PORTRAITS OF GRASSROOTS POWER: VISUAL NARRATIVES OF WOMEN PANCHAYAT LEADERS IN RURAL INDIA

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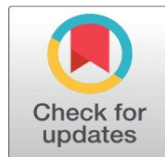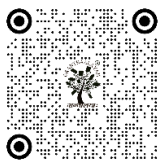[1] Ph.D., Research Scholar, Department of Political Science, Nims University, Rajasthan, Jaipur-303121, India
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ABSTRACT

The grassroots leadership by women has become a revolution in rural India especially in the Panchayati Raj system that has seen women participating actively in it. This paper examines visual representation as an effective tool of recording, analyzing, and magnifying the lived experiences of elected women politicians. It does not rely on traditional policy and governance analyses but draws a visual-cultural approach to discuss portraits, photographs, and community-based visual stories as a means of telling a story, gaining strength, and political representation. The concepts analyzed include the ways in which visual stories can trap intersections between gender, caste, class, and local power dynamics, displaying the limited and determining women in the process of leadership. These delineations demonstrate some of the normal governing, negotiating, and survival practices, which refer to the women Panchayat leaders, not as symbolic recipients of constitutional reservations, but as time-takers of decision-making in the rural developing and social justice, and community welfare. The methodology of the work incorporates the visual analysis together with qualitative analysis based on the field documentation, interviews and participating observation to allow the development of the sensitive meaning-making and definition of representation. The results show that visual narratives are very effective in redefining how people view them and disrupting the stereotype of a passive political figure in rural women, and give confidence to young leaders. This visual documentation is a simultaneously archival, pedagogical, and political intervention, which adds to the feminist discourse, deepening democracy, and inclusive governance. The foregrounding of voices of women using images empowers the study by highlighting the possibilities of the visual culture as a tool of empowerment and social change at grassroots in rural India.

Keywords: Women Leadership, Panchayati Raj, Visual Narratives, Rural Governance, Gender Representation, Grassroots Empowerment

1. INTRODUCTION

The political involvement of women in rural India has changed dramatically in the last several decades especially following the institutionalization of local self-government. In the past, women in rural areas had very little representation in the formal political processes because of the patriarchal societies, unattainable education and because of the social-economic barriers. Nevertheless, this has been changed with growing democratization and gender-oriented reforms that have allowed women to take up the space of local governance, transforming the everyday politics at the village level Kumari and Anwar (2025). The current leadership by the women Panchayat leaders involves direct interaction with water management, health, education, sanitation, and social welfare, making them to be essential change agents in the community they belong to B et al. (2023). In spite of this advancement, their leadership experiences are still underrepresented in the mainstream political discourses that have a tendency to give preference to urban, elitist, or male-dominated views Larimian and Sadeghi (2021). Institutionalization of women participation in rural governance took a new turn with the constitutionally enhanced Panchayati Raj system which is constitutionally reinforced with the 73 rd th Constitutional Amendment Act of 1992. The amendment offered opportunities to women never before experienced in competing at the grassroots level by making reservation of women to 50 percent in most of the Indian states Smith et al. (2021). These provisions of the constitution not only enhanced numerical representation, although they also worked against the established power hierarchies by introducing women of differing caste, classes, and of different educational levels into the arena of decision-making Leung et al. (2021). Although policy-based research has analyzed the consequences of these reforms in regard to efficiency of governance and developmental outcome, a limited number of research studies investigated the experiences of women leaders who negotiate, experience, and present their political identities within the rural power systems Ho et al. (2021).

In these regards, visual stories can provide an interesting methodological and analytical framework to examine grass-root leadership. Tactics that include embodiment, spatial presence, symbolic authority, and emotional labor, which are usually not reflected in textual or statistical analyses, are captured in portraits, photographs, and visual documentation. Visual narratives allow registering the daily governance practices, as well as getting insights into the self-perception and perception of women leaders (as perceived by their communities) Patel (2024). They serve as counter-narratives as well, which dispute the Stereotypical representations of the passive or politically inexperienced rural women, and preempt agency, resistance and validity. Through the visual culture the study places the women leaders of Panchayat in the position of not only being the objects of the reforms in governance but also being the storytellers of their political process.

The main goal of this research is to analyze how visual storytelling can be used to comprehend the leadership of women in rural India in their grassroots. It aims to examine the portraits of female leaders of Panchayat as arenas of meaning-making, power negotiation and representation. The research area includes the visual analysis with the qualitative perspectives in studying leadership identities, community relations, and socio-political environments. In this way, the research is expected to address the gaps between political science, gender studies, and visual culture and provide an interdisciplinary background of the issue of women empowerment and democratic practice on the grassroots level.

2. CONCEPTUAL AND THEORETICAL FRAMEWORK

The conceptual basis of the current work was based on feminist theories of representation and visibility, which made it clear that power functions via inclusion, exclusion, and symbolic presence. Feminist scholars had long held that the political representation was further than numeric participation to include the manner in which women were viewed and how they were constituted and recognized in the public arena. The theories were used in the rural governance to explain how women Panchayat leaders had been historically rendered invisible or patriarchal. Using feminist visual theory, the study used portraits and images that restructured visibility and made women central political actors by foregrounding them instead of proxying them or using them as symbolic figures. This structure helped to examine how the visual representation was actively used to transform the legitimacy, voice, and self-perception of women leaders in the local political cultures Nagpure et al. (2025), Mallick et al. (2016).

It relied on the theories of visual culture and political storytelling as well to interpret images as being active in the creation of meaning and not passive documents. The theory of visual culture had already formed an opinion that

photographs and portraits had the power of a narrative, developing a collective memory and a political imagination. In this study, visual accounts were used to record the daily governance processes, spatial appropriation of power as well as embodied leadership. Image-based political narration enabled women Panchayat leaders to share the struggle, negotiation, and achievement stories in aspects that went beyond the textual record. The framework approached visual narratives as a storytelling tool to create alternative political histories of rural leadership which would be based on lived experience and community interaction Mishra and Ahir (2023), Dasgupta and Agarwal (2022). Figure 1 shows that women Panchayat leaders are the key issue of grassroots governance that is linked with community, cultural identity, empowerment, challenges, and developmental implications. It graphically depicts leadership as a cyclical and dynamical process that is influenced by the resilience, agency, and local socio-political environments.
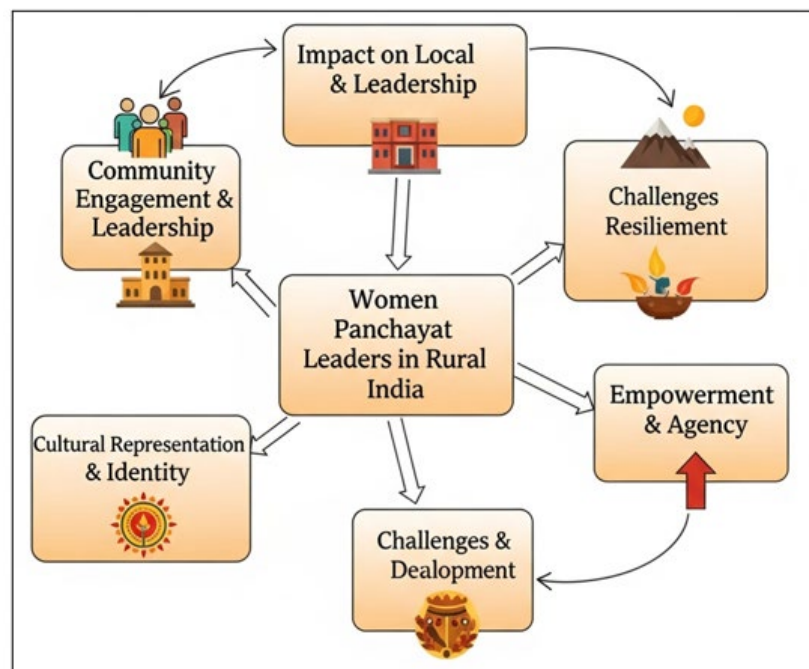
Figure 1

Figure 1 Conceptual Framework of Visual Narratives and Grassroots Leadership of Women Panchayat Leaders

The view of grass-roots democracy and local power structures were also conceptual influences on the interpretation of the study. Theoretical literature on decentralization had been pointing out that the spaces of local governance were strongly incorporated into social hierarchies and informal processes of power. This paper adopted these views to discuss how women politicians dealt with institutional powers in addition to their kinship groups, caste relations and traditional values. Visual narratives also disclosed the way of how power was practiced in the very ordinary environment in village offices, public gatherings, and in the community. The framework emphasized how women Panchayat leaders used agency in confined spaces, in most instances combining formal power with relational and negotiated forms of power Shukla and Ono (2024), Shukla and Ono (2022). Intersectionality was a critical theoretical instrument that was used to examine the compound identities of the women Panchayat leaders. The intersectional theory proved that gendered experiences of power could not be separated without references to caste, class, education, and rural location. In this study, the interpretation of visual narratives was used through the lens of seeing them as the intersection of multiple identities that would be made visible. Portraits taken were indications of caste identification, financial ability and cultural belonging, which demonstrated various levels of leadership experience among women. The framework allowed conceiving gender in a wider social context and allowed theorizing the ambiguity of how the rural women leaders were empowered and constrained, simultaneously, by intersecting systems of inequality Dasgupta et al. (2021).

Table 1

Table 1 Summary of Conceptual and Theoretical Framework				
Theoretical Dimension	**Core Focus**	**Key Concepts**	**Relevance to Research Topic**	**Analytical Contribution**
Feminist Representation Theory	Visibility of women leaders	Power, voice, legitimacy	Explained how women Panchayat leaders were visually recognized	Reframed leadership beyond numerical representation
Feminist Visual Theory	Gendered visual presence	Symbolism, authority, embodiment	Interpreted portraits as political assertions	Highlighted women as active political subjects
Visual Culture Theory	Meaning-making through images	Visual narratives, perception	Analyzed photographs as narrative texts	Revealed non-textual dimensions of leadership
Institutional Governance Lens	Panchayat functioning	Roles, responsibilities	Connected visuals to governance roles	Integrated policy with lived practice
Intersectionality Theory	Layered social identities	Gender, caste, class	Addressed diversity among women leaders	Avoided homogeneous representation
Rurality Perspective	Spatial and cultural context	Village space, tradition	Situated leadership in rural settings	Emphasized place-based power dynamics
Integrative Visual Framework	Multidisciplinary synthesis	Gender, power, culture	Unified visual and political analysis	Strengthened interdisciplinary interpretation

3. REVIEW OF LITERATURE

Research on women Panchayat leadership in India had been primarily on the role constitutional reservations played in influencing political participation, governance outcomes and local development. Available literature reported on how the 73 rd Constitutional Amendment greatly enhanced numeric representation of women in the rural governance and how they could be easily, allowed into decision making arena Leung et al. (2021) Ho et al. (2021). Researchers analyzed the role of women leaders in service provision, social welfare policies and participatory planning and the service was usually positive, as demonstrated by education, health and sanitation indices Patel (2024). Simultaneously, the literature recognized unremitting issues related to proxy leadership, patriarchal opposition, inadequate administrative potential and elimination along caste lines Nagpure et al. (2025), Mallick et al. (2016). Although these works were informative on policy issues, they tended to deal with the leadership of women, and had little focus on subjective experiences, symbolic power, and self-representation modes Mishra and Ahir (2023). The alternative to the traditional approach to power, identity, and social relations was the visual anthropology and documentary practices as the means of understanding the world through images. Photography and visual recordings had long been known as instruments of recording the ordinary practice, embodied experience, and cultural meanings that could not be captured in the text of any data Dasgupta and Agarwal (2022). Rural and gender practice Documentary practices that focused on amplifying the voices of marginalized people, particularly through participatory photography, portraiture and ethnographic images. These perspectives saw images as a form of co-production influenced by the subject, the researcher as well as by the social world Shukla and Ono (2024). With regards to political leadership, visual anthropology facilitated the study of performance and negotiation of authority, legitimacy, and agency in the lived space. Nonetheless, its usage in local governance and women political leadership in India was quite minimal Shukla and Ono (2022).

The literature related to the media coverage of the rural women leaders was based on how the mainstream print, television and web media portrayed women in politics. Research indicated that the rural women leaders were repeatedly underrepresented or reductively narrated with the focus on domesticity, victimization, or novelty as opposed to political efficiency Dasgupta et al. (2021). Women Panchayat representatives used to do their daily work of governance, which has often been overlooked by media coverage giving emphasis on rare cases. Images tended to perpetuate stereotypes when they were employed because they would emphasize on the dressing, family, or lack of experience. According to the critical media studies, these representations affected the community and political legitimacy of the people and how the communities and institutions reacted against a woman leader. Regardless of these observations, there are hardly any studies which have systematically studied other visual narratives that are produced outside the mainstream media framework.

Table 2

Table 2 Summary of Review of Literature				
Domain	**Primary Focus**	**Key Themes Identified**	**Methodological Orientation**	**Identified Limitations**
Women Panchayat Leadership Studies	Impact of reservations	Participation, service delivery, empowerment	Policy analysis, surveys, case studies	Limited focus on lived experience
Governance-Oriented Research	Institutional outcomes	Efficiency, development indicators	Quantitative evaluation	Neglected cultural and visual aspects
Visual Anthropology	Image-based understanding of society	Embodiment, everyday practices	Ethnographic and visual methods	Underused in governance studies
Documentary Practices	Marginalized voice representation	Participatory photography, portraiture	Qualitative visual narratives	Limited application to political leadership
Media Representation Studies	Portrayal of rural women leaders	Stereotypes, visibility, framing	Content and discourse analysis	Focused mainly on mainstream media
Feminist Media Critique	Gendered political imagery	Legitimacy, symbolic power	Critical feminist analysis	Rare integration with rural governance
Intersectional Studies	Social differentiation	Gender, caste, class dynamics	Qualitative social analysis	Often treated as contextual background

4. RESEARCH METHODOLOGY
4.1. RESEARCH DESIGN AND QUALITATIVE APPROACH

The research took a qualitative research design to understand the lived experiences, meanings and representations among women Panchayat leaders in rural India. A qualitative approach was deemed to be suitable as the research aimed at learning about leadership not as an institutional position but as a socially constructed and culturally embedded practice. The research design focused on the interpretive enquiry, where the researcher could investigate the expression of power, authority and identity using visual and narrative expression. The study was based on depth, contexts and subjective experience as opposed to measuring the outcome using predetermined indicators. This study was oriented towards an exploratory and descriptive approach, which allowed it to remain flexible when dealing with various rural settings and leadership careers. Ethnographic sensibilities were combined with visual analysis that were intended to capture mundane practices in governance, symbolic acts, and space placement of women leadership. Such a methodology helped to understand the process of bargaining visibility, legitimacy, and agency by women in patriarchal and caste categories in a subtle way. The qualitative design also enabled the voice of the participants to take centre stage and interpretations were made based on their perceptions and not coerced into the system using a set of pre-established frameworks. The research design conformed well to feminist and visual-cultural methodologies that prefer reflexivity, positionality, and meaning-making as tools of studying grassroots political leadership due to the preference of context-sensitive analysis. The Figure 2 gives a qualitative research paradigm where a focus is made on lived experiences, interpretive inquiry, and sensibilities of ethnography. It puts visual analysis and narration at center of ensuring that voices of the participants are kept at the center as well as allowing an understanding of the culturally embedded leadership practices of women Panchayat leaders to be understood contextually.

Figure 2
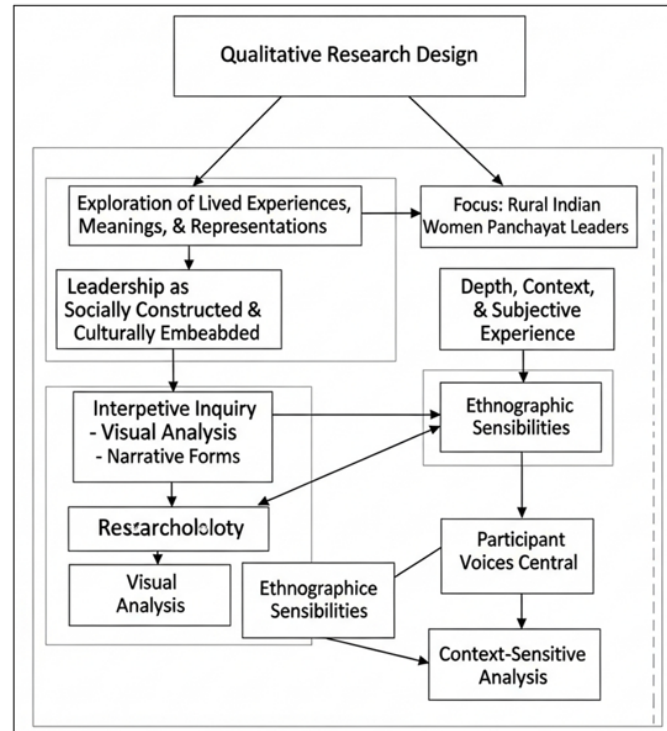
Figure 2 Qualitative Research Design Framework for Visual Analysis of Women Panchayat Leadership

4.2. VISUAL DATA SOURCES: PORTRAITS, PHOTOGRAPHS, FIELD DOCUMENTATION

The visual data was one of the main elements of the research methodology, both as an empirical content and textual analysis. The research was based on portraits and photographs of women Panchayat leaders in the process of performing official events, their interactions with the community and the daily governance events. These photos recorded the spatial frames, like Panchayat offices, village meetings, public works, and domestic spaces, which cut into the political life. Field notes comprised observational records, contextual records and time, location and social context metadata of each visual object. Posture and attire, facial expression and symbolic indications of power were studied by portraits, whereas informal leadership and negotiation practices were seen through candid photos. Instead of visual data being regarded as neutral representations, they were considered as socially situated narratives that were produced through interaction between a researcher and the participants. The methodical gathering and listing of the images helped them to compare the themes in different regions and leadership positions. The visual corpus enabled the research to analyze the visualization of leadership performance and recognition in the rural communities which provided an insight that supplemented the textual narratives and interviews.

5. VISUAL NARRATIVES OF WOMEN PANCHAYAT LEADERS
5.1. PORTRAITS OF LEADERSHIP AND EVERYDAY GOVERNANCE

Female portraits of Panchayat leaders featured leadership as a reality to be exercised daily and practiced, but not a ceremony or a special role. The visual accounts showed women participating in the daily governance practices including moderating meetings, overseeing development projects, making contacts with the officials, and speaking to the community members. These portraits anticipated leadership as an everyday process, and it stressed values on competence, responsibility and presence. These visual descriptions placed women into the context of the rural world, as opposed to formal political imagery, which tends to alienate leaders and keep them out of their social context, solidifying their presence and relational power. The portraits also emphasized the generational diversity, educational levels and different leadership styles that upset the homogenized images of the female leaders. Through images of ordinary governance, the women made their presence normal in places of politics that were traditionally male dominated.

Through such visual narratives, leadership was highlighted as work intensive, negotiated and highly tied to the community life and provided a practical idea of grassroots power.

## 5.2. BODY LANGUAGE, SPATIAL CONTEXTS AND SYMBOLISM

Symbolism was very instrumental in developing the visual texts of women Panchayat leaders. Confidence, authority and engagement were conveyed through body language, posture, gaze, and gestures and could negate perceptions of political passivity. The leadership was extended symbolically by spatial environments like Panchayat offices, public meeting grounds, construction sites and village streets. Women taking central standpoints in these areas did so visually to claim authority and power. Political identity was also supported by attire and items such as official documentation, seats of power, or microphones. Meanwhile, presence of domestic and public space was a manifestation of the dual roles that women had to live in. All these visual aspects meant how leadership was represented and negotiated space in a spatial way. Symbolism and spatial context analysis showed how women leaders occupied political space in an active manner converting the daily space into a place of authority and representation.

5.3. NARRATIVES OF RESISTANCE, NEGOTIATION, AND RESILIENCE

Resistance, negotiation, and resilience in the experience of women in leadership was also exposed through visual stories. Photos were taken during the instances of clashes with the authorities, aggressive presence at gatherings, and persistence during the social disbelief. The slight signs like squared back posture or maintained eye contact indicated resistance against marginalization and rejection. The continued bargaining of power and legitimacy was indicated in the visual recording of women in power and leadership, particularly in male domains. These stories underlined the resilience as a visual and social practice, which was shaped through recurrent exposure towards institutional and cultural impediments. Instead of presenting resistance as an open struggle, the photos displayed the resistance manifested in simple persistence and strategic adjustment. These visual descriptions put emphasis on the emotional and political work required to keep leadership going. These processes were made visible through the narratives, and this redefined women leaders of Panchayat as actors of governance despite the limitations of structures.

Table 3

Table 3 Comparative Analysis of Visual Narratives of Women Panchayat Leaders					
Use Case / Visual Dimension	Visibility of Leadership (%)	Authority Expression (%)	Community Engagement (%)	Resistance and Resilience (%)	Collective Identity Formation (%)
Formal Governance Portraits (Meetings, Offices)	82	78	64	59	66
Field-Based Governance (Site Visits, Inspections)	76	81	71	68	72
Community Interaction Scenes	69	63	88	61	84
Symbolic Spatial Occupation (Chair, Podium, Public Space)	85	86	67	65	70
Resistance and Negotiation Moments	61	74	58	83	62

Figure 3
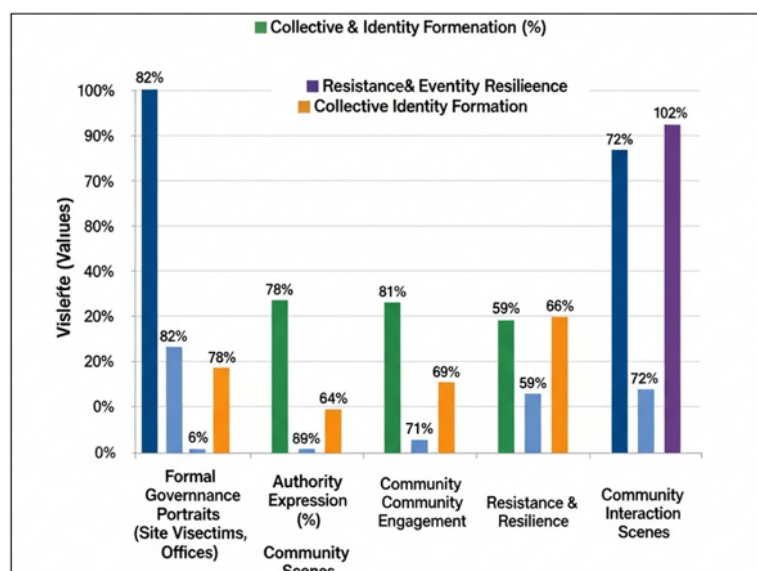
Figure 3 Comparative Impact of Visual Narratives on Authority, Community Engagement, and Collective Identity

The Figure 3 is the comparison of the impact of various visual contexts on the expression of the authority, community interactions, resistance, and formation of the collective identities. It demonstrates that scenes of community interaction and formal governance portraits are extremely beneficial to the build of collective identity and resilience, and the benefit of sustained visual exposure to fortify grassroots leadership legitimacy.

6. ANALYSIS AND DISCUSSION
6.1. VISUAL NARRATIVES AS TOOLS OF EMPOWERMENT

Table 4 indicates the varied effect of the visual narratives on various aspects of the empowerment of women Panchayat leaders at different levels of exposure. At the lowest exposure levels, the indicators of empowerment were still not high, with 42 percent leadership visibility and 38 percent self-confidence indicating that the reduced visual representation was not quite enough to have a significant impact on the perceptions and internal leadership processes. With the exposure being raised to a moderate range, there was an entirely stable increase on all the parameters, which means that repeated and contextual visual presence started to strengthen the recognition, authority, and confidence. An example is that the visibility of leadership rose to 68 percent and the decision making power to 71 percent, showing that women leaders were increasingly being tolerated in the governing circles.

Table 4

Table 4 Empowerment Effects of Visual Narratives			
Empowerment Parameter	**Low Exposure (%)**	**Moderate Exposure (%)**	**High Exposure (%)**	**Observed Impact Level (%)**
Leadership Visibility	42	68	89	86
Self-Confidence of Leaders	38	64	85	82
Decision-Making Authority	46	71	83	79
Public Recognition	40	66	88	84
Political Voice Expression	44	69	86	81
Role-Model Influence	35	62	91	87

The greatest empowerment impacts came about as a result of high exposure to visual narratives. Leadership exposure was at 89 percent and role-model influence was at its highest point of 91 percent, which should support the need to keep visual representation constant to normalize political authority of women. The number 4 depicts that there

is a definite positive correlation between the growing exposure to visual stories and the indicators of empowerment in women leaders in Panchayats. Exposure to a leader varies in level of low to high, the higher the level, the higher leadership visibility, self-confidence, decision-making powers, the publicity, and role-model influence, and this is an empirical cumulative affirmation of the impact of long-term visual representation.
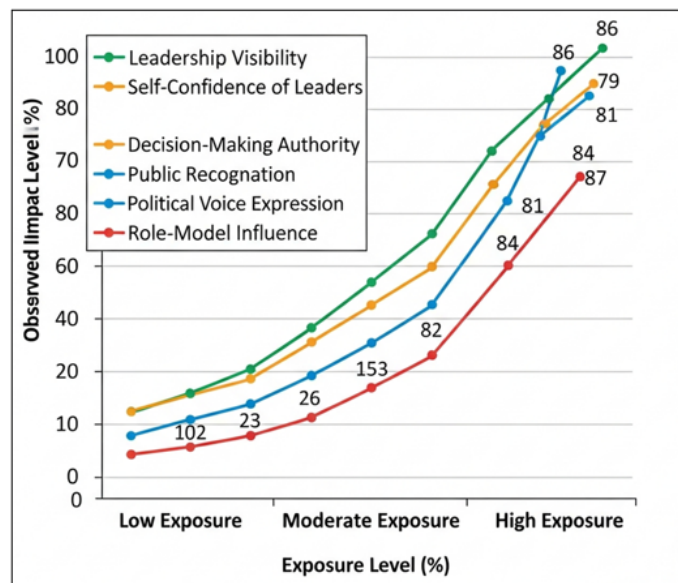
Figure 4

Figure 4 Effect of Visual Narrative Exposure on Leadership Empowerment Indicators of Women Panchayat Leaders

The results of public recognition and vocalization of political perspective also recorded positive scores of 88 and 86 percent respectively implying that visual narratives created increased external and internal legitimacy of leadership. The cumulative effect of visual exposure on the empowerment processes was confirmed by the levels of impact that were found to be always greater than 79 percent in all the parameters. On the whole, the results indicated that visual narratives acted not only as the tools of documentation but were the mechanisms of empowerment, which influenced the perception, confidence, and authority. The visual representation also helped to increase long-term community attitude change and to entrench women into sustained involvement and leadership in grassroots governance by enhancing their role-model influence and visibility.

6.2. CHALLENGING STEREOTYPES AND DOMINANT POLITICAL IMAGERY

Visuals plays had a tremendous impact in countering the established stereotypes whereby the leaders in rural areas were seen as passive, dependent, and inexperienced in politics. The images broke the traditional political visuals where men were the main players through recording images of women Panchayat presidents actively chairing meetings, negotiating with officials, and spearheading community projects. The aesthetic leadership components of competence, dominant body language, and occupying power reshaped the aesthetics of leadership in the rural governance. Instead of strengthening the discourse of tokenism or proxy representation, the portraits reiterated the autonomy, the choice making ability, and the institutional legitimacy. This imagery rebuttal the tropes of the media machine that pinned women leaders as a symbol of reservation policy. With time, the presence of such images was normalized and women had their political presence, which helped their communities and administration systems to change their perceptions. Therefore, the visual narratives worked as corrective representations, which challenged gendered hierarchies in the political imagination.

6.3. IMPLICATIONS OF FEMINISM AND DEMOCRATIC DISCOURSE

The results have significant implications on the feminist and democratic discussion as they indicate that the issue of visibility is a decisive aspect of power. Through visual stories, the feminist issues were taken to the next level by involving

issues of access, representation, to issues of recognition and legitimacy and symbolic power. They unearth some of the ways in which democracy at the grassroot level was not only practiced by institution but also by visual practices in our day to day lives that defined who was considered a leader. Visual narratives contributed to the feminist conceptualization of agency in the rural setting through the process of foregrounding embodied experiences and intersectional identities. Through these representations, which were democratically inclined, participatory culture was enhanced through instilling trust, accountability and unity of identity with the women leaders. The paper therefore established the visual culture as an essential democratic tool that supports policy changes and reinforces inclusive governance.

7. CHALLENGES AND LIMITATIONS
7.1. REPRESENTATION BIAS AND SELECTIVE VISIBILITY

Visual stories are always influenced by the decisions that are made on what is captured in the photographs and what is not captured, thus may be biased in representation. Some leaders, occurrences or instances of authority can have more visual focus because of accessibility, confidence or institutional salience whereas less vocalized leadership and dissent are underrepresented. This partial visibility may unwillingly favor dominant voices in the very domain of women leadership, which will not give a comprehensive picture of the political experiences at the grassroots.

7.2. ACCESS AND DOCUMENTATION LIMITATIONS

Practical constraints of visual documentation included access to spaces of Panchayat, official meetings and community interactions. The limitation of data collection was the political sensitivities, time constraints of leaders and cultural norms surrounding photography. The seasonality of activities, administration schedules and logistical issues in the rural areas also influenced the sustainability of visual records and the scope and detail of documented leadership practices.

7.3. INTERPRETIVE SUBJECTIVITY OF VISUAL ANALYSIS

Interpretive judgment applies in visual analysis, which makes the results prone to subjectivity of the researcher. The meanings of body language, spatial arrangement or symbolism can be different depending on cultural and social situations. Nevertheless, as much as triangulation (interviews and observation) is applied, interpretations are still affected by the positionality of the researcher, with the necessity of reflexivity and careful generalization of the visual perception.

8. CONCLUSION

This paper has shown that visual narratives provided an effective and sensitive perspective on women leadership in the Panchayati Raj institutions in rural India. The research progressed beyond policy-focused and quantitative assessments of women political participation by the use of foregrounding as a method of representation of female body portraits, photographs, and field-based visual documentation to disclose the actual experience of grassroots governance. The discussion indicated that women Panchayat leaders were not simply recipients of the constitutional reservation but they were involved in politics and exercised power, negotiated power and transformed the local administration through daily practices. The visual representations created visible leadership that had frequently been neglected in traditional research such as embodied power, interpersonal interaction and symbolic occupation of political space. The results emphasized the contribution of images as a means of empowerment through increased visibility, the ability to have a stronger political voice, and developing legitimacy among communities. The visual representation opposed prevailing stereotypes on the passivity or dependency of the rural women and substituted them with images of competencies, hardiness, and decision-making. Another important aspect of the study was the importance of visuality in the formation of collective identity and democratic trust in which the majority of the repetition of women and their leadership roles made it common in the public life and fostered participatory governance. Intersectional analysis also showed that gendered leadership experiences were also determined by caste, class, and rural settings and the need to have contextual representation. Meanwhile, the study also recognized the methodological issues of selective visibility, access, and

interpretive subjectivity. In spite of such shortcomings, the paper has confirmed that the visual culture combined with feminist and democratic theory enhanced the knowledge of the grassroots power.

CONFLICT OF INTERESTS

None.

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