Soul Sisters: Exploring the Impact of Women-Centric Facebook Groups on the Social Lives of Married Women in Pakistan

Dr Aqsa Iram Shahzadi
(Corresponding Author)
Assistant Professor, Institute of Media and Communication Studies, Bahauddin Zakariya University, Multan.
Email: mrsaqsairam@bzu.edu.pk

Sammiya Mujtaba
MPhil Scholar, Institute of Media and Communication Studies, Bahauddin Zakariya University, Multan.
Email: msammiya@gmail.com

Iqra Anwar
MPhil Scholar, Institute of Media and Communication Studies, Bahauddin Zakariya University, Multan.
Email: Iqraanwar577@gmail.com

Abstract

In today's world, women often face various gender-based challenges and seek support and solidarity from like-minded individuals, especially other women. This research delves into the dynamics of women-centric Facebook groups and their impact on the social lives of married women in Pakistan. The study focuses on Soul Sisters, a prominent Facebook group in Pakistan, revealing key themes from interviews such as creating a safe space, fostering community, sharing health and wellness information, advocating for women's rights, providing support and advice, exchanging recommendations on beauty, fashion, food, and travel, organizing events, and engaging in rights advocacy. Through this exploration, the research aims to contribute to a deeper understanding of how online communities like Soul Sisters contribute to the social well-being and empowerment of married women in Pakistan.

Keywords: Soul Sisters, Social Empowerment, Married Women, Gender Advocacy, Safe space

1. Introduction:

To look into how women-focused groups on Facebook like "Soul Sisters" affect the social lives of married women in Pakistan, you need to know a lot regarding the media landscape and how it has dealt with gender-related problems in the past. Different kinds of media, including conventional and digital ones, nIt has an enormous impact on how culture sees gender as well as how it sets rules for actions and customs. The mainstream media has a big effect on public perceptions and cultural standards, and that in turn changes how gender roles appear and how people support or don't support rights and problems that are based on gender.

In the past, the media has shown female activism in two different ways. The media is an important driver in the encouragement and suppression of the voices of marginalized people, especially women, as noted by Ivory et al. (2009). In the 1860s, several news sites made fun of the "New Woman," a figure who symbolises women's dreams for more respect and equality. This made female groups in the US and UK upset. During later feminist movements, academics like Chomsky (1972) and others stressed media's part in maintaining traditional patriarchy as well as gender stereotypes. This led to more research into how women are portrayed in the media. The media has significance for many

reasons, and one among them is that it can successfully spread the views of people who are socially excluded.

Media plays a crucial role for myriad significant reasons, notably its ability to amplify the voices of socially marginalized groups effectively. However, conversely, it also has a substantial impact on diminishing the significance of various issues, groups, and gender rights, especially when the narrative is to support the contrary stance (Ivory et al., 2009). In the year 1860, feminists in both the USA and UK pointed out that the newspapers and magazines at the time frequently either mocked or overlooked the critical concept of the "New Woman," who was advocating for enhanced educational, economic, political, and social rights. The pioneering feminists or suffragists of the late 19th century called for the creation of feminist periodicals, which were vital to their political advocacy, particularly concerning women's fundamental right to vote (Olsson & Martiny, 2018; Ivory et al., 2009). Commencing around the 1960s, the second wave of the feminist movement focused primarily on how the media depicted women, scrutinizing the media representations of women in various formats, including newspapers, magazines, films, soap operas, cartoons, pornographic videos, comic books, music, and advertisements (Chomsky, 1972; Dunlap & Barth, 2023).

During this period, women recognized the grave issue of being labeled as second-class citizens and protested against their depiction as subservient to men and as sexual objects devoid of dignity and intelligence. Western women also voiced their opposition to unrecognized domestic labor and unvalued childcare. Feminist critics, post-1970s, examined the evolving media representations and identified that the most influential and prevalent media content was molding public opinion to favor patriarchal and capitalistic ideologies (Tabassum & Nayak, 2021).

Media narratives do not reflect reality; instead, they construct a perceived reality, molding public consensus on what reality should be, essentially fabricating it to suit their own purposes (Gramsci, 1971). In crafting media messages, patriarchal views are cleverly integrated with other content that appears non-ideological, neutral, non-gender-specific, and an accurate representation of society. In Europe, the gender pay gap persists, with women earning less than men, leading to a lower per capita income norms (Santoniccolo, Trombetta, Paradiso, & Rollè, 2023). According to the US Census Bureau (2000), women's annual earnings were reported at $26,324, which is only 72.2% of the $36,476 annual earnings of men (Signorielli, 2001). Media perpetuates gender stereotypes, portraying women in lower-status jobs, as irrational in comic series, content within domestic confines, nurturing the family, and as inferior to men in the realms of business, politics, and physical confrontations (Stern, 2004; Rahmat, Soesilo, Wijaya, & Klinrat, 2022).

2. Literature Review:

Since the beginning of human history, women have played a crucial role in the world of men. They suffer greatly in their quest for co-equal status, despite their best efforts to coexist. They are constantly told that they are weak, that serving others is their duty, and that they should always come in behind all the men in their lives (Sadaghiani, 2010). Today's women strive to be at the forefront of every industry because they want a better society that respects and values their opinions. However, they face many challenges as mothers, wives, and daughters, and as a result, they turn to other women for support, encouragement, and guidance. Facebook groups were crucial in providing women with guidance and expertise in this area (Zhelnina, 2023).

2.1 Women's Empowerment In Underdeveloped Countries

If, as a researcher, I discuss the inadequate medical care that women in developing nations have access to, then among the world's population—which is over 184 million—Pakistan is the sixth most populated nation, with poverty ranking among its main issues. In Pakistan, around 60% of the population is impoverished (Rahman, 2013). In rural locations, people have even less access to medical services and healthcare, both public and private. The majority of pregnancy-related deaths

could be avoided if women had rapid access to medical care; the annual fatality rate from giving birth is estimated to be 28,000. Pakistan is one of six countries that, according to a WHO report reviewed in 2008, are responsible for half of all maternal fatalities globally (Mc Laughlin, 2023). Pakistan's urban contraceptive prevalence is 17.4% lower than that of any other country, and it is incredibly low in both rural and urban slums. Extreme population increase and poor health outcomes for both mothers and children are being greatly exacerbated by this. This practice is caused by a combination of socioreligious circumstances, medical facility scarcity, and beliefs about contraception. Low production of contraceptives and inadequate information also contribute to this (Tayeb, 1997).

2.2 Work-Related Problems

Depression is the predominant mental health issue faced by married women, especially in regions with low economic status, as identified by Parsons et al. in (2012). Addressing this problem effectively involves empowering these women, enabling them to tackle a majority of their financial problems, maintain healthier marital relationships, and subsequently experience reduced stress. Campbell (2016) highlighted that such empowerment, through enhancing their capabilities and decision-making with the resources they have, leads to their self-reliance and decreases their dependency. Moreover, empowering women through education is crucial as it not only increases their awareness of their rights but also positively impacts the management of their households (Kabeer, 2016). Additionally, mental health concerns among these women are often linked to the overwhelming pressures of childbearing and the associated postpartum depression (Haque et al, 2015).

2.3 The Role Played By Conventional Media To Advocate Women-Centric Issues

2.3.1 Newspaper

Newspapers are among the many print media that frequently discuss women's issues, identities, and significance. Nonetheless, the majority of newspaper owners, editors, collectors, and content producers are males, and this bias against gender is evident in both the publications' environments and their content (Behrman, 2020). Merely 13% of women have executive positions in any of the main US conglomerates, whereas 14% work as newspaper publishers, 14% as directors, and 32% are news executives in nationally televised broadcasting. Scholars and academics who identify as feminists have long emphasized that stereotypes, norms, and attitudes that support and legitimize the practices of women's inferiority must be changed. Women have been fighting for equality and transforming society's perception of them since the dawn of time (Rahman, 2013).

2.3.2 Magazines

Feminist scholars' persistent support of women throughout the years sparked a revolution and the emergence of women-focused magazines distinct from weekly publications and general periodicals (Shaver, 2023). Boycotts, legal reform advocacy, letter writing, and feminist initiatives are all part of the fight to end the poverty that women face. In 1970, a few of the campaigns were dramatic but also episodic; one woman succeeded a male publisher at Ladies Home Journal since most males at the time also published women's magazines (Ali, 2015). The majority of the baby boomer generation of women, who came of age after World War II, demanded studies be done on how women and the media interact. Turkish weekly for women began publishing in 1895, and at that time, all of the contributors were female. It emphasized the value of education for women and cleared the path for women to succeed as owners, editors, publishers, and publishers of print media. People in Pakistan must come to terms with the fact that a woman can succeed professionally if she can be a decent mother, wife, and Muslim (Leman et al., 2023).

2.3.3 Films

African American and Latina women in Hollywood have historically been portrayed as sexual objects to satiate white men's need; they are portrayed as nasty women who are used as props by white men and subjugated like sexual dummies (Wohlwend, 2009). The acceptance of women's secondary social and economic status was greatly aided by the media. Disney films portray girls as selfless, naive beings who long for a boy to find their true love, propose to him, and lead happily ever after (Lamb, 2006).

It is unclear what kind of perception this portrayal is creating in the minds of teenage girls that they were only meant to marry, given the constant portrayal of Disney princesses as reliant on the arrival of a prince to settle her (Mayes, 1979). When Tina from Princess and the Frog is shown at the end of the film, owning her restaurant, but being the only princess shown employed, the counter-narrative is uncommon but still present in the theater (Del Vecho et al., 2009). Films such as Khuda k Liye Dukhtar and Bol depicted the destructive impacts of patriarchal culture in Pakistan, however the majority of commercial productions continue to promote patriarchal culture in Pakistani films and soap operas (Huda, 2015).

2.3.4 Television

The trend of soap operas is largely the same in the West and even in Eastern shows; women's attire is the only real distinction. In Western dramas, wealthy women are portrayed wearing contemporary clothing. They may choose to wear partially nude dresses to work, and at social gatherings, they are expected to wear short tops, deep necklines, and backless dresses to be seen as stylish and up to date (Lippa, 2005). In Pakistani dramas, women are portrayed as being the adversaries of other women, materialistic, and drawn to wealthy men rather than morally upright ones. They are also shown as being harassed and abused both physically and verbally. They are also involved in family politics and portrayed as evil characters, such as mothers-in-law. Without a doubt, the media has played a role in the creation and perpetuation of sexist conventions. Rural people are portrayed in dramas as being illiterate and unemployed (Butt, 2012). Women are shown as emotionally weak and easily swayed by their husbands and lovers, have distorted property rights, and are monetarily unstable in Pakistani serials and short films (Parvez & Roshan, 2010). According to Lippa (2005), men are typically viewed as having strong leadership qualities, a focus on power and money, a strong professional network, and the ability to influence and succeed.

2.4 Role Played By Modern Media

Modern media includes a wide range of spaces, including social media, online forums, streaming services, and digital publications. It is a useful tool for sharing information, interaction with others, and communicating.

One of the main purposes of modern media is its ability to influence social norms and public opinion. Today's media can bring attention to important problems, push for social change, and hold authorities accountable through news stories, documentaries, and investigative reporting. Also, social media sites make it easier for people to share their own stories, opinions, and experiences. The media of today has a big effect on both pleasure and culture. Streaming services have a huge selection of podcasts, TV shows, films, and songs for people with all kinds of interests and hobbies. Digital journals and blogs can help people share their creativity because they let writers, artists, and other creators reach people all over the world.

Also, businesses that use digital platforms for influencer partnerships, targeted campaigns, and interactive content have completely changed how they market and advertise. This has changed how customers act and how businesses deal with customers.

2.4.1 YouTube

Modern online environments are frequently described as democratic ones. YouTube is a popular social media site for sharing videos that is reliant on the internet and is seen as outside of professionally run media. The underrepresentation of women on this platform shows that gender matters on YouTube. One study examined the gender dynamics on YouTube and examined Jenna Mourey, the YouTuber with the highest number of subscribers (Yusuf, 2023). In order to better comprehend the negative responses and misogynistic reception of a female YouTuber, the top ten videos of Henna Mourey were compared to the top ten videos of Ryan Higa, a male YouTuber. The study's second section examined Mourey's handling of the circumstances and her negotiating of the hostile environment.

Mourey made it clear that she leans toward both genders' extremes and that she is most comfortable in both feminine and masculine roles; this aspect of her personality aids in her defense against criticism and enables her to benefit from traditional gender norms (Walker, 2021). This shows that, despite the fact that information on the platform is not regulated and can be altered at the whim of the viewer, the YouTube community is likewise gender prejudiced. However, a skilled YouTuber can withstand negative comments if she has a solid plan in place for navigating this milieu. According to Heather Gilmour, rather than dismantling the hierarchical gender disparities between boys and girls, the gaming software currently being produced for girls instead reinforces them (Celik, 2023).

2.4.2 Facebook

In the Indo-Pak context, Facebook is a platform where people began to discover their missing relatives; individuals also used it to locate their missing neighbors. Facebook is a platform that uses your information to create an account with your photo so that it can be recognized. You can add stories, change your information at any time, add friends by extending requests to them, see what they are up to, and use your profile to look for social support (Baker, 2008). The closed group trend has gained a lot of traction these days, particularly with regard to the Facebook and WhatsApp platforms. Through these groups, people can share their experiences, showcase their goods and services, attract customers, invite motivational speakers to speak, and voice their opposition to any abuse or oppressive behavior they come across. To oversee the group members' interactions and communications on social media, certain individuals or non-governmental organizations employ dedicated agents. According to Johnson (2015), they are known as moderators.

2.4.3 Instagram

Instagram is a relatively recent meta-partner of Facebook where women can look for information about health; skin care products and everyday household appliances are promoted here. Information about fitness, postpartum workouts, and depression prevention activities. Because so much of the content on Instagram features flawless skin, flawless shapes, and flawless outfit styling, the platform is referred to as fitspiration media (Reiner, 2023). Swedish women who posted videos and texts on Instagram about working out identify as physically active women. Researchers looking at how digital media information is used, understood, and influences users' subjectivities and prejudices have found that it has a big impact on modern young men's ideal standards (Gill, 2007). According to postfeminist bio-pedagogical studies, since the introduction of social media, women have become more self-conscious and fearful of the obesity epidemic. When they post a picture, they often receive negative feedback or dislikes right away, which makes them self-conscious and causes them to lose confidence. Additionally, this medium is making it possible for women to work from home just as much as for males (Das, 2023).

2.4.4 TikTok

The most well-known dancing video-sharing website is TikTok, where users can discuss really important issues while dancing to music and exchanging knowledge and information (Graham, 2019).

Pregnancy-related topics are the most frequently discussed women-focused topics on TikTok. Women now turn to social media for information on personal hygiene and intimacy-related topics, and they ask tiktokers about these topics without considering whether or not their knowledge is sufficient. Tiktokers engage with their fans by providing amusing answers to their queries (Wetle, 2022). The information may be presented with voiceovers, captions, subtitles, and hashtags. Aside from the seasoned moms who have undergone the process, it was discovered that registered dieticians, clinical staff, and gynecologists were also using TikTok as a platform to reach and guide individuals (Sun, 2020). The content producers lacked diversity, and it seemed as though the videos were meant for a particular demographic.

2.5 Closed Groups

For Asian women who are afraid of society and are willing to share their hearts in public, closed groups and platforms are a valuable resource. Women who have experienced comparable situations can offer better guidance or emotional support when they share their difficulties, new experiences, and struggles related to marriage or motherhood with other experienced women (Gazit, 2021). It is reassuring to know that someone considers your suffering to be a serious issue. Sharing personal information online used to be frowned upon, but in the modern day, people feel very comfortable discussing, reading, listening, and making comments about these topics for the benefit of young girls who might get into more serious trouble if they are unable to get proper guidance (Kronfol, 2012). These virtual forums have become recognized as a secure and welcoming setting for talking about issues including domestic violence and issues with the joint family structure (Benzon, 2019). Previous study also informs the researcher about how social media platforms have evolved into a new arena for psychological counseling, offering a setting that is closer to in-person clinical settings for treatments and prescription drugs (Das, 2017).

The discrepancy in pay between the sexes is one of the other disparities. The pay disparity between men and women is significant; in many industries, women are paid less than men, and this gap is widening daily rather than getting less (Navon, 2023). When asked whether they were married, the response was given at the time of employment. Marriage, in brief, plays a mediating role in job recruitment in any office, largely affecting women's position, compensation, and field distribution. There is a long-standing misconception that married women are less capable of putting out their best effort in the workplace because they are preoccupied with their homes, children, and other domestic duties.

This claim has been contested for many years (Kraft, 2019). The right timing of marriage and marital status have the ability to have an impact. After graduating, the girl should focus on starting her job, but she faces social pressure to marry at this age. As a result of this intense pressure, the girl yields to society and finds it difficult to resist for a considerable amount of time (Munir, 2010). She faces the career gap and feels depressed about her less powerful role in society because her post-marriage obligations prevent her from doing a hard full-time job (Lancaster et al., 2010). In this way, geographic mobility is equally significant because it significantly restricts the range of opportunities.

Due to the fact that women in Asian countries are not permitted to leave their homes for extended periods of time, women are unable to work in remote places, travel large distances on a daily basis, and work long hours. (Hendy, 2013). Girls' elders discourage them from actively participating in physically demanding activities since they are weak and unable to carry out tough work over extended distances; instead, they should choose more gentle professions like teaching, office assistant, receptionist, or event host. It is advised that they pursue a full-time career in medical health if they have a strong desire to create curriers (Assaad & Krafft, 2020). Limitations on career choices, concerns about mobility, and the perception of women as homemakers and childrearing lead to deeply negative thoughts in them, which impedes their ability to think positively and engage in productive

activities, even in their homes where no one seems to be interested in what's bothering them (Ali, 2015).

3. Findings:

Female-only Facebook groups like "Soul sisters" create a unique space where women can connect, share, and support each other, offering a dynamic that might not be found in other online or offline settings. Among the many ways that these networks provide women with fulfilment is the chance to look for and get empathy and support from other women going through similar things. Because individuals may openly share their feelings, thoughts, and worries, people feel more comfortable and have a better understanding of one another in this setting. These websites also give women an essential forum for forming communities and interacting with other women who deal with comparable problems and life events. These kinds of connections enable women to more readily build a community in which they may meet new people, ask questions, and have in-depth discussions with people who share their interests or life experiences. These organisations provide women a plethora of information and services. Through information sharing and exchange on a range of topics, such as parenting, professional advancement, health, and lifestyle decisions, they empower one another. This conversation builds the society by giving people the information and power they need to make sensible choices.

When scholars looked into communities on Facebook for women only, like "Soul sisters," a few primary concepts came up that showed how these sites help their users in many ways. First, these groups give women a place to feel safe where they can talk about intimate problems and touchy subjects without fear of being judged. Members will respect and trust their fellow members more. People feel safe talking to each other and sharing themselves in this space, which helps build a strong sense of community. These groups need to build groups where women can talk about things they have in general and offer support and motivation. This sense of belonging affects how people relate with each other in everyday life and also how they talk to each other online. The groups additionally serve as an excellent opportunity for women to interact and get tips about fitness and wellness, which helps them make healthy decisions.

These sites are also good for fighting for women's rights because they let everybody voice out against accepted norms and ask for change. Everyone assists and encourages each other, resulting in a safe place for people to get help and learn. Also, the groups facilitate it being easy for individuals to contribute thoughts and ideas, helping everyone make choices and improves the group as a whole.

3.1. Empowerment and Inspiration

Some groups, like "Soul sisters," serve as simply for women. These groups can give women power, drive, and motivation. As Yusuf (2023) says, members can make an environment of support that encourages their own development and growth by talking about their successes, goals, and achievements. These organisations assist women to find their skills, contemplate what they can do, and get support from other women. These types of communities give women an opportunity to figure out who they are as individuals and find affection for one another. People can get a better understanding of oneself and sense validated in their situations by having discussions surrounding intersectionality to develop, gender-related concerns, and situations that are unique to women (Reiner, 2023).

These groups also do advocacy work and action. Women can use Facebook groups just for women as a place to advocate for causes and get involved in politics. Leeman (2023) says that members can get together to support projects that raise awareness of social, political, or gender-related problems and work towards those goals. Last but not least, the group managers make sure that everyone feels safe while they talk about sensitive topics. Secure Area: For groups that only work with women, creating a welcoming and secure place where women can talk about what they are thinking and

experiencing without fear of being bullied or criticised is extremely significant. Blachnio (2023) says that people who are in this secure environment should feel comfortable and trusting.

3.2. Creating a Safe Space

Facebook groups like "Soul sisters" have become large safe spaces for women to share their emotional turmoil, get some support and tell their stories without thinking about being judged. With robust privacy controls in place and practiced moderation, it allows safe spaces for discussions as diverse as choosing a theme at wedding to pokestops near your home. This kind of caring and competent leadership helps create a safe space for collaboration, support and connectivity. For this reason, they are becoming more and more important parts of our support network and less just social networking sites.

Exclusive to women only facebook groups such as "Soul sisters" have become a comforting haven that bridges the gap between those wanting advice and a place where they can in turn tell their stories. By employing strict privacy settings and careful oversight, these areas keep it safe enough still to allow for the discussion of many sensitive things. The rise of the online review does not stop there as most websites scare to move beyond it, and in the process, limit their potential on what can be mobilised under this umbrella of partnership apiary to one another. The comprehension and belonging which women experience within these institutions, gives them room to have open talks on anything from personal successes and challenges to more general societal issues.

This dynamism creates an arena in which individual can explore other perspectives, share expertise or information with others; a setting that is aimed at enhancing their self-growth as well as community empowerment. Through this exchange, the communities help in building confidence in women who are able to move through life with more assurance and encouragement, thereby contributing to the larger narrative of female resilience and friendship in the digital age.

Safe spaces play a crucial role in fostering an environment that encourages learning, sharing, and personal development. They support women not only as they traverse their own journeys but also as they participate in significant societal discussions and movements.

3.3. Building a Community

In the cosy virtual Female only armchairs of Facebook, an active and hospitable crowd awaits. From all sectors of life, women are joining force to discuss experiences and the challenges they face and thus the feeling of sorority and unity that is indicated in cross-sectional sisterly study. They turn into places for people to help each other rise, where achievements are to be appreciated, ideas are to be shared, and emotions are to be felt.

These groups go beyond being a discussion platform: these are online communities, where people can feel united and connected despite the physical distances between them. In doing so, women form long-lasting friendships and professional alliances that benefited from shared experiences within a group setting and the individuals that make up the larger group they are a part of. They go further the digital world to affect face-to-face interactions These are places that must foster and develop strong, stable societies and communities of women who can empower each other in their daily lives as well as their professional careers.

3.4. Sharing Information about Health and Wellness

The Facebook groups such as "Soul sisters" which are reserved for women only have become an important social platform. discussing health and well-being information sharing, providing an essential forum where women can exchange their experiences and consult for various tips about different aspects of health. These discussions encompass health, has something to do with fitness, mental health, and self-care, thus contributing to the creation of a society that is aware of health issues.

In all these groups, there are aspects of personal counseling that create a favorable climate for women to embrace the change. To foster social interdependence, this dynamic exchange encourages the development of the collective.

3.5. Promoting Women's Rights

Feminist networks, faith-based groups, and women's networks like the popular "soul sisters" community are all being used as platforms to fight for women's rights and to provide alternative places for people to talk about gender in support of programs that promote reproductive health and end violence. Members of these platforms can have deep, thought-provoking talks where they share resources, information, and chances that make us all stronger. This dynamic makes it easier for more women to speak out and more people to do so, making it a group effort to also fight against social norms and wrongs. The fact that these groups work together has been very helpful to the movement for gender equality as a whole. It gives people the energy to keep working for systemic change.

3.6. Offering Support and Advice

Female-only Facebook groups including "Soul sisters" are vital in creating a supportive environment Creating women's Facebook groups like the soul sisters, a friendly social network is finally brought into existence where the members could share their own experiences without any hindrances, and also, they could get the desired support from the fellow women like them who are ashamed of similar situations, for example, may join public groups and allow their peers alike to develop other relatives and mentors. The web resources enable individuals to link up and communicate with colleagues by receiving and imparting helpful information on life's various issues including relationships, career development among personal life problems. The women in these communities are very wise and caring and offer me many ways to navigate through life's confusion and make the right choices. Their ability to cope and adapt to the trials of life is exponentially increased by the close-knit communities they have. These groups are good for women who are able to find and give guidance and advice to each other. These women are then able to realize that personal and collective growth are in themselves and can be achieved by working together, and taking on a life that is stronger in mind, body, and soul.

3.7. Sharing Recommendations and Reviews

"Soul sisters" is among the Facebook communities where members are very active giving tips as well as stories about many topics from beauty products to travel experiences. Through this mechanism, the contributors form connections reinforced by their trust and participation and create a "collective wisdom" that informs the new generations of women about the best. The wide range of topics discussed gives members the opportunity to learn, as well as the skills to analyze and evaluate new products, which positively influences their quality of life and the community. Women nudging women: Such an unusually creative way to make a point! Such an interactive approach to building decision-making capacity lets both parties deal with more uncertainties while also facilitating the emergence of community ties as individuals supporting one another are peaceably bonded. Through woman-to-woman discussions that integrate each of their own wisdom and confidences, a safe and friendly group that upholds the empowerment of each member is formed. This is actually achieved by the availed self-help resources where they can enjoy living no longer as an individual, but rather, as part of a really connected group that honors both the force of the common experience and the wisdom of personal independence.

3.8. Sharing Recommendations and Reviews

Indeed, the group is composed of individuals who critically analyze each other's recommended products, wether those be from all over the world or just from within their cities. Sharing comments dedicated to money and economics, including controversial news and personal investments, it is also a space for likes and dislikes, positive feedback, and negative criticisms. Thus it creates a honest and reliable environment that encourages women to seek data from a base of personal experience and

support from others. On the contrary, various deliberations provoke members to check out and compare novelty products and services which result in production and innovation and which complies to both personal development and the environment.

3.9. Showcasing Talent

Women's groups on Facebook such as "Soul sisters" are setting up the stage for women to show talent and creativity, which, in turn, makes it possible for personal development and self-assurance become the focus. These forums authentically represent women and their expertise and efforts, as they receive appreciation and help from the same like-minded community. Quite apart from zooming in on the achievements of individual women like men, the social units have become a platform where genders are scrutinized through the lens of progressiveness and a space encouraging women to dream big and make important contributions in the fields they have passion for are provided. The fertile environment becomes the foundation for women to receive confidence and be a part of the community, where they are encouraged to break barriers and tap deeper into their talents. This lively interchange not only guarantees human development but also sets the stage for a kind of progress to occur that will recognize and give the right to women to display virtues in various sectors thus, making a long-lasting positive effect on the standard of life across the globe.

3.10. Organizing Events and Activities

Through Facebook groups such as "soul sisters", women use the group to organize different types of events and activities in a productive manner, enabling them to utilize skills and interests in a collaborative fashion. These groups are spaces where different initiatives and events are planned, discussed and executed, whether it be a professional networking event or a casual social get together. This assortment of events demonstrates the community's support for and recognition of the wide-ranging skills and interests represented among members as well as reinforces the bond of the community. Through these events, women also have the ability to form meaningful connections with one another outside of a professional setting, establishing both a professional network and personal connections with one another, in hopes of creating a supportive and active community. The organization of such events encourages active participation, enhances communal engagement, and provides a space for women to lead, innovate, and celebrate their achievements together, contributing to a vibrant and empowered community

3.11. Advocacy Against Crimes Toward Women

In the digital domain, safe female-friendly Facebook groups, such as a "Soul sisters," have provided a safe space to voice women's experiences of violence and mobilize for justice and safety. Through sharing personal testimonies, strategizing advocacy approaches, and offering peer support to victims, these groups are involved in an important mission of consciousness-raising around violence against women and its aftermath. By creating campaigns, education and linking with legal and support services, these groups engage in transformative action toward social change and call for legal reform. Efforts have been made around the world to bring more awareness to and protection to women, as well as to their overall rights. These efforts improve life for women by providing them with a safe environment free from violence and discrimination. When women grow confident and vocalize their experiences and partner with activists to mobilize community efforts, they are able to stand against violence against women by what these crimes signify. This is a step in the direction for women to live safely and freely from gender-based violence; women should live in dignity.

4. Conclusion

Female exclusive Facebook groups such as "Soul Sisters" are becoming increasingly important in cultivating spaces where women can connect, share ideas, and support each other in ways that go beyond the confines of traditional forms of interaction. These spaces are not just platforms to foster personal and professional growth but also to create social change, offering a space where women can

gather and advocate for their rights and well-being. Through providing support and showing empathy, women in these spaces are able to share their experiences (along with challenges), building an environment where communal trust and understanding of others is strengthened.

These online communities offer more than just a medium for dialogue; they offer a space for women to talk about gender-related issues, to find others with whom they can communicate about the problems they share, and to begin to build networks of solidarity. For many, having women-only spaces is a vital way to build networks and to support women's visibility and ability to talk about their experiences, on their own terms. These groups can be a storehouse of knowledge from a wide range of topics - from career challenges to health and well-being to women's experiences of parenting - all of which help women make better decisions and challenge their own individual situations confidently.

The cumulative result of these efforts is significant as they supply substantial individual assistance, as well as contribute to the larger narrative of women's empowerment and advancement. These groups constitute a dynamic power in the digital era, where women find voice, seek empowerment and promote a sense of solidarity that leads to personal growth and social transformation in a broader sense. Female-only Facebook groups are more than mere social networks, but crucial ecosystems that facilitate the growth, resiliency, and empowerment of women globally.

References:

Ali, S. H., Foreman, J., Capasso, A., Jones, A. M., Tozan, Y., & DiClemente, R. J. (2020). Social media as a recruitment platform for a nationwide online survey of COVID-19 knowledge, beliefs, and practices in the United States: methodology and feasibility analysis. *BMC medical research methodology*, *20*(1), 1-11.

Ali-Risasi, C., Verdonck, K., Padalko, E., Vanden Broeck, D., & Praet, M. (2015). Prevalence and risk factors for cancer of the uterine cervix among women living in Kinshasa, the Democratic Republic of the Congo: a cross-sectional study. *Infectious agents and cancer*, *10*, 1-11.

Bahmani, A., Rahmani, K., Ahmadian, F., Alizadeh, Z., & Akhtar, B. (2017). Explanation of pap smear preventive behavior among women based on health belief model: a qualitative study. *Iranian Journal of Health Education and Health Promotion*, *5*(1), 5-14.

Baker, C. N. (2008). *The women's movement against sexual harassment*. Cambridge University Press.

Behrman, J., & Gonalons-Pons, P. (2020). Women's employment and fertility in a global perspective (1960–2015). *Demographic Research*, *43*, 707.

Butt, S., Harlid, S., Borgquist, S., Ivarsson, M., Landberg, G., Dillner, J., ... & Manjer, J. (2012). Genetic predisposition, parity, age at first childbirth and risk for breast cancer. *BMC research notes*, *5*, 1-11.

Çelik, B., Uzunboylu, H., & Demirbaş-Çelik, N. (2023). Higher education students' social media platform preferences for educational purposes. *Revista de Educación a Distancia (RED)*, *23*(72).

Chomsky, N. (1972). Psychology and ideology. *Cognition*, *1*(1), 11-46.

Das, S., & Kramer, A. (2013). Self-censorship on Facebook. In *Proceedings of the International AAAI Conference on Web and social media* (Vol. 7, No. 1, pp. 120-127).

Dunlap, S. T., & Barth, J. M. (2023). Career Identities and Gender-STEM Stereotypes: When and Why Implicit Gender-STEM Associations Emerge and How They Affect Women's College Major Choice. *Sex Roles*, *89*(1–2), 19–34. https://doi.org/10.1007/s11199-023-01381-x

Gazit, T., & Amichai-Hamburger, Y. (2021). Factors underlying engagement in Facebook support groups of female infertility patients. *Psychological Reports*, *124*(3), 1150-1173.

Gill, R., & Ganesh, S. (2007). Empowerment, constraint, and the entrepreneurial self: A study of white women entrepreneurs. *Journal of Applied Communication Research*, *35*(3), 268-293.

Graham, J. E., Moore, J. L., Bell, R. C., & Miller, T. (2019). Digital marketing to promote healthy weight gain among pregnant women in Alberta: an implementation study. *Journal of Medical Internet Research*, *21*(2), e11534.

Gramsci, A. (1971). The modern prince. *Selections from the prison notebooks*, 123-205.

Hill, T. D., & Needham, B. L. (2013). Rethinking gender and mental health: A critical analysis of three propositions. *Social Science & Medicine*, *92*, 83-91.

Ivory, A. H., Fox, J., Waddell, T. F., & Ivory, J. D. (2014). Sex role stereotyping is hard to kill A field experiment measuring social responses to user characteristics and behavior in an online multiplayer first-person shooter game. *Computers in Human Behavior*, *35*, 148-156.

Johnson, N. E., Hung, M., Nasser, E., Hagerman, K. A., Chen, W., Ciafaloni, E., & Heatwole, C. R. (2015). The impact of pregnancy on myotonic dystrophy: a registry-based study. *Journal of Neuromuscular Diseases*, *2*(4), 447-452.

Kronfol, N. M. (2012). Access and barriers to health care delivery in Arab countries: a review. *EMHJ-Eastern Mediterranean Health Journal, 18 (12), 1239-1246, 2012*.

Lamb, S. (2006). Forgiveness, women, and responsibility to the group. *Journal of Human Rights*, *5*(1), 45-60.

Leeman, K. T., Gray, M., Dammann, C., Reber, K. M., Poindexter, B., & Johnston, L. C. (2023). Significant deficiency in mentorship amongst female neonatologists in the United States: a descriptive national survey by women in neonatology. *Journal of Perinatology*, 1-3.

Lippa, R. A. (2005). Sexual orientation and personality. *Annual review of sex research*, *16*(1), 119-153.

Munir, F., Burrows, J., Yarker, J., Kalawsky, K., & Bains, M. (2010). Women's perceptions of chemotherapy-induced cognitive side effects on work ability: a focus group study. *Journal of clinical nursing*, *19*(9-10), 1362-1370.

Navon, S., & Noy, C. (2023). Like, share, and remember: Facebook memorial Pages as social capital resources. *Journal of Computer-Mediated Communication*, *28*(1), zmac021.

Olsson, M., & Martiny, S. E. (2018). Does Exposure to Counterstereotypical Role Models Influence Girls' and Women's Gender Stereotypes and Career Choices? A Review of Social Psychological Research. *Frontiers in Psychology*, *9*. https://doi.org/10.3389/fpsyg.2018.02264

Parvez, M. A., & Roshan, R. (2010). Mass media and women: A study on portrayal of status and violence. *Pakistan Journal of Social Sciences (PJSS)*, *30*(1), 133-140.

Rahman, A., Fisher, J., Bower, P., Luchters, S., Tran, T., Yasamy, M. T., ... & Waheed, W. (2013). Interventions for common perinatal mental disorders in women in low-and middle-income countries: a systematic review and meta-analysis. *Bulletin of the World Health Organization*, *91*, 593-601I.

Rahmat, A. F., Soesilo, G. B., Wijaya, A. A. M., & Klinrat, N. (2022). A Systematic Literature Review of Gender and Politics: Stereotypes of Gender in Political Zone on Social Media. *Muwazah*, *14*(1), 19–44. https://doi.org/10.28918/muwazah.v14i1.5152

Reiner, M. M., Gabriel, A., Tilp, M., & Konrad, A. (2023). The Acute Effects of Pectoralis Major Foam Ball Rolling on Shoulder Extension Range of Motion, Isometric Contraction Torque, and Muscle Stiffness. *Journal of Sports Science and Medicine*, *22*(1), 51-57.

Sadaghiani, S., Scheeringa, R., Lehongre, K., Morillon, B., Giraud, A. L., & Kleinschmidt, A. (2010). Intrinsic connectivity networks, alpha oscillations, and tonic alertness: a simultaneous electroencephalography/functional magnetic resonance imaging study. *Journal of Neuroscience*, *30*(30), 10243-10250.

Santoniccolo, F., Trombetta, T., Paradiso, M. N., & Rollè, L. (2023). Gender and Media Representations: A Review of the Literature on Gender Stereotypes, Objectification and Sexualization. *International Journal of Environmental Research and Public Health*, *20*(10), 5770. https://doi.org/10.3390/ijerph20105770

Shaver, R. L., Peterson, M. Y., Gupta, R., & Hylwa, S. A. (2023). Patch Testing from the Patient Perspective: An Internet-Based Survey. *Dermatitis®*, 10-1097.

Signorielli, N., & Kahlenberg, S. (2001). Television's world of work in the nineties. *Journal of Broadcasting & Electronic Media*, *45*(1), 4-22.

Sun, Y., & Wang, S. (2020). Understanding consumers' intentions to purchase green products in the social media marketing context. *Asia pacific journal of marketing and logistics*, *32*(4), 860-878.

Tabassum, N., & Nayak, B. S. (2021). Gender Stereotypes and Their Impact on Women's Career Progressions from a Managerial Perspective. *IIM Kozhikode Society & Management Review*, *10*(2), 192–208. https://doi.org/10.1177/2277975220975513

Walker, C. E., Krumhuber, E. G., Dayan, S., & Furnham, A. (2021). Effects of social media use on desire for cosmetic surgery among young women. *Current Psychology*, *40*, 3355-3364.

Wetle, L. M. (2022). *Examination of Nutrition-Related Pregnancy Information in TikTok Videos* (Doctoral dissertation, Bradley University).

Wohlwend, K. E. (2009). Damsels in discourse: Girls consuming and producing identity texts through Disney princess play. *Reading research quarterly*, *44*(1), 57-83.

Yusuf, F., & Ali, A. (2023). Exploring students' perspectives on using live streaming on Facebook as project-based learning in Indonesian EFL classes. *Journal on English as a Foreign Language*, *13*(1), 56-77.

Zhelnina, A. (2023, January). "Naughty," "Nice," or "Homo Sapiens:" Gendered Political Toolkits in a Housing Mobilization 1. In *Sociological Forum*.