in urban and rural areas, US dollars								The growth rate of household income used for consumption, 2020 to 2016, in %		The growth rate of household income used for consumption, 2021 to 2016, in %	
	2016		2018		2020		2021					
	City	Village	City	Village	City	Village	City	Village	City	Village	City	Village
Akmola	130	113	158	133	170	145	175	155	154,7	150,9	164,3	166,8
Aktobe	121	109	128	106	141	115	154	120	112,5	124,6	155,3	133,9
Almaty	137	147	161	145	181	154	181	160	156,2	123,5	161,5	132,5
Atyrau	128	100	139	107	132	120	142	121	121,2	141,9	135,1	148,2
West Kazakhstan	129	97	140	106	141	114	152	125	104,8	139,7	144,0	157,4
Zhambyl	97	78	115	94	127	107	137	118	154,2	160,9	171,6	184,2
Karaganda	154	121	176	140	188	157	210	171	143,6	153,0	166,3	171,5
Kostanay	121	107	133	113	152	129	175	155	147,9	141,5	195,4	175,9
Kyzylorda	92	88	119	100	122	111	130	128	155,4	148,9	172,9	176,7
Mangystau	126	108	136	112	133	120	137	124	124,2	130,7	132,0	140,7
Pavlodar	121	119	146	138	164	148	190	164	159,2	147,5	190,5	168,9
North Kazakhstan	142	123	185	138	184	152	207	169	126,2	146,6	177,3	167,8
Turkestan[2]	85	77	90	85	98	94	122	104	135,7	144,5	174,2	166,4
East Kazakhstan	158	110	182	134	188	135	200	156	140,5	145,0	154,7	172,8
Astana city	151		166		163		191		126,9		153,5	
Almaty city	183		205		206		218		132,8		145,2	
Shymkent city[2]	112		127		110		112		115,2		121,8	
Republic of Kazakhstan	139	107	158	116	162	126	176	136	137,9	138,9	155,1	156,0
max	183	147	205	145	206	157	218	171				
min	85	77	90	85	98	94	112	104				
Max/min (gap)	2,1	1,9	2,3	1,7	2,1	1,7	1,9	1,6				

Note:

1. Calculated according to the Bureau of National Statistics of the Agency for Strategic Planning and Reforms of the Republic of Kazakhstan. URL: http: www.stat.gov.kz
2. Calculated in US dollars at the current exchange rate of tenge in the corresponding year.
3. Until 2018 there was a South Kazakhstan region, from which the city of Shymkent and the Turkestan region were separated.

In general, judging by the above indicators, there is a positive trend in the growth of household incomes used for consumption in the regions of Kazakhstan. However, income growth is offset by an increase in inflation in the consumer market, which reinforces the trend of increasing poverty of the population. In addition, there are still large differences in household incomes used for consumption, both by regions of the country and by cities and villages, which indicates the continuing social inequality of the population.

Analysis of the level of gender equality is of great importance from the perspective of overcoming poverty and social modernization of society. Gender equality implies equal access of people to the sphere of employment and social services, regardless of gender and age, as well as their place of residence. To a large extent, women suffer from inequality, which is manifested in the following:

- women receive less pay;
- have less control over resources;
- have fewer opportunities to get an education due to employment in the household;
- have less access to high-paying jobs in the public and commercial sectors of the economy;
- as a rule, they have less representation in the government;
- have a large work load associated with both work in the sectors of the economy, as well as with the birth and upbringing of children, employment in the household.

Women from socially vulnerable categories of the population who face the problem of finding stable employment are experiencing particular difficulties. Unemployment and the associated decline in the standard of living of the population increase the risk of an increase in various forms of violence against women.

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At the same time, the creation of equal opportunities for women ensures their active participation in the political, economic and social life of the country.

The study of the level of gender equality in the regions of Kazakhstan was conducted by comparing the differences in the provision of men and women with jobs and decent pay for their work. For these purposes, the ratio of the average monthly nominal salary per employee among men and women for 2016 and 2021 is calculated (Table 5).

Table 5: The ratio of the average monthly nominal salary of one female and male employee

Regions and cities	2016			2021		
	Average monthly nominal salary, US dollars		The ratio of women's and men's salaries, %	Average monthly nominal salary, US dollars		The ratio of women's and men's salaries, %
	Men	Women		Men	Women	
Republic of Kazakhstan	514	361	70,2	652	510	78,3
Akmola	344	271	78,7	491	449	91,5
Aktobe	397	299	75,4	559	445	79,6
Almaty	349	299	85,6	471	488	103,5
Atyrau	1 050	539	51,3	1 144	628	54,9
West Kazakhstan	572	329	57,4	592	464	78,3
Zhambyl	310	265	85,2	453	454	100,2
Karaganda	440	301	68,4	642	464	72,2
Kostanay	353	283	80,1	492	443	90,0
Kyzylorda	407	308	75,6	518	470	90,6
Mangystau	1 006	464	46,1	1 005	563	56
Pavlodar	427	311	72,8	568	448	78,8
North Kazakhstan	314	268	85,4	435	434	99,8
Turkestan[2]	345	279	80,8	466	443	95,2
East Kazakhstan	403	311	77,2	566	470	82,9
Astana city	685	544	79,4	888	711	80,1
Almaty city	548	463	84,4	756	622	82,3
Shymkent city[2]	-	-	-	461	438	94,9

Note:

1. Calculated according to the Bureau of National Statistics of the Agency for Strategic Planning and Reforms of the Republic of Kazakhstan. URL: http: www.stat.gov.kz
2. Calculated in US dollars at the current exchange rate of tenge in the corresponding year.
3. Until 2018. there was a South Kazakhstan region, from which the city of Shymkent and the Turkestan region were separated

These data show that in Kazakhstan there is a gender asymmetry in the amount of wages, which is largely due to the fact that women make up the majority in the public sector, where wages are relatively low.

V. Results and Discussion

a) The level of poverty in the regions of Kazakhstan

An assessment of regional differences in social indicators showed that the largest gap was in the level of poverty (the proportion of the population with incomes below the subsistence minimum). Thus, the gap between the maximum indicator in the Turkestan region and the minimum in Astana reached 8.1 times. At the same time, the gap in per capita nominal monetary incomes of the population is much smaller – 3.6 times. This is due to the fact that there are more numerous households in the Turkestan region.

The agro-industrial regions (Akmola, Almaty, Kostanay, Turkestan regions) have the lowest provision of doctors for the population. In terms of housing security, the best situation is observed in the cities of republican significance (Almaty, Astana and Shymkent) and in the oil-producing Atyrau region. At the same time, the largest number of people with disabilities is observed in industrial regions (Karaganda and North Kazakhstan regions).

The five leaders in social well-being included two megacities (Astana and Almaty), two oil-producing regions (Atyrau and Mangystau regions) and the industrial Karaganda region. But intraregional problems are also observed in the leading regions. For example, Atyrau region is the leader in terms of average wages. Only 3% of the population of this region have incomes below the subsistence minimum, the coefficient of funds is 3.78. In the Mangystau region, the coefficient of funds

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is also one of the best in the country - 3.28. At the same time, the median income in these oil–producing regions is one of the lowest, and the gap between the median and average per capita income in Atyrau region is 5 times, and in Mangystau - 3 times, which is the highest among the regions. This indicates a large gap in income and standard of living among the population employed in the core industry (oil production), and among people employed in other sectors of the economy of these areas.

Turkestan region has one of the lowest coefficients of funds, but at the same time the lowest level of per capita and median income, the highest proportion of the population with an income below the subsistence minimum, a large proportion of the population with disabilities. It can be said that relative "equality in poverty" persists in the region. Given that the Turkestan region is the most densely populated region of Kazakhstan, the high level of the poor population in this region has a great impact on the severity of the poverty problem in the whole country. Of the 1 million poor population in Kazakhstan as a whole, 25% of its population falls on the Turkestan region. The paradox is that the demographic potential of this region is one of the largest in the country, but its economic potential remains low. The region is an outsider in most economic indicators, it has the lowest indicators of gross domestic product per capita, investment, budget security, housing, higher education, and the highest proportion of the population with vulnerable, unstable employment (46%).

b) Differences in household income per capita used for consumption in urban and rural regions of Kazakhstan

A comparative analysis of household incomes per capita used for consumption in urban and rural areas of the regions of Kazakhstan allowed us to conclude that higher household incomes on average per capita per month were in Almaty (218 US dollars) and urban areas of industrial regions: East Kazakhstan (200 US dollars), Karaganda (210 US dollars) and North Kazakhstan (207 US dollars). In rural areas of these regions, incomes were lower: in Almaty (155 US dollars), Karaganda (171 US dollars) and North Kazakhstan regions (169 US dollars). The worst situation for this indicator in urban areas was in Shymkent (112 US dollars), Turkestan (122 US dollars), Kyzylorda (130 US dollars) and Zhambyl (137 US dollars) regions. To some extent, such low per capita incomes are explained by the large number of people in the households of these regions. In rural areas low incomes were in Turkestan (104 US dollars), Zhambyl (118 US dollars) regions, as well as in raw material producing regions: Aktobe (120 US dollars), Atyrau (121 US dollars), West Kazakhstan (125 US dollars), Kyzylorda (128 US dollars), Mangystau (124 US dollars) regions[5].

The gap we calculated between the maximum and minimum indicators of household income per capita used for consumption indicates inequality in the levels of social development across the country's regions, which in 2018-2020 tended to increase and only slightly decreased in 2021 (1.9). In particular, a large gap is observed between the indicators of Almaty, the cities of East Kazakhstan, Karaganda regions and Turkestan region.

In rural areas, the regional gap is slightly lower (1.6), which is explained by equally low incomes in rural areas of all regions. A paradox can be noted – in the regions of the oil-producing regions (Atyrau and Mangystau regions), which are among the five leaders in social well-being, critically low household incomes per capita used for consumption have developed in rural areas.

The analysis showed that the growth of household incomes used for consumption was not accompanied by a corresponding increase in savings. These trends are typical for Aktobe (city and village), Almaty (village), Atyrau (city), West Kazakhstan (city and village), Mangystau (city and village), North Kazakhstan (city) and Turkestan (city) regions. In three cities of republican significance, the growth of consumption expenditures is estimated as moderate, which indicates the continuing opportunities for progressive social development of households.

In general, it can be concluded that household incomes used for consumption are significantly lower in rural areas than in the city.

c) The level of gender equality

A comparative analysis of the average monthly nominal wages of men and women in Kazakhstan showed that a lower wage for women compared to the national average in 2016 was observed in Zhambyl (265 US dollars), North Kazakhstan (268 tenge), Akmola (271 US dollars) regions and Turkestan (279 US dollars). In 2021, the situation in the amount of wages has changed significantly for the better, especially among women. Despite the persistence of gender inequality in society, the economic aspect of this phenomenon tends to equalize. Thus, in the Almaty region, women's wages were 2.1% higher than men's wages. In Turkestan, Zhambyl regions and Shymkent, women receive salaries almost on a par with men. However, in most regions, gender wage inequality persists, and in oil and gas producing regions, men's salaries are almost 1.5-2 times higher.

[5] Bureau of National Statistics (2021) *Regions of Kazakhstan* (2021). In Ed. ShaimardanovZh. N, Astana, 451.

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This means that despite the increase in women's wages over the past 6 years in 10 regions, gender inequality remains significant, which reduces the opportunities for inclusive social development.

There are many reasons for the persistence of gender inequality. First of all, women's labor, as a rule, is involved in lower-paid sectors of the economy, which is why women in our country as a whole have lower wages. Women in Kazakhstan have to combine work with household management, with the birth and upbringing of children, so it is more difficult for them to compete with men for effective jobs. Women are still insufficiently involved in Government, political and public structures.

Thus, the main reasons hindering the achievement of gender equality in Kazakh society are as follows:

- unbalanced remuneration of men and women;
- lack of specialized knowledge and skills among women entrepreneurs;
- weak activity of women in the economic sphere.

The difference in the levels of economic activity of men and women is primarily shown by the unemployment rate. The share of unemployed women in 2021 was 53.3%, with the highest rate observed in Almaty (57.7%), Karaganda (58.9%) and Mangystau regions (64.9%). Therefore, despite the higher proportion of women in the total population of the country (51.48%), their contribution to the formation of gross domestic product (GDP) remains quite low compared to the contribution of men.

In Kazakhstan, the situation is gradually improving due to the State importance of gender equality issues. According to the UNDP, Kazakhstan fulfills its obligations on gender equality, encourages measures that open up more opportunities for women to participate in decision-making, be more competitive in the labor market, occupy leadership positions in business and unite against gender-based violence. Thanks to these measures, Kazakhstan has risen by 15 positions in the field of gender development and ranked 65th out of 146 countries in the ranking of the Global Gender Gap Index in 2022. Including in the field of education, the country rose from 63rd place in 2020 to 27th in 2022, in health and survival - from 74 to 44, in women's participation in economic activity - from 37th place in 2022 to 29 in the same period. However, in the field of women's political empowerment, Kazakhstan ranked 103rd in 2022 against 93rd in 2017 (UNDP, 2023).

The process of ensuring gender equality is still one of the rather complex phenomena. Therefore, ensuring gender equality, including in the context of the regions of Kazakhstan, implies further improvement of the institutional framework in order to strengthen state guarantees for the provision of equal opportunities for men and women in the exercise of their rights.

VI. Conclusion

The conducted research allows the authors to draw the following conclusions and suggestions.

a) Reduction of social inequality in Kazakhstan requires constant monitoring of social and economic levels in the regions. We propose a methodological approach that can become a reliable tool for public authorities when developing regional programs and making managerial decisions on the development of the country's regions. It allows you to get a general picture of the social differences between regions in general and on individual grounds. The indicators complement each other, allowing not to smooth out the picture, but to identify individual contradictions within and between regions. In Kazakhstan, it is necessary to improve the institutional foundations of macroeconomic and regional policy in the direction of taking regulatory measures for a more equitable distribution of resources between territories and layers of society, strengthening social support measures for the population in various aspects: to ensure access to public goods and social services, to provide effective jobs, infrastructure.

b) Today, significant risks for the implementation of the principles of inclusive regional development in Kazakhstan are the imperfection of the institutional framework. For example, in the National Project "Strong regions - the driver of the country's development", only 3 out of 20 indicators are focused on socio-economic development. At the same time, this document does not provide indicators for increasing the income of the population, providing high-quality medical, educational and other public services. In other words, it can be stated that this program document of Kazakhstan on the development of regions has a low level of inclusiveness and does not yet meet the goals of reducing social inequality in the regions. Therefore, it is necessary to develop a National Program to combat poverty throughout Kazakhstan with measures and mechanisms differentiated by region.

c) In order to fully solve the problems of poverty in rural areas, it is recommended, along with strengthening the stimulation of agricultural production, to actively introduce a mechanism of local self-government.

d) It is possible to overcome large regional differences in the levels of socio-economic development, reduce the poverty of the population and ensure the transition of the regions of Kazakhstan to an inclusive development model by using the existing potential in the following areas:

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- In Akmola, North Kazakhstan, East Kazakhstan and Turkestan regions, where the situation in terms of poverty is the most difficult, it is necessary to radically revise the strategies of socio-economic development. They require defining the parameters of state financial support, developing individual plans for the development of urban and rural territories and border areas.
- In urban and rural settlements of Atyrau, West Kazakhstan, Zhambyl, Kostanay, Kyzylorda and Pavlodar regions (regions of moderate severity in terms of poverty), it is necessary to ensure employment by creating new jobs through the diversification of the local real sector, the creation of new industries, as well as increasing investment in healthcare, which will ensure an increase in the quality of life of all population.
- Youth unemployment is a critical risk of increasing poverty in Almaty, Karaganda, Mangystau regions, the cities of Almaty and Shymkent. In Almaty, the problem of employment of the population of Almaty can be solved through the formation of the Almaty agglomeration, which provides for the construction, together with the Singapore Company, of four structurally united satellite cities G4-City along the Almaty-Kapshagai highway, as well as as a result of the administrative division of the Almaty region and the separation of the Zhetysu region from its composition with the center in Taldykorgan.
- In Shymkent, where there is a high population density and a large proportion of the poor, a more complete and effective use of local resources is a priority.
- In the Mangystau region, the growth of unemployment is associated with unfavorable climatic conditions and low social attractiveness of the village. Here, poverty reduction in rural areas is possible through the creation of new oil refineries, small and medium-sized businesses, and the development of camel breeding.
- In the Karaganda region, poverty reduction should be associated with the technological modernization of city-forming enterprises, economic diversification, the development of the digital services sector, the activation of small and medium-sized businesses, which will eventually contribute to the creation of new jobs and income growth of the population.

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4. Manuscript to be submitted must include keywords, an abstract, a paper title, co-author(s') names and details (email address, name, phone number, and institution), figures and illustrations in vector format including appropriate captions, tables, including titles and footnotes, a conclusion, results, acknowledgments and references.
5. Authors should submit paper in a ZIP archive if any supplementary files are required along with the paper.
6. Proper permissions must be acquired for the use of any copyrighted material.
7. Manuscript submitted *must not have been submitted or published elsewhere* and all authors must be aware of the submission.

Declaration of Conflicts of Interest

It is required for authors to declare all financial, institutional, and personal relationships with other individuals and organizations that could influence (bias) their research.

Policy on Plagiarism

Plagiarism is not acceptable in Global Journals submissions at all.

Plagiarized content will not be considered for publication. We reserve the right to inform authors' institutions about plagiarism detected either before or after publication. If plagiarism is identified, we will follow COPE guidelines:

Authors are solely responsible for all the plagiarism that is found. The author must not fabricate, falsify or plagiarize existing research data. The following, if copied, will be considered plagiarism:

- Words (language)
- Ideas
- Findings
- Writings
- Diagrams
- Graphs
- Illustrations
- Lectures

- Printed material
- Graphic representations
- Computer programs
- Electronic material
- Any other original work

Authorship Policies

Global Journals follows the definition of authorship set up by the Open Association of Research Society, USA. According to its guidelines, authorship criteria must be based on:

1. Substantial contributions to the conception and acquisition of data, analysis, and interpretation of findings.
2. Drafting the paper and revising it critically regarding important academic content.
3. Final approval of the version of the paper to be published.

Changes in Authorship

The corresponding author should mention the name and complete details of all co-authors during submission and in manuscript. We support addition, rearrangement, manipulation, and deletions in authors list till the early view publication of the journal. We expect that corresponding author will notify all co-authors of submission. We follow COPE guidelines for changes in authorship.

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Appealing Decisions

Unless specified in the notification, the Editorial Board's decision on publication of the paper is final and cannot be appealed before making the major change in the manuscript.

Acknowledgments

Contributors to the research other than authors credited should be mentioned in Acknowledgments. The source of funding for the research can be included. Suppliers of resources may be mentioned along with their addresses.

Declaration of funding sources

Global Journals is in partnership with various universities, laboratories, and other institutions worldwide in the research domain. Authors are requested to disclose their source of funding during every stage of their research, such as making analysis, performing laboratory operations, computing data, and using institutional resources, from writing an article to its submission. This will also help authors to get reimbursements by requesting an open access publication letter from Global Journals and submitting to the respective funding source.

Preparing your Manuscript

Authors can submit papers and articles in an acceptable file format: MS Word (doc, docx), LaTeX (.tex, .zip or .rar including all of your files), Adobe PDF (.pdf), rich text format (.rtf), simple text document (.txt), Open Document Text (.odt), and Apple Pages (.pages). Our professional layout editors will format the entire paper according to our official guidelines. This is one of the highlights of publishing with Global Journals—authors should not be concerned about the formatting of their paper. Global Journals accepts articles and manuscripts in every major language, be it Spanish, Chinese, Japanese, Portuguese, Russian, French, German, Dutch, Italian, Greek, or any other national language, but the title, subtitle, and abstract should be in English. This will facilitate indexing and the pre-peer review process.

The following is the official style and template developed for publication of a research paper. Authors are not required to follow this style during the submission of the paper. It is just for reference purposes.

Manuscript Style Instruction (Optional)

- Microsoft Word Document Setting Instructions.
- Font type of all text should be Swis721 Lt BT.
- Page size: 8.27" x 11'", left margin: 0.65, right margin: 0.65, bottom margin: 0.75.
- Paper title should be in one column of font size 24.
- Author name in font size of 11 in one column.
- Abstract: font size 9 with the word "Abstract" in bold italics.
- Main text: font size 10 with two justified columns.
- Two columns with equal column width of 3.38 and spacing of 0.2.
- First character must be three lines drop-capped.
- The paragraph before spacing of 1 pt and after of 0 pt.
- Line spacing of 1 pt.
- Large images must be in one column.
- The names of first main headings (Heading 1) must be in Roman font, capital letters, and font size of 10.
- The names of second main headings (Heading 2) must not include numbers and must be in italics with a font size of 10.

Structure and Format of Manuscript

The recommended size of an original research paper is under 15,000 words and review papers under 7,000 words. Research articles should be less than 10,000 words. Research papers are usually longer than review papers. Review papers are reports of significant research (typically less than 7,000 words, including tables, figures, and references)

A research paper must include:

a) A title which should be relevant to the theme of the paper.
b) A summary, known as an abstract (less than 150 words), containing the major results and conclusions.
c) Up to 10 keywords that precisely identify the paper's subject, purpose, and focus.
d) An introduction, giving fundamental background objectives.
e) Resources and techniques with sufficient complete experimental details (wherever possible by reference) to permit repetition, sources of information must be given, and numerical methods must be specified by reference.
f) Results which should be presented concisely by well-designed tables and figures.
g) Suitable statistical data should also be given.
h) All data must have been gathered with attention to numerical detail in the planning stage.

Design has been recognized to be essential to experiments for a considerable time, and the editor has decided that any paper that appears not to have adequate numerical treatments of the data will be returned unrefereed.

i) Discussion should cover implications and consequences and not just recapitulate the results; conclusions should also be summarized.
j) There should be brief acknowledgments.
k) There ought to be references in the conventional format. Global Journals recommends APA format.

Authors should carefully consider the preparation of papers to ensure that they communicate effectively. Papers are much more likely to be accepted if they are carefully designed and laid out, contain few or no errors, are summarizing, and follow instructions. They will also be published with much fewer delays than those that require much technical and editorial correction.

The Editorial Board reserves the right to make literary corrections and suggestions to improve brevity.



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.



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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:

- Single section and succinct.
- An outline of the job done is always written in past tense.
- Concentrate on shortening results—limit background information to a verdict or two.
- 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.



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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.

- You may propose future guidelines, such as how an experiment might be personalized to accomplish a new idea.
- Give details of all of your remarks as much as possible, focusing on mechanisms.
- 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.
- 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?
- 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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