



THE UNIVERSITY
OF QUEENSLAND
AUSTRALIA



Asian Studies
Association of
Australia

Ninth International Women in Asia Conference

Women in Asia: Transition and Interchange

CONFERENCE HANDBOOK

School of Languages and Comparative Cultural Studies
The University of Queensland

29 September-1 October 2008

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Women in Asia: Transition and Interchange

Welcome from the convenors

Welcome to the Ninth international Women in Asia Conference. The Women in Asia (WIA) Conferences have been held at regular intervals since 1981 and are supported by the Women's Forum of the Asian Studies Association of Australia.

The theme for the 2008 conference is Transition and Interchange, which we hope will stimulate discussion on temporal and geo-cultural changes and interactions that may be understood in many different ways and in many different contexts

Participants in this year's conference include academics and students; representatives of NGOs and other organisations involved in aid and development; artists and film makers. Over the next three days, we will enjoy film screenings, keynote addresses and over 80 individual panel presentations. The program is rich and varied, crossing and recrossing the borders between academic research and work and life in the Asian region.

We are confident that the conference will provide opportunities to renew old friendships and to form new networks.

No conference happens without those working tirelessly behind the scenes. Special thanks to the SAT team in the LCCS School Office and our band of postgraduates, Lara Vanderstaay, Annie Pohlman, Shirin Jamarani, Lucy Fraser and Shirley Wu

Our web design wizard was Cathy Heales

Helen Creese, Tomoko Aoyama and Rosemary Roberts
Conference Convenors

Sponsors

The conference has received generous support from a number of organisations. The convenors would like to acknowledge the contributions of:



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The Head of School, School of Languages and Comparative Cultural Studies, and the Executive Dean, Faculty of Arts, The University of Queensland for sponsoring the participation of Xiaolian Peng and the screening of *Shanghai Women*.



on Gender and Sexuality in Aging Societies.

The Japan Foundation for their generous grant under the Intellectual Exchange Conference Grant Program that includes the screening of *Lily Festival* and sponsorship of Sachi Hamano and participants in the panels



ARC Asia Pacific Futures Research Network
www.sueztosuva.org.au

ARC Asia Pacific Futures Research Network sponsor of the Emerging Researcher Showcase Keynote speakers, Trudy Jacobsen, Barbara Hartley, Laura Dales and Nandini Ghosh.

ARC Asia Pacific Futures Research Network Southeast Asia Node for Postgraduate Student travel bursaries awarded to:

Mo Yasir Alimi, Shalom Almond, Hannah Bulloch, Faried Saenong, Eva Amrullah, Mar Khin, Wayne Palmer, Helen Pausacker, Tenghuang Yu.



Journal of Intercultural Studies

for their sponsorship of registration fee subsidies for participants from developing countries

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Emerging Researchers Showcase Keynote Speakers

The Emerging Researchers Showcase provides an opportunity for outstanding early career researchers working on or with women in the Asian region to present their research at the Women in Asia Conference. The **Emerging Researchers Showcase** has been made possible by the support of the ARC Asia Pacific Futures Research Network.

Trudy Jacobsen **Monash University**



Dr Trudy Jacobsen is an ARC Postdoctoral Fellow in the School of Social and Political Inquiry, Monash University. She has taught the global history of genocide, the history and politics of Southeast Asia, and the anthropology of development at the School of Oriental and African Studies (London), the University of Queensland and Monash University in addition to having held research fellowships at Griffith University and the Nordic Institute of Asian Studies. She has Published on Southeast Asian gender issues and history, Cambodian conceptualisations of justice, and the role of contemporary Buddhism in politics. Her current research project is an inquiry into sexual contracts in mainland Southeast Asia. Her first book, *Lost Goddesses: The Denial of Female Power in Cambodian History*, is published by NIAS Press (2008).

Abstract: Intersections of desire, duty and debt: Sexual contracts in Burma and Cambodia

Sexual contracts have gone largely unexplored in studies of Southeast Asia despite growing international concern at the numbers of women and children subjected to violence and mistreatment at the hands of those with whom these contracts are entered into. This is especially true for Burma and Cambodia, suppliers of the largest numbers of people destined for sex traffic. Both have poor records of gender equality; both have experienced colonialism, revolution, and totalitarian regimes. How can we explain the dichotomy between publicly espoused family-focused values and the reality of attitudes that privilege men and fail to protect women? Why are development policies failing to prevent violence and exploitation? The answer lies in a fundamental misconception regarding social contracts; the idea of individual rights is not cross-culturally transferable.

Dr Barbara Hartley
University of Tasmania



Barbara Hartley is a lecturer in Japanese language and studies in the School of Asian Studies. She has a long standing interest in theoretical and practical issues relating to gender. Her doctoral thesis examined the mother as a desiring subject in twentieth century Japanese narrative. She received a Japan Foundation Research Fellowship to study the work of post-war writer, Takeda Taijun, with particular emphasis on the representation of the Asian 'Other' in the work of this writer. In conjunction with Dr Tomoko Aoyama she is currently finalising an edited collection on girls and reading in Japan.

Abstract: Suppressing the Feminine in Pre-War Japan

Fuji is a 1970 novel by Japanese post-war writer, Takeda Taijun (1912-1976), set in a psychiatric hospital outside Tokyo in the summer of 1944. Through the representation of a delusional patient who believes he is a son of the imperial household, the text trenchantly interrogates the emperor system, the quasi-religion of pre-war and war-time Japan. In exposing the excesses of this system, Takeda makes a fleeting but intensely powerful reference to atrocities committed against women on the Asian mainland by the Japanese Imperial Army. This reference occurs when the novel's psychiatric intern narrator is attacked by a deranged woman patient whereupon he takes an air gun and brutally rapes the woman into submission. A *kempeitai* (secret police - Japanese Gestapo) member stationed at the hospital thereupon recalls in vivid detail atrocities he witnessed perpetrated by members of the emperor's forces in China.

In 'Castration or decapitation?' Hélène Cixous recounts the tale in which Sun Wu, military strategist from ancient China, was requested by a king to train the women of his court. Since the women merely laughed when orders were issued, Sun Wu had the king's two favourite concubines executed. When orders were re-issued the remaining women obeyed silently. So impressed was the king that, in spite of some grief at the loss of the women, he made Sun Wu a general. I will read the rape of the patient by the intern and references to atrocities committed by the Imperial Army in China through Cixous' essay and the Sun Wu narrative. I will argue that Japan's wartime atrocities towards women are ultimately a grotesque exaggeration, perverted almost beyond the capacity of language, of the everyday requirement that women comply with the masculine script. While atrocious acts of war are also committed against men, Cixous' essay suggests a masculine desire to control the feminine which licences modes of brutalising and mutilating women which cannot be explained by military strategies of either defence or attack. My presentation will conclude with reference to Susan Sontag's discussion of the difficulty of adequately representing atrocity.

Dr Nandini Ghosh
Senior Programme Coordinator SANCHAR



Nandini Ghosh is a women's rights and disability rights activist. She has studied Sociology from Presidency College Kolkata and at the University of Calcutta and worked for more than 8 years in the field of disability and development in different parts of India. She has completed her Ph.D in Social Sciences from the Tata Institute of Social Sciences, Mumbai and the title of her doctoral study was 'Gendered/Disabled Lives: A study of Bengali Women.' She also has a Diploma in Health and Education from the University of Hertfordshire, U.K. and has participated in exchange programmes organised by the US government for professionals working in the third world countries. She has published papers in different journals and also has co-authored a report on The Status of Women with Disabilities in 10 districts of West Bengal in a study conducted by SANCHAR (www.sanchar-india.org), a leading NGO in West Bengal working on issues related to disability in 2006. She has taught courses in Gender and Disability at the Tata Institute of Social Sciences, Mumbai as well as conducting training programmes for disabled women from rural areas.

Abstract: Embodying Gender: Disabled women in Bengal

This paper examines the ways in which gender/ability regimes in the cultural context of Bengal construct the *bhalo meye* as an idealistic imaginary norm, imbued with different qualities and expectations that are desirable in a girl, thereby constructing women with disabilities as the Other. For disabled women, the ideology of the *bhalo meye* operates in a highly contradictory fashion: on one hand, it treats disabled girls as women and socializes them into dominant feminine ideals; on the other hand, it renders disabled women as different and deficient by virtue of their impairments. Gender/ability ideologies represent inadequacies of the body as incapacity and inability to engage in social processes and cultural practices considered appropriate for 'normal' women. The paper explores the ways in which 'different' and 'deviant' bodies inhabit, contradict and subvert dominant notions of femininity. The social and cultural practices female bodies engage in are accepted, modified and interpreted by women with disabilities in order to present a semblance of a feminine self. For women with disabilities, the experience of embodiment in their daily lives – of living with bodies deemed as imperfect, of negotiating these bodies in daily personal tasks and familial sexual division of labour, of rejoicing in and coping with pubertal processes, of participating in cultural activities in private and public domains, of enduring rejection and repression of their sexuality yet being restrained by normative directives, of marriage and motherhood – is structured by their social and material environments as well as by the kind and degree of disability.

Laura Dales
University of South Australia



Laura Dales lectures in Japanese and International Studies at the University of South Australia. Her doctorate was conferred in 2006 from the University of Western Australia, for research exploring feminist agency and praxis in contemporary Japan, based on two years of fieldwork in Japan. Other research interests include Asian feminisms, NGOs and women's groups, agency and resistance, feminist ethnography, and gender and sexuality in contemporary Japan. Her publications include chapters in the books *Genders, Transgenders and Sexualities in Japan* (McLelland & Dasgupta eds., RoutledgeCurzon 2005) and *Gender in Japan* (Mackie, ed., Routledge 2008 forthcoming), and the forthcoming monograph, *Feminist Movements in Contemporary Japan* (Routledge, 2009).

Abstract: Connecting Women: Women's Groups and Feminist Activism in Japan

Non-government organisations that comprise only female members, or self-define as “women’s groups” have a long history in Japan. While the aims and methods of such groups are diverse, and participation in these groups may not be explicitly feminist, they can nonetheless be seen as spaces enabling individual women to effect social and cultural change. Through sharing, conflict and intellectual engagement, the groups may explore and extend the agency of women, developing what Ahearn calls “the socio-culturally mediated capacity to act” (2001: 112).

In Japan’s low birth-rate, ageing society, the traditional scope of women’s issues is overlaid with governmental discourses of gender equality, (re)productivity and the future of the nation. Marriage, childcare, women’s employment and elder-care are thus re-positioned, from marginal women’s problems to central issues of national significance. In this context feminist criticism, both of gendered inequality and the state’s efforts at redress, develops a new mainstream currency and cultural meaning.

The dovetailing of feminist concerns and political discourse also offers particular potential for women’s groups. Firstly, groups may be understood as political gatherings of individuals with the power to effect actual change. Secondly, as spaces for the discussion and dissemination of critical discourse, women’s groups can be understood as sites productive of feminist praxis and theory. Drawing on fieldwork conducted in women’s groups in western Japan, this paper will examine the ways that women’s groups adopt, reject and inform broader discussions of gender (in)equality, and will explore the potential for contemporary women’s groups as sites of feminist discourse and praxis.

Women Directors Discuss their Films

An exciting part of the conference program will be the screening of films by Japanese director Sachi Hamano, Chinese director Xiaolian Peng and Australian documentary filmmaker Shalom Almond. Each film screening will be followed by question and answer sessions in which audience members can address questions to the directors as well as participate in broader discussion of each film.

Sachi Hamano



Sachi Hamano has been working as a director in the male-dominated Japanese film industry since 1968. She founded her own production company, Tantansha, in 1984, and has released over 300 films portraying sexuality from women's perspectives. She was awarded the 4th Women's Culture Prize in 2000. Her film *Yurisai* or *Lily Festival*, which will be screened at the WIA conference on Monday 29th September, is a humorous, lively and caustic exploration of elderly sexuality based on the prizewinning novel of the same name by Momotani Hoko.

***Lily Festival (Yurisai)* Directed by HAMANO Sachi**

**Starring Yoshiyuki Kazuko, Mickey Curtis, Shoji Utae, Shirakawa Kazuko
Japan 2001. 100 min. In Japanese with English subtitles**



The heroines of the story are seven women who range in age from 69 to 91. When an elderly ladies' man moves into their old-fashioned apartment building, a tremendous commotion ensues. Utterly unlike a typically reticent Japanese man, this old fellow charms the women with graceful gestures and eloquent rhetoric. That these ladies are all taken in by this smooth-talking old fellow is due to the special circumstances of the elderly, which are different from the environment in which they fell in love in their youth:

"The men die earlier, so when you get to this age, there are hardly any left." "It's not enough that they just be alive; they should be sexy too."

The women of this film are bold and overflowing with energy. In Japan, desexualized 'cute old ladies' sometimes appear as an ideal representation of the aged, but the residents of Lily Festival's apartment building are not pent up by the image of the 'old lady.' Once the gray-haired dandy has shown them the possibilities of sexuality, they dauntlessly break out of their shells and begin to act. This film portrays the lively reawakening of the sexual energies of old women who had been shackled by both oppression of women and discrimination against the elderly.



[Source Tantansha homepage: <http://www.h3.dion.ne.jp/~tantan-s/>]

Xiaolian Peng



Xiaolian Peng graduated from the Beijing Film Academy in 1982. Her life and career are very different from those of most Mainland Chinese filmmakers. After her *Me and My Classmate* and *Women's Story* (1988, both films released in US and Japan) proved successes, she won a Rockefeller scholarship and left Shanghai for New York University, where she received a MFA in Film Production. *Women's Story* led to her meeting Japanese documentary master, Ogawa Shinsuke, and eight years later this friendship led to her completion of Ogawa's last documentary *Red Persimmons* (2001) after his death. The film was

warmly received all over the world.

Since returning to Shanghai from New York in 1996, Xiaolian has written and directed seven feature films, all of which have won domestic and international acclaim and awards. Her Shanghai Series, consisting of *Once Upon A Time in Shanghai*, *Shanghai Women*, *Shanghai Story*, *Shanghai Rumba* and now *Kids in Shanghai* present the different periods and social levels of Shanghai and the human side of its culture.

Shanghai Story tells the story of a family, split apart socially and emotionally by the Cultural Revolution, who return to the family home when their mother is terminally ill. The reunion sparks the resurfacing of past rights and wrongs, loves and hates to be dealt with in the context of contemporary Shanghai society. The film won major national Chinese awards and was a selection screening at the Cannes Film Festival in 2005

Shalom Almond
Independent filmmaker

The Love Market: Street Girls of the Black Hmong



Atop a green valley in the highlands of North Vietnam lies the remote town of Sapa, home to a mosaic of colourful hill tribes, including the Black Hmong. When Sapa opened to tourism in the early 1990's, the Black Hmong women noticed that tourists were enchanted by their young daughters, and started using them as bait to sell their embroidery. Now, roughly 200 Hmong girls

aged 7 – 18 years live independently in Sapa to sell embroidery and support their families back in the village. In 2003, Australian film maker Shalom Almond visited Sapa as a tourist, and returned many times over the next three years to live with the Hmong girls. Shalom soon discovered, that the girls don't just sell embroidery, they are really selling love and friendship to tourists as a means for survival.

From the moment I arrived in Sapa, I fell in love with the Hmong girls. The girls showed me around Sapa, invited me to their village...and even took me techno dancing. But when I began to look past their charming exterior, I could see their lack of supervision and late nights partying with tourists was creating a very complex and confused community of girls.



Over the years I became close friends with four Hmong girls, and followed their stories as they struggled to come of age in the face of tourism. Mang is eleven, street smart and dreams of a better life beyond selling on the streets. So is sixteen and has recently divorced her Hmong husband for the freedom life offers in Sapa. Sho is fourteen and feels torn between working in Sapa and returning to the village. La is nine and we follow her journey from a shy village girl to becoming the youngest tourist guide in Sapa. As the Vietnamese authorities launch Sapa as its premier tourist destination, these four girls represent the last stand of a vanishing way of life. The girls' stories explore the themes of seeking love, cultural identity, and the pressures of children living in an adult world. The Hmong girls are extremely savvy, and their stories are intimate and emotive. But how will these young girls survive the leap from remote tribal culture to 21st century Asia?



The Love Market is a 52 minute film about four Hmong girls struggling to live between two different worlds, and the tourist that met them somewhere in the middle.

*NINTH INTERNATIONAL WOMEN IN ASIA CONFERENCE
PROGRAM*

DAY 1 Monday 29 September

Program Summary

8.00-10.00	Registration	Room 209 Gordon Greenwood (Building 32)
9.00-9.30	Morning Tea	Greenwood Level 2
10-12.15	PLENARY SESSION	Abel Smith (Building 23)
10.00-10.30	Conference Opening	
10.45-12.15	KEYNOTE Emerging Researchers Showcase 1	
12.15-1.30	Lunch	Greenwood Level 2
1.30-3.00	Concurrent Panel Sessions A	Greenwood Level 2
A1	Gender and Identity 1	Room 207
A2	Islam 1: Being Muslim in Eastern Indonesia: Gender Perspectives A	Room 211
A3	Gender and Identity 2: History	Room 213
A4	Politics and Policy in China	Room 214
A5	Contemporary Japanese Literature and Translation	Room 215
3.00-3.30	Afternoon Tea	Greenwood Level 2
3.30-6.30	PLENARY SESSION Film Screening and Discussion <i>Sachi Hamano: Lily Festival</i>	Schonell Theatre

NINTH INTERNATIONAL WOMEN IN ASIA CONFERENCE

DAY 2 Tuesday 30 September

Program Summary

8.30-10.00	PLENARY SESSION KEYNOTE Emerging Researchers Showcase 2	Abel Smith (Building 23)
10.00-10.30	Morning Tea	Gordon Greenwood (Building 32) Level 2
10.30-12.00	Panel Session B1-B5	Greenwood Level 2
B1	Gender and Sexuality in Aging Societies 1	Room 207
B2	Islam 2: Being Muslim in Eastern Indonesia: Gender Perspectives B	Room 211
B3	Health 1: Sri Lanka	Room 213
B4	The Arts 1: Indonesia	Room 214
B5	Economy, Labour, Migration 1: Vietnam	Room 215
12.00-1.00	Lunch	Greenwood Level 2
1.00-2.30	Panel Session C1-C6	Greenwood Level 2
C1	Gender and Sexuality in Aging Societies 2	Room 207
C2	Islam 3	Room 211
C3	The Arts 2	Room 213
C4	Health 2: China and Taiwan	Room 214
C5	Transnational Issues 1: Sex Trafficking	Room 215
C6	Getting Published	Room 210
2.30-3.00	Afternoon Tea	Greenwood Level 2
3.00-5.30	PLENARY SESSION Film Screening and Discussion Xiaolian Peng: <i>Shanghai Story</i>	Schonell Theatre

NINTH INTERNATIONAL WOMEN IN ASIA CONFERENCE

DAY 3 Wednesday 1 October

Program Summary

8.30-9.00	REGISTRATION	Greenwood 209 (Building 32)
9.00-10.30	Panel Session D1-D5	Greenwood Level 2
D1	Gender and Sexuality in Aging Societies 3	Room 207
D2	Gender and Identity 3: Japan	Room 211
D3	Gender and Identity 4: Southeast Asia	Room 213
D4	Migration and Identity	Room 214
D5	Media and Narrative: China	Room 215
10.30-11.00	Morning Tea	Greenwood Level 2
11.00-12.30	Panel Session C1-C6	Greenwood Level 2
E1	Transnational Issues 2: Transnational Feminism	Room 207
E2	Media 1: Japan	Room 211
E3	Economy, Labour and Migration 2: South Asia	Room 213
E4	Gender and Identity 5	Room 214
E5	Media 2	Room 215
12.30-1.30	Lunch	Greenwood Level 2
1.30-3.00	PLENARY SESSION Film Screening and Discussion <i>Shalom Almond: The Love Market: Street Girls of the Black Hmong</i>	Abel Smith (Building 23)
3.00-3.30	Afternoon Tea	Greenwood Level 2
3.30-4.30	PLENARY SESSION ROUNDTABLE	Abel Smith (Building 23)

NINTH INTERNATIONAL WOMEN IN ASIA CONFERENCE

DAY 1 Monday 29 September

8.00-10.00 **REGISTRATION** Greenwood 209

9.00-9.30 **MORNING TEA** Greenwood Level 2

10.00-12.15 **PLENARY SESSION** Abel Smith (Building 23)

10.00-10.30 **CONFERENCE OPENING**

10.45-12.15 **EMERGING RESEARCHERS SHOWCASE 1**

Supported by the ARC Asia Pacific Research Network

Keynote Speakers

Barbara Hartley Suppressing the Feminine in Pre-War Japan

Trudy Jacobsen Intersections of desire, duty and debt:
Sexual contracts in Burma and Cambodia

12.15-1.30 **LUNCH** Greenwood Level 2

PARALLEL PANEL SESSIONS A1-A5 1.30-3.00pm

A1 Gender and Identity 1 Greenwood Room 207

Shoma Chatterji A critical re-examination of representations of old
women's sexuality in Indian films directed by women

Eiko Osaka Messages from sister-men to young Japanese
women: An analysis of a Japanese T.V. show
featuring *onee-mens*

Maryam Jamarani To what extent can Iranian migrant women in
Brisbane modify their traditional gender roles?

A2 Islam 1 Greenwood Room 211

Being Muslim in Eastern Indonesia: Gender Perspectives

Discussant Julia Howell

Kathryn Robinson Being Muslim in Eastern Indonesia: Gender
perspectives

Yasir Alimi Black stone on woman's head: Haji Sanirah and her
hajj head covering in South Sulawesi

Faried Saenong Conserving wealth and blood: Women and the
tradition of endogamy in contemporary South
Sulawesi

NINTH INTERNATIONAL WOMEN IN ASIA CONFERENCE

8.00-8.30 **REGISTRATION** Greenwood 209

8.30-10.00 **PLENARY SESSION** Abel Smith (Building 23)

EMERGING RESEARCHERS SHOWCASE 2

Supported by the ARC Asia Pacific Research Network

Keynote Speakers

Laura Dales Connecting Women: Women's groups and
feminist activism in Japan
Nandini Ghosh Embodying Gender – Disabled women in Bengal

10.00-10.30 **MORNING TEA**

10.30-12.00 **PARALLEL PANEL SESSIONS B1-B5**

B1 Gender and Sexuality in Aging Societies Greenwood 207
Sponsored by The Japan Foundation

Sachi Hamano Is elderly love still a taboo subject?
Kuninori Yamazaki How to write on elderly love and sexuality for Sachi
Hamano's Film

B2 Islam 2 Greenwood 211

Being Muslim in Eastern Indonesia: Gender Perspectives
Discussant Julia Howell

Nurul Ilmi Idrus State regulations, Islam and local practice of
marriage among the Bugis in South Sulawesi
Linda Bennett Gender based violence in NTB: Muslim women's
definitions and experiences of violence in the home
Eva Amrullah Searching the truth: Face-veiled salafi women in
Makassar

B3 Health 1: Sri Lanka Greenwood 213

Nirosha Lansakara Prevalence of primary and secondary infertility in the
district of Colombo, Sri Lanka
Nilmini Hemachandra Hidden epidemic: Stress urinary incontinence
among reproductive aged women in Sri Lanka
Nirosha Lansakara Health care seeking of women for delay in child-
bearing in Sri Lanka

B4 The Arts 1 Indonesia

Greenwood 214

- Barbara Bicego Self, art, adat, and the everyday divine: the personal political journey to liberation in the work of Balinese artist Cokorde Istri Mas Astiti
- Wulan Dirgantoro Addressing the taboo: Islam, contemporary art and women in Indonesia.

B5 Economy, Labour, Migration 1: Vietnam

Greenwood 215

- Fang-tzu Yen Transnational migration and health of foreign spouses: the use of transnational health care systems by Vietnamese marriage migrants in Taiwan
- Teng-Huang Yu The interplay of economic empowerment and cultural identities among Filipino spouses in Japan and Vietnamese spouses in Taiwan
- Glenda Strachan Gender equity in a transforming economy

12.00-1.00

LUNCH

Greenwood Level 2

1.00-2.30

PARALLEL PANEL SESSIONS C1-C5

C1 Gender and Sexuality in Aging Societies 2 Greenwood 207

Sponsored by the Japan Foundation

- Jill Miller Michiko Kanema: pioneer of care work in Japan
- D Rattanamongkolgul Addressing women's contribution in the active ageing framework in Thailand
- John Traphagan Women's rights, power, and perceptions of elder suicide among elder men in rural Japan

C2 Islam 3

Greenwood 211

- Ann Kull Islam and gender in Indonesia: Agency and activism for social change in local contexts
- Helen Pausacker Beauty queens, the law and the Islamic Defenders Front in Indonesia
- Alimatul Qibtiyah Islamic feminism and global feminism: Problems, methods and solutions in global context

C3 The Arts 2

Greenwood 213

- Flaudette Datuin Feminist art somehow, somewhere: trauma, interrupted (A report from the Philippines)
- Emily Wakeling The global feminist reach: Representations of the girl in contemporary Japanese art

C4 Health 2: China and Taiwan

Greenwood 214

- Anna Hayes Women and HIV/AIDS in the Peoples Republic of China
- Bih-Ching Shu Mental health of trans-cultural marriage female foreign spouses in Taiwan
- Jin-shiu Sung Transition and interchange: midwifery practice in Taiwan under medical pluralism

C5 Transnational Issues 1: Sex Trafficking

Greenwood 215

Trafficking of Women and Girls in Asia for Sexual Exploitation

- Sally Cameron Labour and sexual exploitation in the Japanese entertainment industry – object of desire
- Larissa Sandy Behind closed doors: women's experiences of bonded labour in the Cambodian sex industry
- Sallie Yea Headlights and harms: Trafficking of women and girls in Cebu City, the Philippines

C6 Getting Published

Greenwood 210

A panel of experts will provide information and advice on getting your research published.

Panel members:

- Carolyn Brewer General Editor, *Intersections: Gender and Sexuality in Asia and the Pacific*
- Tamara Jacka Board of Management, *Intersections*
- Samantha Keech-Marx Book Review Editor, *Intersections*
- Tomoko Aoyama Regional Editor (Japan and Korea), *Asian Studies Review*
- Louise Edwards Editor, ASAA Women in Asia Series

2.30-3.00 **AFTERNOON TEA** Greenwood Level 2

3.00-5.30 **PLENARY SESSION** Schonell Theatre

FILM SCREENING AND DISCUSSION

Supported by the Faculty of Arts, The University of Queensland

Xiaolian Peng *Shanghai Story*

6.30 **CONFERENCE DINNER**
(City Cat Ferry leaves UQ campus at 5.53 pm)

NINTH INTERNATIONAL WOMEN IN ASIA CONFERENCE

8.00-8.30 **REGISTRATION** Greenwood 209

9.00-10.30 **PARALLEL PANEL SESSIONS D1-D5**

D1 Gender and Sexuality in Aging Societies 3 Greenwood 207

Sponsored by the Japan Foundation

Aged Girls/Ageless Girls: Japanese Women's Imagination in Literature and Manga

Discussant Barbara Hartley

Tomoko Aoyama The rhetoric of aged/ageless girls

Hiromi Tsuchiya Dollase Aged girls' fantasy: The boys' love stories of Mori Mari

Satoko Kan The desire of aged/ageless Japanese women

D2 Gender and Identity 3: Japan

Greenwood 211

Rachael Burke Mind my child: the evolving role of mother in the Japanese preschool

Emma Dalton Discourses surrounding female Japanese politicians: Is the public/private argument still useful?

Rowena Ward Japanese Red Cross nurses interned in the Soviet Union

D3 Gender and Identity 4: Southeast Asia

Greenwood 213

Anne-Marie Hilsdon Paradoxes of invisibility: Gender, conflict and peace in Mindanao, Philippines

Annie Pohlman Public presentational torture against women victims during the 1965-1966 Massacres in Indonesia: Analytical and methodological dimensions

Mar Khin Hpon: Masculinity and panty power

D4 Migration and Identity

Greenwood 214

Hannah Bulloch Transnational relationships transforming selves: Filipinas seeking husbands abroad

Wayne Palmer Choosing exploitation? Employment conditions and migrant worker decision-making in Hong Kong

D5 Media and Narrative: China

Greenwood 215

Rosie Roberts	Communist icons for China's new millennium: gender and sexuality in the heroines of The Red Lantern in its evolution from model opera to soap opera
Lara Vanderstaay	Love after Tiananmen: Female consciousness in Emily Tang's Conjugation
Kailing Liu	Mapping mainlander Mamas homeland: Life, from there to here

10.30-11.00

MORNING TEA

Greenwood Level 2

11.00-12.30

PARALLEL PANEL SESSIONS E1-E4

E1 Transnational Issues 2:

Greenwood 207

Roundtable on Transnational Feminism: Challenges for Indigenizing a Global Movement

Discussant: Chilla Bullbeck

Participants:

Emma Dalton
Louise Edwards
Andrea Fleschenberg
Kyungja Jung
Lenore Lyons

E2 Media 1: Japan

Greenwood 211

Women in Japanese Film

Barbara Hartley	The erotic body politic: Takeda Taijun, women and national cinema
Carol Hayes	A daughter, a ghost and 'survivoritis': the portrayal of Mitsue in Kuroki's film Chichi to Kuraseba
Emerald King	Masohismu no mon: Masochistic and sadistic representations of women in Japanese exploitation films and reidiisu komiku

E3 Economy, Labour and Migration 2: South Asia Greenwood 213

- Abida Nasreen Awareness level of aged rural and urban women about their role and participation in environmental management for sustainable development
- Ehsan Kabir The impact of shrimp culture on women in Bangladesh: A feminist environmentalism perspective
- Anjum Naz An investigation of the status of aged women: educated and uneducated living in rural and urban culture.

E4 Gender and Identity 5 Greenwood 214

- Kabita Chakraborty The first generation of love: sex, risk and identity in the Bustees of Kolkata, India
- Anupama Singh Gender and governance linkages: A reflection on local government in India
- Shan-Hui (Tiffany) Hsu Unisex: A case of a Taiwanese female athlete

E5 Media 2 Greenwood 215

Media's Role in Development and Democracy

- Toija Cinque The role of Australia's public broadcasters in development and democracy
- Maya Ranganathan Understanding Eelam through Diaspora's online engagement
- Usha Rodrigues Television policy and development agenda in India

12.30-1.30 **LUNCH** Greenwood Level 2

1.30-4.30 **PLENARY SESSION** Abel Smith (23)

1.30-3.00 **FILM SCREENING AND DISCUSSION**

Shalom Almond : *The Love Market: Street Girls of the Black Hmong* (2008)

3.00-3.30 **AFTERNOON TEA** Greenwood Level 2

3.30-4.30 **ROUNDTABLE** Abel Smith (23)

Open panel discussion of major conference themes and future planning

ABSTRACTS

Yasir Alimi
Australian National University

Black stone on woman's head: Haji Sanirah and her hajj head covering in South Sulawesi

To create an Islamic district, Bulukumba, a district in South Sulawesi convulsed by religious and local resurgence, changed the appearance of woman's bodies: women in government offices, schools and selected villages are obliged to wear the tight headscarf (*jilbab*). In South Sulawesi, the *jilbab*—usually either white or black and covering neck, ears and hair—has to compete with more established traditional head covering which are significant in local systems of meanings. The *cipo-cipo* (hajj head covering) is usually colourful, exposes neck, ears and occasionally front hair; and marks an elevated position in social hierarchy, mobility and piety. When used on woman's heads, *cipo-cipo* challenges the pervasive idea about 'a universal Muslim woman' and illuminates us to see a Muslim woman in complex social relationships: social hierarchy, locality, religion, gender and nation state. In this paper, I will discuss the vigorous attempt of Haji Sanirah to defend her *cipo-cipo* when attacked by the Islamic hardliners as 'not Islamic' to illuminate the situation of Muslim women in South Sulawesi, their authority and their engagement with the public sphere.

Eva Amrullah
Australian National University

Searching the Truth: Face-veiled *salafi* women in Makassar

Nowadays, everywhere in Indonesia the terms *salafi*, *salafiyya*, and *salafism* have been the hotly debated issue. Salafi are Muslims who claim themselves as the followers of *salaf al-sālih* which refers to the most pious of the prophet's companions at an early generation of Islam. Moreover, they orient themselves in implementing Islamic teachings according to these pious companions. Almost every region in Indonesia has its own version of what is supposed to be the 'true' *salafi* group. It is not surprising that some groups claim themselves as truly *salafi* and others as misled. The internal dispute between *salafi* groups has drawn women followers to oppose each other. They differ not only in terms of inward belief but also outward appearances. They can generally be physically identified from one another, by their appearance. The region of Makassar will be the main focus in this paper. Makassar is important in relation to the phenomenon of the *salafi* trend in Indonesia, especially because of the existence of Wahdah Islamiyah, a local mass organisation which claim themselves as a *salafi* group. Wahdah originated from Makassar in 1988 and has grown from a small institution to become a significant mass-organisation (2002). In this paper, I will analyse these women's journey in finding *salafiyya* ('salafi-ness'). How did they find their way to *salafi* groups; what makes them interested in joining; and how has their life changed after joining? How do they see others who have not joined the group? I argue that their struggles to find what they usually call the "true path" are significantly challenging. Salafi groups are like a workshop that can repair what they claim as "bad" experience.

Tomoko Aoyama
University of Queensland

The Rhetoric of Aged/Ageless Girls

Despite the recognised importance of old women in some ancient mythology, tales, and drama, aged women hardly existed in modern Japanese literature until recently—at least discursively. If they were noticed at all, it has tended to be as neglected, repressed, and betrayed wives, some of whom might transform into a variation of the legendary *yamanba* (mountain witch). There are, however, a number of women writers who have rejected such representations and explored alternative voices of elderly women. The writers I should like to discuss in this presentation include Mori Mari, Tanabe Seiko, and Kanai Mieko. Each of these writers has her own style and literary devices and each of their elderly protagonists is different; and yet they share some common traits. Each, for example, is notable for her heightened subjectivity that may turn to aggression at times. The subjectivity is often combined with a humour which can be wry and cutting. She is never afraid of ridiculing authoritarian figures—including contemporary writers and critics. She has no compunction in indulging herself in her favourite things, including recounting old memoirs, which can be repetitious and unreliable, and yet still charming or entertaining. Her creative memory, her uncompromising aestheticism, and her individuality certainly appeal to and inspire younger readers, especially girls.

Tomoko Aoyama is Senior Lecturer in the School of Languages and Comparative Cultural Studies, The University of Queensland. Her monograph *Reading Food in Modern Japanese Literature* (University of Hawaii) will be published in December 2008. She has guest edited a special issue of *Asian Studies Review*, 32(3), on “The Girl, the Body, and the Nation in Japan and the Pacific Rim” and contributed an article on Yumeno Kyūsaku. Her “Appropriating Bush Tucker: Food in Inoue Hisashi’s *Yellow Rats*”, *Journal of Australian Studies*, 87, 2006, was awarded the inaugural Inoue Yasushi Award for Outstanding Research in Japanese Literature in Australia.

Linda Rae Bennett
La Trobe University

Gender based violence in NTB: Muslim women's definitions and experiences of violence in the home

Research into violence against women in Indonesia has been limited to date, and public attention to the problem of gender based violence has focused on violence committed against women outside of the domestic sphere. This paper presents data on Muslim women’s experiences of gender based violence in the home in NTB Indonesia. The research was conducted in 2007 and involved 503 married women with children and from low income families, half living in urban areas and half living in rural areas. Data on domestic violence was collected as part of a survey that investigated women’s overall experiences of reproductive health and reproductive rights, and was administered in the form of an in-depth interview with women, which was conducted in their local language. Partly as a result of the highly suitable research design, and partly due to the skill of the interviewers (all married women with experience in community outreach work) none of the women interviewed declined to discuss domestic violence. This paper initially discusses women’s definitions of domestic violence, how they converge with popular western definitions, and where they diverge and why. It discusses the significance of local Islam and popular cultural constructions of women’s roles and rights within marriage for these definitions. It then

presents the results on the types of violence reported by women and examines patterns in the prevalence of different forms of violence. A number of case studies are then shared in order to highlight the consequences of such violence for women and their children. Finally, I elaborate on the importance of the methodology used to capture women's experiences of gender based violence and why the research was so successful in doing so within communities that remain virtually silent about domestic violence in their public dialogue.

Barbara Bicego
University of Sydney

Self, Art, *adat*, and the everyday Divine: the personal political journey to liberation in the work of Balinese artist Cokorde Istri Mas Astiti

Balinese artist Cokorde Istri Mas Astiti is a founding woman artist of Seniwati Gallery of Art by Women in Ubud, Bali, Indonesia. On the fabled island where every man is an artist, and women artists struggle for recognition, and to make a living, Cok Mas Astiti, a lecturer in Fine Arts at Udayana University, has exhibited locally, nationally, and internationally. Women's embodied lived experience in the context of Bali is Cok Mas Astiti's subject matter. In this paper I explore the layers of meaning in Cok Mas Astiti's art, and discuss what makes her art feminist, and how it challenges patriarchy and authoritarianism. I discuss the Self, including her self-portraits at different stages of her life-cycle; Art, including how she positions herself as an artist, and representations of women, in Balinese and Western art; *adat*, and its place in the lives of Balinese, and as artist's subject; and the everyday Divine, including how art engages the artist with the divine. 'Transition and Interchange' is reflected in Cok Mas Astiti's challenge/homage to Picasso as Art patriarch, and her perspective on Bali as a crossroads for women of different cultures, ethnicities and races, particularly women artists. I will show how through her art Cok Mas Astiti aesthetically and politically pushes the boundaries of prevailing political dynamics and embodied meanings of woman's place in the gendered spaces of Bali, Indonesia, and Art, and her own life as an artist. Major works I will be discussing are in the permanent collection at Seniwati Gallery of Art by Women.

Barbara Bicego is a PhD candidate in Indonesian Studies at The University of Sydney, where she is researching Australian women's experiences in Bali, focusing on how women see their experiences shaping their sense of self, and what is important or special about Bali for them. Understanding women's embodied lived experience is central to her project, particularly borderlands/liminal, and orientalist aspects of their experiences. As a psychologist with over twenty-five years experience as a psychotherapist, she has a long term interest in how people make sense of their lives at the boundaries of their experience, particularly when outside their usual cultural context.

Hannah Bulloch and Mike Fabinyi (presented by Hannah Bulloch)
Australian National University

Transnational relationships transforming selves: Filipinas seeking husbands abroad

The desire of Filipinas to find husbands abroad, particularly of European extraction, is difficult to ignore for the anthropologist who continually finds oneself positioned as a potential transnational dating agent, chat room tutor or even highly eligible

marriage prospect. So what is increasingly compelling so many Filipino women to seek foreign husbands? Popular perceptions of this phenomenon and some streams of academic research, painting Filipinas as victims or opportunists, have tended to emphasise economic imperatives. Others have sought to give agency back to Filipinas, providing a more nuanced view where political economy and global imaginings are enmeshed with practicalities and fantasies of work, love and marriage. Drawing on a combined two years of fieldwork in the Philippines, in the Calamianes Islands of Palawan and Siquijor Island in the Central Visayas, we extend these analyses. Situating the search for transnational marriages in the context of imaginings of self and other, we argue that, for Filipinas, finding a foreign husband is about more than changing personal circumstances, more even than a desire for the romanticised other. It is part of a process of self-actualisation; a quest for knowledge and experience of the world, through which a paradox of self and other can be reconciled, and the self remade.

Hannah Bulloch is a doctoral student in the School of Archaeology and Anthropology at the Australian National University, specialising in the anthropology of development in Southeast Asia. She has a background in anthropology and development studies and has worked on issues of international aid policy, health systems, governance and natural resource management. She is currently finishing up her PhD thesis which explores contending discourses of development on the small province-island of Siquijor in the Central Visayas region of the Philippines.

Rachael Burke
University of Auckland

Mind my child: the evolving role of mother in the Japanese preschool

In any culture, preschool teachers are part of an institution which plays a vital part in teaching the dominant ideology of the state. In the case of Japan, teachers who are themselves the well-socialised products of their society's group-oriented culture, position themselves as experts on childhood behaviour despite generally being young and childless. Although couched as requests, the myriad of tasks assigned to mothers by preschool teachers are a means of managing, shaping and monitoring a mother's behaviour to ensure she is meeting the expectations placed on them by the education system. It is implicitly expected that mothers will embody the good wife/wise mother construct, a state ideology which is all the more pertinent as the government attempts to stem Japan's rapidly declining birthrate. While in the past Japanese mothers have shown little resistance to this manipulation by state and early childhood educators, less competition for preschool places in rural areas has led to mothers gaining the power to challenge teachers' demands. Based on fieldwork conducted in 2007 in five Hokkaido preschools, this paper discusses the pressures placed on Japanese mothers in the preschool sphere and examines the changing parent-teacher relationship in modern Japanese society.

Rachael Burke is currently a PhD candidate in Social Anthropology at Massey University Auckland. Her Masters thesis (2007) involved fieldwork at preschools in rural Hokkaido, Japan where she studied the impact of Japan's low birthrate on methods of socialisation in the classroom. Her current research focuses on eliciting narratives via digital film in order to gain a comparative view of early childhood education methods in New Zealand and Japan. Her other research interests include visual anthropology and cultural appropriation in the French-speaking Pacific.

Sally Cameron
Independent consultant

**Labour and Sexual Exploitation in the Japanese Entertainment Industry –
Object of Desire**

Over the last decade, hundreds of thousands of Filipino women have travelled to Japan to work in the entertainment industry. That industry generates billions of dollars in Japan each year, making up an estimated 1 to 5% of GNP, and facilitates the sending of millions of dollars (at least) in remittances back to the Philippines, making a substantial impact on that economy. Numerous laws, policies and programs and enormous infrastructure facilitate this labour migration, while many other factors impact the decisions and experiences of those migrant workers: poverty, gendered expectations and behaviours, ethnicity, poor law enforcement, corruption and complicity by government officials, the actions of organised crime ... the list goes on. This paper considers the exploitation of Filipino women against the exploitation of female migrant workers from other nations working in the Japanese entertainment industry. It asks who among that vast number of women migrating for work, become trafficked. Based on a series of qualitative interviews, this paper argues that while anti-trafficking policy must consider the multiplicity of factors at play in trafficking scenarios, recognising the 'victim' as a whole, complex person remains paramount.

Sally Cameron works as a consultant on issues relating to gender, governance and HIV/AIDS. She has previously worked for community legal centres, the NSW Government and for the Australian Federation of AIDS Organisations. Most recently, Sally has conducted research on human trafficking for the United Nations University, the International Labour Office in Tokyo, and the International Council for Social Welfare. She is currently consulting to the Anti-Slavery Project at the University of Technology in Sydney. Her most recent publication on human trafficking is the book 'Trafficking in Humans' published by UNU Press in late 2007. Sally has a Masters Degree in Women's Studies from the University of New South Wales.

Kabita Chakraborty
University of Wollongong

**The First Generation of Love': Sex, Risk and Identity in the *Bustees* of Kolkata,
India**

This presentation will examine heterosexual dating, romantic love and sexual encounters amongst single Muslim girls in the *bustees* (slums) of Kolkata. The pursuit of love by young women in the *bustees* is a relatively new collective movement which has resulted in a shared literacy of love amongst youth, and the creation of networks that support this quest. Thus I see young women in the *bustees* of Kolkata as '*The First Generation of Love*' in a rapidly modernizing India. This presentation will explore how girls negotiate social risks to pursue a love-course that is helping them shift caste barriers and traditional joint-family arrangements, and allows them to lead more individualized lives. I investigate young people's strategies of obtaining, and maintaining, romantic relationships within the conservative slums of Kolkata. I explore how Bollywood culture provides young women with the knowledge and confidence in their search for love. I also discuss how girls negotiate their relationship with Islam in their pursuit of sexual desire. Through the calculated negotiation of social risks, I show that young Muslim women are not overtly challenging the normative discourses of love, gender arrangements or familial expectations in the *bustees* of Kolkata. Rather, girls assume a more subtle form of

resistance by maintaining a public performance of purity in public spaces whilst pursuing their romantic desires in private.

Kabita Chakraborty is a Postdoctoral writing fellow at the Centre for Asia Pacific Social Transformation Studies at Wollongong University. She obtained her PhD at the University of Queensland (School of Social Work and the Centre for Critical and Cultural Studies). Her doctoral research examined the complexity of Bollywood consumption, production and re-production in the everyday lives of young Muslim women in the *bustees* of Kolkata. The thesis argued that young women calculate social risks to perform and manage a self identity that is greatly influenced by Bollywood and saturated in Indian middle-class values, revealing a changing attitude within the slums towards social constructions and limitations. Her research interests include South Asian youth identity and participatory research methodologies.

Shoma Chatterji
Independent

A Critical Re-Examination of Representations of Old Women's Sexuality in Indian Films directed by Women

In Indian society, the concept of the 'old' women is not a chronological presence but a cultural and sociological one because of the specificities of ethnic, cultural and social norms that vary from one region to another and from time to time, between urban and rural women, between educated and uneducated women and so on. Within this framework, a study of how films made by some Indian women directors have approached sexuality among women who are 'considered' old by their families even when they are not biologically and chronologically old, reveals interesting insights that are asymmetric in many cases and veer away from any 'pattern' or 'stereotype.'

Sexuality of women in Indian cinema has historically been ignored so far as women's autonomous expression of sexuality, female desire, etc, are concerned, middle or old age being of no concern here. The male characters in a film are constructed in a way that they treat their female counterparts as objects of their gaze, desire, oppression, humiliation, glorification and celebration. Since the woman is not generally vested with a 'voice' of her own, this extends to a casual indifference to her sexuality as the 'subject' of desire, rather than an 'object' catering to the desire of other people, mainly male. What happens when the director is a woman herself? A concern shared by feminist representations in films is an intention to challenge dominant modes of representation. This springs from the popular belief that in a sexist society, women have no language of their own. Therefore, they are alienated from culturally dominant forms of expression. This leads to a politics of intervention at levels of language and meaning. This applies more to the language of cinema than to the written word.

The history Indian women directors traces a subtle but strong shift from films that, consciously or unconsciously, imitate films directed by men, through feminist challenges to women-centred films directed by men right till the point where film direction is defined as a male activity and the effect this definition has on "women's attempts to articulate a distinctive female voice." From a completely different perspective, even if a woman director's film projects a woman's voice quite openly as a form of resistance to patriarchal values, the film *needs* to be seen by a largely heterogeneous audience. Then alone will it make some impact on the minds of both men and women in the audience. Is sexuality in Indian women a purging of repressed desires? Is it an expression of revolt? Or is it a weapon of attack? These

are significant questions that will also shed light on the shifting concept of 'age' and its links to sexuality among Indian women.

Shoma A. Chatterji, journalist and author, won the National Award (1991) for Best Film Critic and the Best Film Critic Award from the Bengal Film Journalists' Association (1998.) Her *Parama and Other Outsiders – The Cinema of Aparna Sen*, won the National Award for the Best Book on Cinema (2003). She won a research fellowship from the National Film Archive Pune in 2004-2005. She recently submitted her Senior Research Fellowship on Women in Indian Television Serials and Advertisements and the Politics of Representation, which she won from PSBT (Public Service Broadcasting Trust) Delhi. She was bestowed the Kalakar Award (2004) bestowed annually on women achievers for 'excellence in journalism.' She won the second prize from the Sahitya Akademi for its Golden Short Story Translation Contest in 2007. She has recently submitted her Ph.D. thesis on Cinema on the subject – MEN DIRECTORS, WOMEN'S VOICE. She writes on gender issues, media, human rights, development issues, child rights and contemporary issues in several print electronic publications across India. She has been on the panel of several Film Juries at International Film Festivals. She has authored 16 published books on cinema, gender issues, short fiction and urban history. Her book, *Subject Cinema – Object Woman, A Study of the Portrayal of Women in Indian Cinema*, (Parumita Publications, Calcutta, 1998) is a pioneering work in the field of feminist film studies in India. She has been writing for 30 years and is based in Kolkata. She currently contributes to five print media publications, two online e-zines and one features agency, all in English.

Toija Cinque
Monash University

The Role of Australia's Public Broadcasters in Development and Democracy

In this article I investigate the ways in which the ABC and SBS use the internet. I predominantly focus on how the public broadcasters' promote an informed citizenry through participation online. Such online participation further develops a second vital role of public broadcasting which is to develop a sense of nationhood—through Australian content (which can include information and communication in languages other than English) and which provides for local and international communities in rural and metropolitan areas to engage with each other. In order to understand the capacity for the public broadcasters to enhance online public communication and democratic participation, I firstly examine general internet theory and evaluate how liberating the internet has been for those living in countries where the state and political alliances control traditional broadcast and print media. For this analysis, the key aspects of virtual communication and cyber-democracy are explored as they are relevant to the services the public broadcasters could provide. Furthermore, case examples of current practical work undertaken in these areas are examined. The framework of the 'virtual agora' is considered because it represents the ideals of a public sphere in cyberspace where people are currently able to discuss and debate key issues. The theory is then related to activities undertaken through the 'vortals' of the ABC and SBS. Finally, the extent of political intervention and commercial influence is evaluated.

Toija Cinque is a Lecturer in Communications and Media Studies in the National Centre for Australian Studies, School of Humanities, Communications and Social Sciences, Monash University. She also developed and delivered Communications curriculum for Open Learning Australia (now Open Universities Australia) and the

Australian Broadcasting Corporation. She researches and publishes in the areas of communications and media policy; public broadcasting; digital television and datacasting; and internet use and regulation. Her doctoral thesis examined how the public interest obligations of ABC and the SBS have altered over time with changing technological, political, economic and social circumstances.

Hiroko Cockerill
University of Sydney

From Interpreter to Writer: Interpreting Stalinism in *Ol'ga Morisovna's Rhetoric* by Yonehara Mari

This paper analyzes *Ol'ga Morisovna's Rhetoric*, which is the first and last novel written by Yonehara Mari. The novel was published in 2002, four years prior to her premature death from ovarian cancer. Yonehara turned to writing late in life, after a career in interpreting which included work in the Soviet Union at the time of its collapse. *Ol'ga Morisovna's Rhetoric* is written in the form of third-person narrative, narrated from the retrospective point of view of a middle-aged technical translator, Hirose Shima. As a ten-year old, Shimachka (Shima's Russian name) had met the famous, but enigmatic dance teacher Ol'ga Morisovna and her close friend, the elegant French language teacher Eleonora Mikhailovna, at an international school run by the Soviet Union in Czechoslovakia. The real ages of these elderly teachers were unknown, and they appeared to have some common secrets. Using Ol'ga Morisovna's distinctive rhetoric as a clue, Shima now attempts to uncover their past, and discovers that both were in a camp in the Soviet gulag system, accused of being the partners of spies. In the novel Yonehara not only "translates" Russian phraseology in her depiction of Ol'ga Morisovna's rhetoric, but also extensively employs Russian words (mostly written in katakana) in order to describe Shimachka's school days. In so doing Yonehara attempts to convey Russian culture directly to the Japanese reader. This paper examines the effectiveness of Yonehara's methods in depicting the camp experience of Ol'ga Morisovna and the first-hand Russian school experience of Shimachka.

Hiroko Cockerill is a lecturer in Japanese in the School of Languages and Cultures at the University of Sydney. Her research encompasses literary translation from Russian to Japanese. Her book *Style and Narrative in Translation: the contribution of Futabatei Shimei* was published by St. Jerome in 2006. She is currently examining the translations of Senuma Kayō, Nobori Shomu, Nakamura Hakuyō and Yonekawa Masao, as successors to Futabatei Shimei.

Helen Creese
University of Queensland

***Sati* revisited: Some early colonial views of immolation in Bali**

Moral imperatives for the colonial overthrow of despotic indigenous rule in Bali were frequently invoked to lend legitimacy to the Dutch conquest of the island that began in the second half of the nineteenth century. These concerns also led colonial officials to champion Balinese women whom they regarded as hapless victims of Bali's oppressive patriarchal social order. The practice of *sati* (the self-immolation of widows), which continued in Bali until the early twentieth century, became the most reviled of these clichéd and gendered 'barbarisms.' In this presentation, I will draw on texts and images to explore elements of the colonial politics of gender in relation to

the practice of *sati*. In particular, I will present data from a previously inaccessible text, the unpublished letters of Pierre Dubois, the first Dutch colonial agent to be stationed in Bali who lived at Kuta from 1828-1831. An anthropologist *avant la lettre*, Dubois' 'participant' research, on which my current ARC project is focused, provides new insights into indigenous and colonial representations of gender.

Helen Creese is Reader in Indonesian in the School of Languages and Comparative Cultural Studies at the University of Queensland. Her major research interests are Balinese history and literature. She is the author of *Women of the Kakawin World: Marriage and Sexuality in the Indic Courts of Java and Bali* (2004), *Parthayana—The Journeying of Partha: An Eighteenth Century Balinese Kakawin* (1998); editor, with Rosie Roberts, of *Gender, Text, Performance and Agency in Asian Cultural Contexts: Intersections: Gender and Sexuality in Asia and the Pacific* Issue 16 (March 2008), and with Darma Putra and Henk Schulte Nordholt of *Seabad Puputan Badung: Perspektif Belanda dan Bali* (2006). Her recent articles include 'Curious modernities: early twentieth-century Balinese textual explorations,' *Journal of Asian Studies* 66, 3 (2007); 'A *puptuan* tale: the story of a pregnant woman,' *Indonesia* 82 (October 2006); and 'The Regulation of Marriage and Sexuality in Precolonial Balinese Law Codes,' in *Gender, Text, Performance and Agency in Asian Cultural Contexts: Intersections: Gender and Sexuality in Asia and the Pacific* Issue 16 (2008).

Emma Dalton
University of Wollongong

Discourses surrounding female Japanese politicians: Is the public/private argument still useful?

The political participation of Japanese women is most often discussed in terms of what they bring to politics as *seikatsusha*, or those more likely (than men) to have a firmer understanding of issues that impact on everyday life, such as the environment and education. This is usually discussed within the typical dichotomous framework of public versus private sphere within which women as mothers and wives are positioned in the private, and men as breadwinners are positioned in the public sphere. On the basis of interviews with female Liberal Democratic Diet members, this paper questions the validity of discussing female political participation in binary terms and suggests a move away from the *seikatsusha* discourse. While recognising the importance of representation of women for certain issues such as child-care facilities, this paper argues that the diversity of women's (and men's) lifestyles are neglected when female politicians are discussed primarily in terms of their oppositional qualities to men. Analyses of women in politics should attempt to dismantle rather than support the gendered binary that is built on the premise of superiority of the masculine over the feminine. Such analyses of Japanese female politicians should not replicate the divide between the sexes that has been encouraged by the Liberal Democratic Party; rather they must challenge it in order to acknowledge the growing diversity of lifestyle choices contemporary Japanese women are making.

Emma Dalton is a PhD candidate at the University of Wollongong, affiliated with the university's Centre for Asia-Pacific Social Transformation Studies (CAPSTRANS) and the School of Social Sciences, Media and Communication. Her research focuses on the under-representation of women in Japan's Liberal Democratic Party. She obtained her BAHons and Masters in Japanese Interpreting and Translating from the University of Queensland. Her paper '*The Utilization of Discourses of Femininity by Japanese Politicians: Tanaka Makiko Case Study*' was published in the Graduate Journal of Asia-Pacific Studies, vol.6, no.1, 2008

Flaudette Datuin
University of the Philippines/Australian National University

Feminist Art Somehow, Somewhere: *trauma, interrupted* (A Report from the Philippines)

Somewhere, somehow, Do-It-Yourself initiatives are happening away - at times hovering within, but at other times, beyond – the radar of local (Manila) and global (**Global Feminisms and Wack!**) epicentres (it is interesting to note for instance, that there are no Asians in **Wack!** and no Filipinas in **Global Feminisms**, either as theorists and artists). I propose to report on one such initiative that was launched in Manila in 2007 – *trauma, interrupted exhibition* (www.trauma-interrupted.org) – an ongoing international art project featuring 18 artists from six countries, who explored the links between art, trauma and healing, an underdeveloped field of art-historical feminist investigation. My presentation will cover the curatorial vision, its lineage, art-historical and theoretical routes, the artists and their works, process and issues related to organizing international events in the periphery, as well as theoretical and methodological problems and possible directions related to the subject of trauma in/as art.

Flaudette May V. Datuin (www.trauma-interrupted.org/datuin), Associate Professor, University of the Philippines, is a 2008 Visiting Fellow at the Humanities Research Centre, Australian National University. She is a founding editor and publisher of *Ctrl+P*, a digital journal of contemporary art (www.ctrlp-artjournal.org) and author of *Home Body Memory: Filipina Artists in the Visual Arts, 19th Century to the Present* (University of the Philippines Press, 2002). Datuin is also recipient of the Asian Scholarship Foundation and Asian Public Intellectuals fellowships, which enabled her to conduct research on contemporary women artists of China and Korea (2002-2003) and Indonesia, Thailand, Malaysia and Japan (2004-2005).

Wulan Dirgantoro
University of Tasmania

Addressing the taboo: Islam, Contemporary Art and Women in Indonesia

This paper will examine the representation of Islam in the works of Indonesian women artists. Works by well-known artists such as Arahmaiani, Mella Jaarsma and Titarubi will be addressed. Other significant works/exhibitions such as Dolorosa Sinaga's *Via Dolorosa* and Altje Uly Panjaitan's *Pangaradeon Ni Oroan* which are strongly influenced by gender, religion and spirituality will also be considered. Indonesian contemporary art is a dynamic arena of modernity, tradition, socio-political issues and questions of identity. Since the inception of modern Indonesian art, artists have continuously explored and represented developments within Indonesian society through their art practices, including the issue of religion. However, engagement with religion as a theme in Indonesian contemporary art remains largely confined to male artists. Especially when it comes to Islam, the most widespread religion in Indonesia, there is a conspicuous absence of works by Indonesian women artists. This could be an indication of their secular attitudes, but it is also striking that although gender issues remain important to them, only a few have actually used their art to address the issue of religion or women's position in it. Given that Islam and its signification is a sensitive topic in Indonesia, this paper will look at how Islam is represented in the works of women artists. It will be argued that women artists have to negotiate different strategies than male artists to address the questions of religious identity.

Wulun Dirgantoro is a PhD candidate at the School of Asian Languages and Studies at the University of Tasmania. She contributes to various art journals in Indonesia and Australia, co-wrote *Indonesian Women Artists: The Journey Continues* with Carla Bianpoen and Farah Wardani (YSRI, Jakarta 2007). Her PhD project is on the representation of the body in the works of Indonesian women artist post-1990s.

Hiromi Tsuchiya Dollase
Vassar College

Aged Girls' Fantasy: The Boys' Love Stories of Mori Mari

This presentation is part of my on going project, Rōshōjo (aged girl) narratives in Japanese literature. Recent studies of shōjo in literature tend to regard the idea of shōjo not as a factor of age or appearance, but rather an ideological "difference" from the standard notion of women. Shōjo mentality often contradicts societal norms and culturally defined womanhood. The protection of an author's shōjo self is possible even in advanced years. Aged women's narratives, breaking cultural and gender taboos, are unique and challenging. I call such aged women's ageless (and genderless) narratives Rōshōjo narratives. Mori Mari is a good example of a Rōshōjo author. Her work is considered to be a forerunner of the boys' love genre, which flourished in girls' manga during the 1970s. Mari's stories always have elements which appeal to a girl audience. In this presentation, I will focus on her boys' love stories, romantic dramas involving older men and beautiful young boys, which were written in 1961 when she was 58 years old. The stories are filled with erotic beauty and sado-masochism. Why did she employ beautiful men for the exploration of her erotic fantasy? I would first like to look at the cultural background of the 1960s, in particular popular culture and subculture, which seem to have inspired Mari's imagination. Then, I would like to examine the "shōjo mentality" which can be commonly witnessed in both Mari's stories and boys' love manga of today, in order to further examine the idea of Rōshōjo narratives.

Hiromi Tsuchiya Dollase earned her Ph.D. in Comparative Literature from Purdue University. She is Assistant Profess of Japanese at Vassar College, New York. Her research focuses on the study of pre-war girls' magazine culture, Japanese popular culture, and women's literature. Her recent publications include "Girls on the Home Front: an Examination of *Shōjo no tomo* magazine 1937-1945" (*Asian Studies Review*, 32[3]) and "Wakakusa monogatari to Nihon no shōjo" (*Shōjo Shōsetsu Wonderland*, Meiji Shoin, 2008)

Richard Gehrman
University of Southern Queensland

Imagining the "Oriental" woman: Australian soldiers in Imperial India

This paper examines the representation of women by Australian soldiers in Imperial India. For many Australians, India is a part of Asia that is often forgotten, despite a long shared history under the auspices of the British Empire. In 1947 neutralist India gained independence from Great Britain just as Australia began to be increasingly identified with the Western Alliance in the Cold War. While Indian and Australian history have moved apart since 1947, in the colonial era significant ties existed between these two subordinate components of the British Empire. This is particularly noteworthy when the military dimensions of the relationship between India and

Australia are examined. In the decades prior to Indian independence, several hundred Australian male and female soldiers lived and worked in India either as part of the long term British imperial military establishment, or on short term exchange postings to India. This paper explores the representation of women in India by these soldiers, concluding that unrealistic (and unattainable) “orientalist imaginings” of the exotic shaped Australian expectations and representations of women at this time.

Richard Gehrmann teaches International Relations in the School of Humanities and Communication (USQ). His research interests include Southeast Asian political and social history, Australian-Indian relations, and strategic studies. His paper is drawn from some of the findings of his PhD dissertation on Australian –Indian relations in the colonial era, 1901-47.

Nelun Gunasekara
ADB Sri Lanka Resident Mission

Journeys in Faith: Women Missionaries and the Education and Socialization of Girls in Colonial Ceylon (Sri Lanka)

By the late 19th century, large numbers of young, single women from the Western world were engaged in missionary activities across the British Empire. Their work in the mission field, particularly in educating ‘native’ girls, brought a new momentum to evangelistic efforts. Faith imperatives saw large numbers of male and female missionaries travel to foreign lands to bring salvation to the ‘natives’ and education was a critical venue for this particular mission. While, in some instances, Christian education was resisted by the ‘natives’, in others it was welcomed, as it offered possibilities for social mobility in the colonial context. Girls’ education was also required as educated young women were wanted as suitable brides for educated young men. Educational institutions were spaces for conversion and transition, not only for young local women, but also for the European women who had to adapt to their new environment while attempting to recreate and maintain the institutional structures and ethical norms of their home countries. This study on women missionaries involved in girls education in late 19th – early 20th century Ceylon examines the nature of female education and socialization in selected Protestant missionary schools for girls. It explores the work of women missionaries from the Church Missionary Society and the Church of England Zenana Missionary Society in two girls schools, investigates the objectives of female education, the values taught and the nature of interactions between women missionaries and local girls.

Nelun Gunasekera is the Gender Consultant in the ADB Sri Lanka Resident Mission. She holds a MA in Development Studies (Women & Development) from the ISS, the Netherlands. She has over 20 years local/international work experience in the NGO/INGO sector, as an independent consultant on gender and development and institutional development and a short stint in the private sector, with experience in programme / project design, development and management; project monitoring, review and evaluation; organizational policy and strategy formulation; training design and delivery. Her research interests are in 19th century missionary history, women in conflict situations and women and enterprise.

Hamano Sachi
Filmmaker

Is Elderly Love Still a Taboo Subject?

The panel continues the discussion initiated in the director Sachi Hamano's talk after the screening of *Yurisai* (Lily Festival). Kuninori Yamazaki, who has written the script for this and a number of other Hamano films, will discuss, among other things, the difference between Momotani Hōko's novel that *Lily Festival* is based on and the film.

Since her directorial debut in 1971, **Hamano Sachi** has released over 300 films that portray sexuality from women's perspectives, working as both producer and director. In 1984 she founded her own production company, Tantansha. In 1998, she produced the independent film *In Search of a Lost Writer: Wandering the World of the Seventh Sense*, depicting the life and works of modernist woman writer Osaki Midori. Part of the funding for this film came from donations from over 12,000 women from across Japan. Hamano was awarded the 4th Women's Culture Prize in 2000. In 2001 she completed work on *Yurisai* (Lily Festival). In 2006, Hamano again adapted the work of Osaki Midori, creating and directing *The Cricket Girl*.

Barbara Hartley
University of Tasmania

The erotic body politic: Takeda Taijun, women and national cinema

In a 1960 essay entitled "Erotishizumu no seijigaku" (The eroticism of political science), post-war writer, Takeda Taijun (1912-1976) begins by recalling the disturbing manner in which the trope of women's violated bodies were used in the writing of the anti-Japanese literature of pre-war China. From this literary opening, the author moves to a discussion of filmic texts, noting, for example, the manner in which Nazi Germany promoted cinema featuring 'naked dancing' in order to deflect the attention of the German people from the 'malnutrition and insecurity' which beset them under the Third Reich. Takeda then proceeds to conduct an 'audit' of the various ways in which women's bodies are used in national cinema, an audit which covers the work of directors from countries as far afield as Germany, France, Russia, Poland and the United States. This presentation examines Takeda's capacity in the essay cited above to recognise the intersection of gender and politics in the work of much national cinema and how the 'dangerous woman,' particularly, is used in the films discussed as a politically motivated trope.

Anna Hayes
University of Southern Queensland

Women and HIV/AIDS in the People's Republic of China

This paper investigates specific sources of HIV/AIDS vulnerability faced by women in the People's Republic of China (PRC). It argues that in order to effectively tackle China's growing HIV/AIDS epidemic, the Chinese government must incorporate a gendered response in their HIV/AIDS prevention campaigns. The incidence of heterosexual transmission of HIV/AIDS among the PRC's general population is increasing, and such a trend means that Chinese women are particularly vulnerable to infection. Studies elsewhere have proven that men and women face different

vulnerabilities to HIV/AIDS because of their gender and that gendered responses to HIV/AIDS must be an integral part of effective prevention campaigns. Therefore, it is imperative that sources of Chinese women's vulnerability to HIV/AIDS be identified, particularly those that may be 'country-specific' sources of vulnerability. If the vulnerabilities of Chinese women continue to be overlooked, and effective prevention and control measures are not implemented, large scale HIV transmission in the PRC is inevitable.

Anna Hayes is a Lecturer in International Relations in the School of Humanities and Communication (USQ). Her research interests include Chinese history, gender issues in the PRC, gendered perspectives of human security, and the threats posed by pandemic illnesses such as HIV/AIDS on global human security. Her paper is a summation of some of the key findings of her PhD dissertation 'Women's Vulnerability to HIV/AIDS in China: A Case Study for the Engendering of Human Security Discourse'.

Carol Hayes
Australian National University

A daughter, a ghost and 'survivoritis': the portrayal of Mitsue in Kuroki's film *Chichi to Kuraseba*

The aim of this paper is to examine the portrayal of women in the 2004 film *Chichi to Kuraseba* (父と暮せば) directed by Kuroki Kazuo, released for the English speaking audience as *The Face of Jizo*. Does the portrayal of the heroine, Mitsue, who has—though at some cost—survived the atom bomb, transcend the stereotypical portrayal of women in war film as the mother, sister and lover waiting for their menfolk to return? This paper will analyse the narrative structures, characterisation of Mitsue and her father and the thematic development of the film hoping to highlight some of the issues surrounding the problematic role of history as seen in film and something of the tensions imbedded in the stereotypical roles of female characters. Is the film successful in problematising not only the nature of Japanese identity but also Japan's role in the war?

Nilmini Hemachandra
Monash University

Hidden Epidemic: Stress Urinary Incontinence among Reproductive Aged Women in Sri Lanka

Stress urinary incontinence is a common condition among young and middle aged women. Although leaking urine is not a life threatening condition, it has devastating effects on women's quality of life. The objectives of this presentation are to describe the prevalence, correlates and impact of stress incontinence on women's lives and their health seeking behaviour regarding this problem. This community based descriptive cross sectional study, with quantitative and qualitative components, was carried out among 1800 ever-married reproductive age females in a district of Sri Lanka during 2006/2007. Multi-stage stratified cluster sampling was used to select study subjects and an interviewer administered, pre-coded, structured questionnaire was used to collect quantitative data. Purposive sampling was used to select participants for key informant interviews, focus group discussions and in-depth interviews. The participation rate was 95.5%. The mean age at and mean number of

pregnancies per woman was 35.62 yrs and 2.4 respectively. The estimated prevalence of stress urinary incontinence was 9.8 % (95%CI: 8.1-11.6). Residing in an urban area (OR=1.98), age more than 35 years (OR=2.66), more than three child births (OR=10.53), BMI more than 25kg/m² (OR=1.72) and presence of utero-vaginal prolapse (OR=9.14) were significantly associated (p<0.05) with the condition. Although stress urinary incontinence had a major impact on women's outdoor leisure activities, sexual life, and sense of wellbeing, women did not consider it to be a health problem. Women rarely discussed incontinence with others and only 6% had sought treatment. This was due to the fact that they were ashamed or embarrassed, consider the condition to be a natural consequence of aging and childbirth, and were fearful of vaginal examination. In conclusion, program planners and healthcare professionals should pay greater attention to this common condition, which has major impact on women's quality of life.

Nilmini Hemachandra obtained her medical degree (MBBS) from the Faculty of Medicine, University of Colombo, Sri Lanka in 1997. Then she worked as a Community Physician for 5 years in the rural areas of Sri Lanka. Her main responsibilities were field based maternity care, Family planning, Child healthcare and women's health. She obtained her MSc in Community medicine (2005) and MD in Community Medicine (2007) from Post Graduate Institute of Medicine, University of Colombo, Sri Lanka. Her MD thesis was on Gynaecological morbidity. At present she is doing her post doctoral internship in the Social Science and Health Research Unit of Monash University.

Anne-Marie Hilsdon
Curtin University of Technology

Paradoxes of Invisibility: Gender, Conflict and Peace in Mindanao, Philippines

In the context of ongoing politico religious conflict in Mindanao, the Philippines, Muslim and Christian women in the central provinces of Lanao del Sur and Lanao del Norte continually re/build their lives with the assistance of local NGOs. Largely excluded from local, regional and global peace initiatives these women nevertheless re/establish social and economic sustainability at family and community levels which are arguably foundational to peace and stability. The paper uses ethnographic fieldwork to explore women's involvement in sustainability and peace which is underpinned by local and global discourses of religion deployed through regimes of gender, ethnicity and violence. While domination and subsequent reiteration of these discourses occurs, the paper argues that the impact on women's lives is uneven: resistance and disruption simultaneously arise and women's praxis challenges dominant discursive formations.

Anne-Marie Hilsdon lectures in Social Sciences at Curtin University of Technology. She does anthropological research in the Philippines and East Malaysia. She mostly focuses on gender and sexuality in the theme areas of militarism and violence, Islam and human rights, and migration. She has edited two recent journal special issues: *Reconsidering Agency: Feminist Anthropologies in Asia*. *The Australian Journal of Anthropology* (TAJA) Vol 18, 2, 2007) and (with S. Rozario) *Gender, Islam and Human Rights Women's Studies International Forum* Vol 29, 4, 2006. Her most recent books include the co-edited, *'Human Rights and Gender Politics: Asia-Pacific Perspectives'* (Routledge 2000, 2006 paperback edition).

Shan-hui Tiffany Hsu
National Cheng-Kung University, Taiwan

Unisex: A case of a Taiwanese Female Athlete

Along with the increasing number of female athletes and the changing conception of physical education, gender studies in the area of physical education and sports are no longer limited to the male/female discrimination. The boundary between male and female athletes should be reconsidered. Adopting a feminist approach, the purpose of this study concerns is to investigate the gender role of a Taiwanese female athlete as Shelly studies to become a professional practitioner. Since the gender roles of female athletes are constantly measured by the social, political, geo-cultural, and economical contents, this study also questions how social structure and geo-cultural change have shaped a female to become a professional athlete in Taiwan. A variety of research skills and techniques are employed in this study, including a semi-structured interview, several informal interviews, observations, and field notes. This study concerns itself with the public *stereotypes* of a masculine female athlete in current Taiwan's society and the *self-image* of a Taiwanese female athlete. It discovered a curious position where the stereotype of a female athlete and her self-image conflicts, an ambiguous identity that I call the "unisex," as a theoretical counterpart of the traditional female/male discrimination. Since female athletes are a relatively new phenomenon in Taiwanese society, and problems concerning their struggles with personal identities are rarely investigated. This research attempts to encourage more researches on this subject.

Shan-Hui Hsu is an assistant professor of physical education, health & leisure Studies at National Cheng Kung University. Areas of Expertise: Curriculum and Instruction in Physical Education; Multicultural, and Globalization Issues in Physical Activity and Sport. Research Interests: Gender, Race and Ethnicity in Physical Education and Sport; Teacher Education in Physical Education; Globalization and Gender Issues in Physical Activity and Sport.

Nurul Ilmi Idrus
Hasanuddin University, Indonesia

State Regulations, Islam and Local Practice of Marriage among the Bugis in South Sulawesi

Examining marriage in Bugis society requires thinking about the significance of Islam and its influence in regulating daily life. This article analyses marriage in relation to state regulations, Islam and local practice. I focus on the discrepancy between the Marriage Law No.1/1974 and customary law in regard to marriage, its dissolution, reconciliations, and how religious judges handle such cases in the Religious Court (*Pengadilan Agama*). This article consolidates the 'local discourse' and emphasis on the role of religious judges in the courts in relation to marriage disputes, which have become part of the daily activities in the *Pengadilan Agama*. Furthermore, I examine how 'wild officiants,' called *imam liar*, implement illegal actions to facilitate marriages and divorces. In this paper, I start with a discussion of marriage requirements and procedures. I continue by analysing socially offensive and unofficial marriages to examine the coherence and contradictions in the implementation of customary and Islamic laws. In the subsequent section, I discuss divorce, reconciliation and how people consult others about their marital issues in order to explore how people manage their problems and how the judges deal with them in court. This chapter is

based on observations of court hearings as well as observations of everyday social practice.

Tamara Jacka
Australian National University

Is it worth it? Efforts to increase women's participation in China's village elections

In China in recent years, particularly since the introduction of direct elections at the village level, few and declining numbers of women have participated in the main grassroots institutions of rural governance, the village committee and the village branch of the Communist Party. Chinese women's activists have voiced concern about this situation for many years, but it is only recently that they have had the wherewithal to address it in any concerted fashion. In the 2000s, however, overseas donor agencies have funded a number of projects aimed at increasing the female membership of village committees and Party branches. This paper examines one such project, initiated in 2003 in Heyang county, Shaanxi Province, by one of China's largest and most influential women's NGOs, the Shaanxi Research Association for Women and Family, together with the County office of the All China Women's Federation, the state body responsible for furthering the situation of women. The paper discusses the goals and strategies of the Heyang project, and the results it achieved in the 2005 village elections. It then discusses the views of the women involved in the project, including those who were elected as village leaders as well as project workers, reflects upon the short and long-term effects of the project, and discusses the potential of the Heyang model for achieving greater gender equity in village governance, the empowerment of rural women and change in rural gender norms and relations.

Tamara Jacka is a Senior Fellow in the Gender Relations Centre, Research School of Pacific and Asian Studies, Australian National University. Her most recent book, *Rural Women in Urban China: Gender, Migration, and Social Change* (M.E. Sharpe, 2006) won the American Anthropological Association's 2007 Francis Hsu prize for best book in East Asian Anthropology. This paper draws on fieldwork undertaken for an ARC Discovery project on Changing Approaches to Gender and Development in Rural China (2006-2008).

Maryam Jamarani
University of Queensland

To what extent can Iranian migrant women in Brisbane modify their traditional gender roles?

There has been a relatively small amount of research on Iranian migrants in Australia, and in particular female Iranian migrants. This presentation which is part of a PhD project will integrate two topics of research, namely, gender identity and acculturation within the field of Applied Linguistics. By looking at the female Iranian migrants' perceptions of their immigration to Australia and the difficulties of adjusting to the new culture, this presentation aims to investigate the changes that may occur in their gender identity following their migration from a relatively traditional and patriarchal society of Iran, which is governed by Islamic rules imposing gender limitations on women. In studying the possible modifications in the gender identity, I

will first explore the women's attitudes toward their gender identity, and will then move to the issue of women's dependence/independence, and the alterations which occur in gender identity as a result of changes in the social context. In this research gender identity refers to the sets of roles, behaviours and expectations that society associates with being male or female.

Maryam Jamarani is a PhD candidate at the school of Languages and comparative Cultural studies, University of Queensland. Her research area is Applied Linguistics and Intercultural communication. She is focusing her PhD research on the identity reconstruction of first generation Iranian female migrants in Australia. Her research interests are intercultural communication, acculturation, language and culture maintenance, migrants groups and gender.

Mohammed Ehsanul Kabir
Monash University

Impacts of Shrimp Culture on Women in Bangladesh: A Feminist Environmentalism Perspective

The purpose of this article is to focus a feminist environmentalist lens to observe women's grassroots movements in protest of environmental degradation. To achieve the goal this study identifies the critical gender and social class relations in the unequal distribution of property rights that upsets sound management of natural resources. Secondly using a *feminist environmentalist* viewpoint it investigates women's grass root campaigns as a consequence of the commodification and privatization of resources from the traditional informal economic system to industrial economic system which ultimately restricts women's access to natural resources. In the more informal economy of some South Asian villages, traditional agriculture was male dominated where women also performed a very significant role in production such as harvesting and crop processing activities. While contributing to agricultural production they were also receiving some informal rights on crops which enabled women's purchasing power in that informal economy. But after the introduction of cash economy in some areas, women lost their economic ability along with a crisis to earn their livelihood. The case study of this essay focuses on women's protest against shrimp cultivation in the southern part of Bangladesh as a specific context for this analysis. Since 1980s, as invested by the World Bank and also later by other donor agencies the government of Bangladesh has been offering incentives to businessmen to join in the shrimp cultivation in coastal areas. Consequently a number of protests in this region (also in India) have been noticed against environmental degradations and therefore, it is argued that critical gender-class interaction and women's experiences with nature shape women's protest against such environmental degradations in this region.

Satoko Kan
Ochanomizu University

The desire of aged/ageless Japanese women

This paper will discuss BL (Boys'-Love story), a contemporary Japanese girls' subcultural genre, from the viewpoint of gender and aging. BL is a genre of story which depicts the love and sexual relationships between boys. However, the form of love between boys described in BL is far from the true gay culture. It should rather be

recognized as an illusion by and for girls in contemporary Japan. We can find the origin of this genre in Mori Mari's novels. When she wrote novels describing romantic homo-sexual love, she was close to sixty years old. Now the essence of her novels has been inherited and drastically transformed into BL by Japanese girls who are much younger than Mori Mari was when she wrote them. Moreover, they seem recently inclined to prefer to consume the genre as a kind of pornography. Why do Japanese girls need a novel which describes love between only boys? The consideration of this topic will clarify the social situation and gender ideology which has suppressed Japanese girls especially since the 80s'. The desire that Japanese girls address in BL is concerned with Japanese patriarchy, whose oppression is rooted in gender ideology towards aged women as well. Through this paper's discussion, the social suppression of aged/ageless Japanese women and their revolt, which is formed into romantic stories, will be illuminated.

Satoko Kan, who earned her Ph.D. in Japanese Modern Literature from Ochanomizu University, is Professor of Japanese Literature at Ochanomizu University in Tokyo, Japan. Her research focuses on the study of Japanese women's literature from the Meiji through the contemporary period, including Japanese girls' subculture. Her recent publications include "Josei sakka Higuchi Ichiyo to 'ware' no seisei" (*Bungaku*, 2008). Her *Shōjo Shōsetsu Wonderland* has just been published from Meiji Shoin.

Samantha Keech-Marx
Australian National University

The Practicalities of Persuasion: How Women Activists are Pushing Policy Reform in China

Women's non-government organizations (NGOs) in China are advocating for social change on a wide range of issues. They are encouraging greater transparency and accountability from government, and are lobbying for policy reform through constructive engagement with the state, the media and other elements of Chinese society. This paper will explore an example of effective policy advocacy by a Beijing women's NGO. Triggered by the case of a female PhD student forced to abandon her studies when she became pregnant, the NGO successfully lobbied to have a long-standing ban on university students marrying and having children overturned. This paper will outline the variety of advocacy strategies employed by this NGO, including carefully establishing its own credibility, working closely with contacts in the media, using existing laws to apply pressure, and deliberately framing issues in ways which are acceptable in the Chinese political climate. Through this case study, more general questions relating to how NGOs in China establish themselves as influential contributors to policy debate, will also be addressed.

Samantha Keech-Marx is a PhD Candidate in the Gender Relations Centre in the Research School of Pacific and Asian Studies at the Australian National University (ANU). Her PhD research explores the advocacy strategies employed by environmental and women's non-government organizations in contemporary China, particularly in the context of legal reform. Samantha holds honours degrees in both Asian Studies (Chinese) and Law, and was awarded the ANU 2006 University Medal for Asian Studies. Prior to commencing her postgraduate studies, Samantha worked for the Australian Agency for International Development (AusAID) in the area of gender and development.

Ma Khin Mar Mar Kyi
Australian National University

Hpon: Militarisation, Masculinisation, Panty Powers & Politics of Burma

The legitimising of gender within the Burmese modern nation state and creation of 'imagined community' has systematically used a combination of traditional gender power beliefs, particularly *hpon* and modern nation state gender hierarchy political masculine power. *Hpon* is often assumed to be an essential and unchanging condition of 'Burmese-ness' and 'maleness' and widely used and understood in all sectors of Burmese society. *Hpon* is men's birthrights and are born on their right shoulder, defined by a leading Burmese writer as the 'glory, the holiness of a man'...(1962: 71), widely-referenced concept in scholarship on Burma with a colonial ideology of feminising women which, together, created new 'ideals' of Burmese womanhood. Nationalists used a combination of 'borrowed' and 'traditional' ideas about women to meet political needs, and strategically use for their own narrow political purposes. In my presentation, I will discuss how newly politicized femininity had been constructed with responsibility of the nation and women as a secondary role player in the nationalist era. I will also examine the changing uses of the concept of '*hpon*' –a concept which encapsulates much about gender relations in Burma and is generally recognized as 'uniquely Burmese concept with no other parallels in Southeast Asian cultures' (Keyes 1995)- as a central tool to draw out these issues. Since nationalist era, once free and independent Burmese women were tied up with national responsibility in new order Burma and eliminate freedom and liberty of women and their traditional power in public and continued to be used systematically by the current regime to eliminate and attack on Aung San Suu Kyi. The Burmese belief of *hpon*, the specific masculine birth right, has been re-enforced and systematically used as a political power to unite Burmese to fight against colonialism in deed marginalised Burmese women. By focusing on *hpon* I will discuss how traditional values have been particularly used to empower men and become useful in legitimising of male superiority in public and politics.

Emerald King
University of Tasmania

Masohismu no mon: Masochistic and Sadistic Representations of Women in Japanese Exploitation Films and reidiisu komiku

This paper will explore the representation of women in imagery through a juxtaposition of Japanese exploitation films (such as Suzuki Seijin's 1964 *Nikutai no Mon*) with modern day 'ladies comics.' Both mediums share similar imagery and stylistic concepts but have a markedly different target audience/consumer base; most (s)exploitation films were/are made with a male audience in mind, while ladies comics are, as the name suggests, manufactured solely for a female audience. In particular, I am interested in the use of masochistic constructs and the ways in which the use of this imagery differ when the target audience is male as opposed to female.

Emerald King is a PhD candidate at the University of Tasmania in the school of Asian Languages and Studies in the field of Japanese Literature. Her article, "The Mountain Witch at the Train Station: the *Yamamba* and the *Shōjo* in Aoyama Nanae's *Hitori Biyori*" was recently published in the online journal GJAPS.

Emerald King
University of Tasmania

Hot Young Things: Rewriting Japanese Women for the New Century

In 2004 Kanehara Hitomi won Japan's prestigious Akutagawa prize for her novel *Snakes and Earrings*. With its violent depictions of street culture, body piercing and cultural clashes it heralded a radical departure from traditional images of Japanese young women. Kanehara is a member of Japan's new generation of prize-winning young women writers who construct narratives around characters whose lifestyles conflict with the social hegemonies of gender and sexuality. These writers titillate the mainstream reader with their depiction of single women who have no interest in studying at university, getting married or joining a company and who express their sexuality without hesitation or restraint. Their characters are often young women who have no problems living with their boyfriends or single male friends while making ends meet by doing part time work or working intermittently as freeters. Many of these young women authors who have gained critical acclaim, such as Shimamoto Rio and Aoyama Nanae, are the successors of the work of Yamada Eimi, widely considered the pioneer of a new generation of Japanese women novelists noted for their frank, sexually explicit portrayals of women's lives. This paper will examine the work of these authors as they re-write the image of young Japanese women for the new century.

Emerald King is a PhD candidate at the University of Tasmania in the school of Asian Languages and Studies in the field of Japanese Literature. Her article, "The Mountain Witch at the Train Station: the *Yamamba* and the *Shōjo* in Aoyama Nanae's *Hitori Biyori*" was recently published in the online journal GJAPS.

Ann Kull
Lund University

Islam and Gender in Indonesia: Agency and Activism for Social Change in Local Contexts

This paper discusses Indonesian Muslim women's struggle for gender equality and social change from within an Islamic discursive tradition. It is not one homogenous movement or one struggle, but many local activities aiming at the same direction or goal, sharing the idea of *Islam as a source for change, innovation and progress*. In line with the general *post-colonial feminist perspective* I recognise the importance of diverse women's rights struggles in coping with different forms of discrimination and oppression depending on cultural, ethnical and religious diversity. Addressed here is also the necessity of *conceptualising terms such as gender and feminism* in Indonesia's pluralistic society. Empirical material from Java, Borneo and Sulawesi is presented thematically; firstly, the struggle to include a *gender perspective in Islamic education* on all levels. Secondly, *reinterpretation of scared texts* by progressive female Muslim intellectuals and scholars in order to derive a more equitable model of relations between Muslim women and men. These interpreters pay special attention to issues where women often have a disadvantaged position such as; marriage and divorce, child custody, inheritance, reproductive rights, education and equality in general. Indonesian *research* on these topics often relates to local conditions and cases. Thirdly, *Muslim female agency and activism* where individuals and NGOs engage in women's rights advocacy: for example female preachers striving to educate and empower other women from within a framework of Islamic teaching

based on their own interpretations of works by local religious authorities – thereby providing an *emic gender perspective*.

Ann Kull is a Swedish islamologist at Lund University. In November 2005 she defended her Ph.D thesis entitled “Piety and Politics: Nurcholish Madjid and his interpretation of Islam in Modern Indonesia”. Her main interest is contemporary Southeast Asian Islam and especially developments in Indonesia. Currently she has two positions: at the Centre for Theology and Religious Studies, and at the Centre for East and Southeast Asian Studies respectively. She also has two overlapping research projects. Both projects are concerned with *Islamic “feminisms” in Indonesia* – gender perspective in Islamic education, reinterpretation of the sacred sources, and female activism and agency – especially focusing on developments outside Java.

Nirosha Lansakara
Murdoch Children's Research Institute

Prevalence of primary and secondary infertility in the district of Colombo, Sri Lanka

In Sri Lanka growth rate is in decline and the contraceptive prevalence rate is in rise. In that context it is important to assess the level of infertility to find out its impact on overall level of fertility. Moreover the level of infertility in a population has important demographic and health implications. This study was done to determine the point prevalence of primary and secondary infertility and to describe some characteristics of infertility among fertility-impaired couples resident in the Colombo District. 3400 currently married women in the reproductive age group resident in the Colombo district were selected using a two staged stratified cluster sampling technique. 100 clusters with 34 respondents in each cluster were selected with probability proportionate to the size of the reproductive age population in the Grama Niladari Divisions. Information was collected using a pre-tested, pre-coded, structured interviewer administered screening questionnaire. The WHO definition of infertility with a one year exposure period was considered in identification of infertile couples. The response rate was 96.97 %. The point prevalence of the primary infertility was estimated to be 5.52 % among currently married women in the reproductive age group (95 % C.I. – 4.72 % - 6.28 %) in the Colombo district. The point prevalence of secondary infertility among the same base population was 10.07 % (95% C.I. 9.05 % –11.13 %). Prevalences (both primary and secondary) of infertility were significantly lower in extremes of ages. The prevalences increased with advancing age at marriage of women. The highest prevalence of infertility was observed among women who were educated beyond A/L and employed. The prevalence of secondary infertility was significantly higher among the urban residents. Secondary infertility is estimated to be more widespread in the District of Colombo than primary infertility. Current age, age at marriage, level of education and employment status, place of residence were significantly associated with the level of infertility.

Nirosha Lansakara is a visiting post-doctoral research fellow at the Murdoch Children's Research Institute. She has an MBBS, MSc (Community Medicine) and in an MD (Community Medicine).

Nirosha Lansakara
Murdoch Children's Research Institute

Health Care Seeking of Women for Delay in Child-Bearing in Sri Lanka

In spite of the great advancements, availability of infertility services range from non-existent to virtual oversupply in different countries and regions. In addition, utilization of available infertility services by infertile couples too varies due to cultural and socioeconomic differences between countries and regions. This described the health care seeking behaviour of infertile women in Sri Lanka.

Primary (n= 177) and secondary infertile (n= 329) women identified through community prevalence study were administered pre tested questionnaires by the interviewers. Health care seeking for infertility was 52.6 %. A significant ($p<0.001$) higher proportion of primary infertile couples (78.5%) had been ever investigated/treated with a shorter waiting (mean=22.91, SD = 24.90 months) time to commence the treatment and continued treatment for longer period (mean=31.17, SD=27.84 months), trying more treatment methods (mean=2.56, SD=1.21) compared to secondary infertile couples(respective figures were 61.4%, mean=26.61, SD=19.15 months mean=18.91, SD= 20.69 months, mean=1.64 SD=0.79). Of the 266 couples who sought care, the majority (n=143) had opted for both medical and non-medical modalities. The most preferred sequence was from private allopathic to private allopathic to religious methods. The main reasons for discontinuing treatment for primary and secondary infertile couples were fed up with treatment and husband's unwillingness and fear of investigations respectively. Younger primary infertile couples (<24yrs) and secondary infertile couples with non –school attended and unemployed male partners were least investigated/treated. The proportion of secondary couples who were ever investigated/treated decreased with increase number of living children. The main reason for not seeking treatment were 'too early to go for treatment' (n=21) and 'wait and see since there were previous conceptions' (n=144) among primary and secondary infertile couples respectively.

Approximately half of the infertile peoples were not seeking treatment. Majority of primary infertile couples commenced treatment with a shorter waiting period and continued so for longer time trying more treatment modalities compared to secondary infertile couples. Main reason for treatment discontinuation was male partner related while not seeking help was time-related.

Nirosha Lansakara is a visiting post-doctoral research fellow at the Murdoch Children's Research Institute. She has an MBBS, MSc (Community Medicine) and in an MD (Community Medicine).

Kailing Liu
National Cheng-Kung University, Taiwan

Mapping mainlander Mamas' homeland: Life, from there to here

Life, from There to Here was published in 2006 as a result of a "Mainlander Women's Life-writing Workshop," which was organized by the Association of Mainlander Taiwanese. Given the political agenda of the Association—to identify Mainlander Taiwanese as Taiwanese, this study intends to explore if the "imagined community" formed by the narratives help realize this agenda or if they go beyond it and map a homeland from Mainlander women's views. The first part of the paper outlines the interpretive framework of this study. It includes analysis of literature review of two kinds, those about the identity development of Mainlander Taiwanese and about women and nation-state. The second part analyzes the book from four perspectives:

time, space, community formation, and the identity as revealed by this narrative community and as proposed by the Association of Mainlander Taiwanese. This paper will conclude by mapping the homeland of these Mainlander Taiwanese women.

Ann McMillan
Independent scholar

Women in transition in a transitional country: Post-80s women in China

With China undergoing an enormous transition encompassing all aspects of the economy and society at a pace that has never been undertaken successfully or otherwise by any country - how does that impact on the post-80s female generation in China engaged in university studies, who over a period of several years are themselves undergoing a transitional phase in their life. The females in this study are not only in an important transitional phase in their lives as they move from a home situation into a university living environment where they must display a certain amount of independence in their day to day lives; they are also living in a country undergoing a massive transition from a centralized economy to a market orientated economy with its ensuing social upheaval. One aspect to be examined in this study is whether the choices made by these young women are influenced by the experiences of their parents who underwent the upheavals during the Cultural Revolution period in China.

Dr **Ann McMillan** has a PhD in Political Science from Griffith University in Queensland and her doctoral research assessed the strategic and economic interdependency which has developed in the Xinjiang-Central Asian region since the demise of the Soviet Union. She has been a Convenor/Lecturer for China Field Studies and has also lectured in the field of Australia-Asia Pacific studies. At present, she is an Education Manager for a group of Australian higher-education providers based in the northeast of China as well as continuing independent research on the China-Central Asian region covering diverse issues including those that impact primarily on women within this region.

Jill Miller
Australian National University

Michiko Kanema: Pioneer of Care Work in Japan

Michiko Kanema has been a pioneer of measures to improve life for older people and their families with the ageing of the population in Japan. In doing so, she has provided new opportunities for women to contribute to their communities and add to their own social capital. When care for the aged in their homes was still considered the duty only of families, Kanema promoted an innovative type of volunteering that entailed both monetary payment and exchange of time. While other small groups of housewives acted in a similar way in the 1980s, her group was the first to establish a national network to do so. The organization she created in 1982, now known as the Japanese Care System Association (JCSA), has proved to be flexible as well as visionary. It has adapted to changes as the long-term care insurance scheme has turned aged care from a family to a social responsibility. The JCSA now offers training courses for the carer qualifications accredited under the scheme as well as courses for promotion of healthy life styles among older people. While much has been written about care work in Japan, little has been published on the lives of individuals who have been key figures in its development. This paper is taken from

research for my recently completed PhD which examined how participation in organizations known as time banks is enabling older Japanese to lead more active and fulfilling lives.

Abida Nasreen
University of the Punjab

Awareness level of aged rural and urban women about their role and participation in environmental management for sustainable development

Present study was conducted to explore the awareness level of aged rural and urban women about their role and participation in environmental management for sustainable development and to get data about rural and urban aged women and their interface with the environment. The study aimed to compare the awareness level of urban and rural women about environmental management; to find out the constructive role of women in controlling the environmental pollution; to find out the awareness among urban and rural women about water and food management; and to find out the management of sanitation and the waste by rural and urban women. The study was carried out in rural and urban areas of Lahore division, Pakistan. Questionnaire was used as a tool for data collection. Questionnaire was developed in Urdu language to make it easier to understand for respondents. Questionnaire includes both open and closed ended questions. Questions were asked about the demographic characteristics of respondents, their nature of job, and awareness about their roles and their participation in environmental management for sustainable development. Sample included 50 rural and 50 urban women, who were above 50 years of age, was selected. Analysis of data revealed very important findings about the awareness level and participation of aged women living in urban and rural localities in environmental management.

Anjum Naz
University of the Punjab

An investigation of the status of aged women: educated and uneducated living in rural and urban culture.

What is the present status of aged women in the specific culture of Pakistan? Is there any difference of status of educated and uneducated aged women? Is there any difference of status of aged women living in rural and urban setup? These are the questions which are the motivating force to conduct this qualitative research study. To have the deep insight interviews were conducted to six educated and six uneducated aged (age above sixty) women (three living in rural & three other three in urban cultures). The purpose of the interview was told to all subjects and all showed their consent to participate. The protocol of the interviews was kept flexible and researcher arranges three meetings with each participant for the sake of familiarity. The focused questions were how family members & friends behave with them? What are their responsibilities and activities? Are they satisfied with their life or not? Urban educated women were quite satisfied while uneducated women mentioned what they feel when family members treat them not as human full of aspiration rather as useless commodity. They told with eyes filled of tears that their children consider them as burden. The situation is different in rural and urban set up in Pakistan as women in rural set up told that they are quite satisfied with the quality of life and status they have in the family.

Anjum Naz is a lecturer in the Department of Education at the University of Sargodha, Pakistan. She is currently working on her PhD dissertation. She has presented papers at international conferences on her research. Since 2002 she has supervised several Masters students. She has also worked as a lecturer at Fatima Jinnah College, Lahore, and Inter College, Rawalpindi.

Eiko Osaka
Surugudai University/Monash University

Messages from *Sister-Men* to Young Japanese Women: An Analysis of a Japanese T.V. Show Featuring *Onee-mens*

In recent years, there has been a growing visibility of transgender and gay men on Japanese television. In particular, variety shows featuring transgender and effeminate gay men known as '*onee-mans*' (sister-men/boys) have become popular with young women. These *onee-manzu* are characterized by their use of feminine spoken language, body language and emotions. They specialize in areas such as cooking, fashion, art, etc., and give advice to their young female audience on such matters as successful diet tips, makeup and fashion advice, and other lifestyle related matters. In many respects, by emphasizing the importance of physical appeal and beauty, these 'sister-men' provide the same message to their young viewers, as women's fashion magazines. The '*onee-mans*' media phenomenon represents something of a contradiction in relation to ideologies of gender and sexuality. On the one hand, through their openness and unambiguously feminine speech and behaviour on screen represents a challenge to dominant expectations of masculinity and heteronormativity. At the same time, despite their own positions challenging dominant ideologies of gender and sexuality, the type of advice they give their young viewers actually reinforces dominant societal expectations of gender and sexuality. In this respect, they may be regarded as more acceptable transmitters of the conservative social messages the heterosexual male producers of the shows wish to disseminate to the viewers. While the young female viewers of these shows may resist conservative messages if they come directly from older, stereotypically typical male media figures, they are more willing to accept conservative messages from these seemingly funny, feminine, and socially non-conformist '*onee-mens*'. This study examines the relationship between these transgender/gay men as media message transmitters, young Japanese women as consumers, and the producers of these television shows.

Eiko Osaka is a social and cross-cultural psychologist in Japan. She has examined empirical and comparative studies of social norms and value systems. And her other recent study is the learning motivation of L2 and images of target nation and people. Now she investigates Australian University students held motivations of learning Japanese and appearance stratified society as Japan in Monash University. Her major publications are 'An unsupported common view: Comparing Japan and the U.S. on individualism/collectivism.'(Asian Journal of Social Psychology1999), Korean images and the Hallyu in Japan (The Korean Journal of Japanology, 2007) and '*Education of Japanese language in Korea*'(Sangen-sya: Tokyo, 2007) .

Wayne Palmer
University of Sydney

Choosing exploitation? Employment conditions and migrant worker decision-making in Hong Kong

In their advocacy of migrant workers' rights, some labour NGOs use language from the human rights discourse to talk about the 'exploitation' of these workers in host countries. In Hong Kong where migrant workers are mostly domestic workers and women, some NGOs even describe exploited workers as victims of trafficking on the grounds that they are denied statutory entitlements such as the minimum wage or weekly rest days. However, when these migrant labour NGOs and some scholars accuse recruitment agencies and sending states for the 'exploitation' of migrant workers, they disregard the agency of migrant workers in the decision-making processes that move them across borders. This paper explores the choices that these workers make, before and during their time in Hong Kong, and the consequences of these choices. It uses data collected in interviews with Indonesian migrant workers to show that these workers make rational decisions to accept 'exploitative' employment conditions because they feel that this helps them to compete with more skilled migrant workers of other nationalities. The paper concludes that while language borrowed from the human rights discourse has helped some NGOs in their attempts to speak to a wider audience about migrant workers, it has had other consequences. In particular, this practice has in some cases conflated migrant workers with trafficked workers which has had legal ramifications in countries that host these workers.

Helen Pausacker
University of Melbourne

Beauty Queens, the Law and the Islamic Defenders Front in Indonesia

The issue of beauty queens has always been a controversial one in Indonesia, as in many other parts of the world. In Indonesia the argument has been less the diminishing of women's dignity, than women's exposure of their *aurat* (Islamic term for private parts of the body) in public and – even more importantly – the effect of this on the nation's dignity. This paper looks at the debates about and legislation against the participation of Indonesian entrants in beauty contests, both within Indonesia and internationally. The paper also focuses on the Islamic Defenders Front (FPI) reporting to police of *Puteri Indonesia* (Indonesian Princess) 2004, Indonesia's entrant to the Miss Universe 2005 contest, after she was photographed wearing a bikini during the contest. FPI, established in August 1998, is renowned for its attacks on nightlife venues, particularly in the fasting month. In 2005-2006, FPI became involved in support for the controversial Anti-Pornography and Pornographic Action Bill. During this period FPI reported three cases – one of them being *Puteri Indonesia* – to police, stating all three cases violated the current Criminal Code. To date, the *Puteri Indonesia* case has not appeared in the courts; and FPI has not reported subsequent participants in the Miss Universe contest. This paper considers the implications of the lack of proceeding with the case for the debate about pornography in Indonesia.

Helen Pausacker is a PhD candidate at the University of Melbourne's Law School, researching Law, Pornography and Indonesia's Islamic Defenders Front. She works part-time in the Asian Law Centre as a research assistant for Tim Lindsey's ARC Federation Fellowship project, 'Islam and Modernity in Southeast Asia'. Helen's

publications include 'Limbuk Breaks Out: Changes in the Portrayal of Women Clown Servants and the Inner Court Scene over the Twentieth Century' (2002); 'Dalangs and Family Planning Propaganda in Indonesia' (2001); and (with Charles Coppel), 'Lovesick: Illness, Romance and the Portrayal of Women in Low Malay Novels from the Dutch East Indies' (2001).

Annie Pohlman
University of Queensland

Public Presentational Torture against Women Victims during the 1965-1966 Massacres in Indonesia: Analytical and Methodological Dimensions

Throughout reports from genocides, massacres and wars, there are accounts of what Daniel Rothberg has termed 'public presentational torture' (2003). As defined in my research, this is the intentional display of dead, mutilated bodies or body parts in public areas. As part of a wider study of women's experiences during the anti-Communist massacres of 1965-1966 in Indonesia, this paper discusses public presentational torture perpetrated against women victims. Specifically, I juxtapose two aspects of this study, one analytical, the other methodological. First, I explore public presentation torture thematically by considering how it was staged as spectacular displays, how this was done as an intentionally communicative practice as well as how such torture perpetrated against women victims exhibited sexually sadistic tendencies. Second, I describe some of the methodological difficulties encountered as part of this study. In particular, I outline how the study of public presentational torture remains a little-understood and under-researched area of comparative genocide studies. I therefore explore how the study of this deeply dehumanising violence must draw upon a combination of psychiatric studies of sadism, anthropological and sociological research on torture and lynching as well as broader analyses of the body in pain.

Annie Pohlman is currently completing her PhD thesis entitled, *Ashes in My Mouth: Women's Testimonies of Massacres of 1965-1966 in Indonesia* at the University of Queensland. Her research interests include comparative genocide studies, gendered experiences of violence, testimony, torture and Indonesian history. Her teaching areas are genocide studies, Southeast Asian history and Indonesian language and culture.

Alimatul Qibitiyah
Islamic State University, Indonesia

Islamic Feminism and Global Feminism: Problems, Methods and Solutions in Global Context

Feminists across borders are aware of the diversity, plurality, and different experiences of women. These differences are understandable and acceptable because they have different experiences and backgrounds in some aspects. Although they have the similar problems such as violence, women rights, oppression, and domination of patriarchal culture, but the types of problems, theoretical framework, methodology they use to handle the problems in every place may be different. They have different interpretations for every problem. Because of that they must listen to others. It does not mean that feminists cannot speak for others because by practicing empathy, avoiding arrogance, and being aware of the differences, among feminists can speak for others. By recognising the common differences and applying a deep

solidarity among feminists across borders, I believe that they can solve the women's problems globally. All feminists across borders also should assert that there is no hierarchy among feminists. There is no hierarchy that one type of feminist is better than the other. It is time to speak out that all feminists in the world have an equal power and status by practicing solidarity. Indonesian Islamic feminists find that there are several women's problems such as women's identity, women's subjectivity, and women's rights in Islam that root in the interpretation of religious texts in Islam; the Qur'an and the Hadith. Because of that, Indonesian Islamic feminists cannot ignore the existence of the Qur'an and Hadith. Therefore, to create gender equality in the Islamic society, Indonesian Islamic feminists must engage and struggle with these texts. Without using and understanding these texts, they will have difficulty influencing the society. They have different theoretical framework and methodology from Western feminists in general. However, there are similar problems and methodology to other theologian feminists such as Western Christian feminists such as women's identity and status through Adam and Eve story.

Alimatul Qibtiyah is a PhD student at Griffith University. She is supervised by Dr. Julia Howell and Dr. Georgina Murray. She got her first Master's degree on Social Psychology from Gadjah Mada University, Yogyakarta and her second Master degree on Women's Studies from the University of Northern Iowa, USA in 2005 under Fulbright Scholarship. She has attended various national and international seminars and courses on women's issues such as Internship Program at McGill University under CIDA Scholarship; *Annual Women's Studies* at Pennsylvania State University, USA, *Oxford Muntada seminar* sponsored by British Council at Oxford University in United Kingdom, and *Australia Indonesia Muslim Leader Exchange program nominated and sponsored* by The AII in Melbourne and Canberra.

Maya Ranganathan
Monash University

Understanding Eelam through Diaspora's online engagement

This paper argues that Diaspora's engagement with the media, especially that of 'conflict-generated Diasporas' is imperative to understand the dynamics of the conflict in the homeland and perhaps to change attitudes and behaviour of the Diaspora groups as a means to resolve the conflict. In the light of arguments that Diasporas often contribute to the prolonging and sustenance of a conflict (Lyons, 2004: online and Wayland, 2004: 405-426), the paper takes up the example of the Sri Lankan Tamil Diaspora in Australia and makes a case for exploring the members' engagement with online media. This is significant not only in the context of the Sri Lankan Diaspora's association with the two decade-long civil strife in Sri Lanka that currently seems to defy solution but also in the context of political websites having become one of the popular sources of information on the Sri Lankan Tamil issue. It is argued that the reception of information on Tamil Eelam online by members of the Diaspora can lead to an understanding of the "reconfiguration and remaking" of Tamil Eelam (Wickramasinghe, 2007: 255).

Dr **Maya Ranganathan** is a post doctoral fellow with the National Centre of Australian Studies, Monash University. She has published widely. Her current research project is on the 'reception of political websites by members of the Sri Lankan Tamil Diaspora in Australia'. She is also co-authoring a book on Indian media in the era of globalisation for Sage Publishers.

Duangduan Rattanamongkagul
Monash University

Addressing Women's Contribution in the Active Ageing Framework in Thailand

The Active Ageing (AA) policy framework, developed by WHO in 2002 to counter the population ageing crisis, has been adopted in various countries including Thailand. Gender is one of the cross-cutting determinants of AA. Limited consideration has been given to gender, however, especially for women. This presentation aims to address the significance of gender issues and the contributions of women in Thai society within the AA framework. The challenges of female gender on AA in Thailand are: older women tend to live alone due to higher life expectancy; illnesses in women are different from men, e.g. breast and cervical cancers and gynaecological and obstetric conditions; and older women are vulnerable due to the consequences of having limited access to education, employment, and politics before ageing. Women as caregivers may face particular difficulties when they become ill and fewer are likely to have living spouses able to provide them with care. On the other hand, women appear to have particular strengths: women are reportedly more conscious in health and more likely to participate in cultural, religious and social activities; and they are keen in financial saving and household management. This uniqueness of women should be highlighted to enhance their strengths and minimise the weaknesses and threats. Implementing the AA framework in harmonisation with gender could result in synergy between policy and women's potentials, and also serve the specific needs of older women; however, the current policy has not addressed these gender issues. Gender issues in the AA framework should focus not only on older persons but also women, in general, as caregivers who can facilitate the AA through the life course for themselves and the people they care for. Their participation could lead to sustainable achievement in the policy. It is essential to address gender issues and so empower women to maximise and utilise their strengths to accomplish the goals of AA framework.

Duangduan Rattanamongkagul is a lecturer in Adult and Elderly Nursing Department, Faculty of Nursing, Srinakarinwirot University, Thailand and now studying in Ph.D (Nursing) program at the Faculty of Nursing, Khon Kaen University, Thailand and supervised by Associate Professor Dr.Wanapa Sritanyarat. I am currently undertaking a research practicum with Professor Lenore Manderson and Professor Colette Browning at Monash University, Melbourne, Victoria. At present I am developing my thesis on "Active Ageing in Older Persons: A Case Study of the I-San Cultural Context" (I-San refers to northeastern part of Thailand).

Rosemary Roberts
University of Queensland

Communist icons for China's new millennium: Gender and sexuality in the heroines of *The Red Lantern* in its evolution from model opera to soap opera

The communist hero/heroine has been an important figure in mainstream Chinese culture throughout the period of communist party rule, functioning both as political and social model and as popular icon. The heroes and heroines of *The Red Lantern* have been some of the most enduring and best loved of these iconic figures with the story being reiterated in various forms over the last half century. This paper traces the evolution of the heroines of *The Red Lantern* as an embodiment of changing social values and attitudes through a comparative analysis of the figures of Granny Li and Tie Mei in one contemporary and two historical versions of *The Red Lantern*: the

1962 feature film, the revolutionary modern Beijing Opera film of 1969, and the 2007 TV series. The paper considers how representations of female gender identity, gendered subjectivity and female sexuality in reiterations of the story have been adapted to dominant modes of popular entertainment and reception, and how they reflect both change and increasing complexity in social norms pertaining to gender and sexuality.

Rosemary Roberts is a lecturer in Chinese at the University of Queensland. She has a PhD in Asian Studies (Chinese literature) from the Australian National University. She has published many articles on modern Chinese literature and culture with special focus on modern women's literature and the Maoist Model Works. She has published articles in journals including the *China Quarterly*, *The Australian Journal of Chinese Affairs*, *Asian Studies Review*, *Asian Theatre Journal*, *New Zealand Journal of Asian Studies* and *Intersections*. She is currently completing a book on gender in the Maoist Model Works, and is also working on an literary and aesthetic history of the Model Works. Dr Roberts co-edited a special issue of *Asian Studies Review* in 2006 entitled *Ambiguities of Gender and Genre in Asian Literatures* and a special issue of *Intersections: Gender and Sexuality in Asia and the Pacific* entitled *Gender and Performance in East Asian Cultural Contexts* 2008. She is also currently working on an edited volume on *Body, Gender and Revolution in Chinese Literature*.

Kathryn Robinson and Andrew McWilliam
Australian National University

Being Muslim in Eastern Indonesia: Gender Perspectives

This paper introduces the overarching themes concerning Islam and gender in eastern Indonesia through reporting on preliminary research findings from an ARC Discovery project entitled Being Muslim in Eastern Indonesia. A key aim of the project is to understand the specificity of local inclusions and exclusions in regarding things as 'Islamic'— what forms do these take and how are they legitimated in specific settings? What does Muslim identity mean to the people in these sites? How do their practices of daily life reflect their commitment to indigenous cultural traditions and to Islam, as a religious, cultural and political force? In this paper we explore specifically how local gender orders are shaped by the practice of Muslim identities. Does the every-day experience of 'being Muslim' in eastern Indonesia include engagement with national forms of political Islam including current national debates about gender relations expressed in an Islamic mode? Data from localised field studies provide the basis for a comparative ethnographic analysis of the rich diversity of Islamic expression across the region.

Usha Rodrigues
Monash University

Television Policy and Development Agenda in India

The impact of the exponential growth in television channels, television viewers and the television software industry in India between 1991 and 2006 has been well documented (Rodrigues, 1998 & 2005). This paper critically examines the Indian government's television policy during the past decade and a half, and analyses whether the policy adequately met the challenge of the entry of private and foreign channels into Indian homes. Here, the presumption is that the media is central to the

functioning of a democratic society and government needs to direct the media's growth in the interest of its citizens. The government needs to spell out who can operate the media, in what conditions, providing what kind of content (programs and advertisements) to its citizens without stifling the media's growth. Media policy, which Hutchison equates to citizenship policy, at the least indicates a government's attitude towards its citizens' right to freedom of expression (Hutchison, 1999). The paper discusses the continuing role of television vis-à-vis television policy in a developing country such as India within the framework of the modernity theory put forward by scholars around the mid-20th century which still forms "the core of our assumptions about economic development, social change, and the influence of communication in these processes" (Stevenson, 2003, p.2).

Dr **Usha M. Rodrigues** is a Lecturer in Journalism in School of Humanities, Communications and Social Sciences, Monash University. She teaches Journalism subjects in print, online, television, international and investigative journalism. Her research interests include global and multimedia journalism. She has co-edited the *Youth, Media and Culture in the Asia Pacific Region* book, and is working on a co-authored book on *Indian Media in the Era of Globalisation* for Sage Publishers.

Roundtable on Transnational Feminism: Challenges for Indigenizing a Global Movement

Louise Edwards, Lenore Lyons, Kyungja Jung, Emma Dalton, Andrea Fleschenberg dos Ramos Pinéu
Moderator: Chilla Bulbeck

In this session the Roundtable Speakers will explore a central problem in the evolution of feminism as it has found expression in myriad localities, cultures and contexts around the globe. Drawing on case studies from Korea, Japan, China and Singapore the Roundtable will examine key questions around responses to feminism in Asia. It will explore how feminism is indigenised by local conditions (political and cultural) and the impact this has on the foundations of feminism as a politically engaged philosophy of action. We examine the extent to which a nationalistic re-formulation of feminism (often presented in opposition to a homogenized "western feminism") is fundamental to its acceptance in local contexts and posit potential directions for the future evolution of feminism as a transnational movement with dialogue around the globe.

Emma Dalton is a PhD candidate at the University of Wollongong, affiliated with the university's Centre for Asia-Pacific Social Transformation Studies (CAPSTRANS) and the School of Social Sciences, Media and Communication. Her research focuses on the under-representation of women in Japan's Liberal Democratic Party. She obtained her BAHons and Masters in Japanese Interpreting and Translating from the University of Queensland. Her paper '*The Utilization of Discourses of Femininity by Japanese Politicians: Tanaka Makiko Case Study*' was published in the *Graduate Journal of Asia-Pacific Studies*, 6.1 (2008).

Professor **Louise Edwards** is Director of the UTS China Research Centre and Convener of the Australian Research Council's Asia Pacific Futures Research Network. Her most recent book is *Gender, Politics and Democracy: Women's Suffrage in China* (Stanford UP 2008). She has edited several volumes on women with Mina Roces with the most recent being *The Politics of Dress in Asia and the Americas* (Sussex Academic 2007). Other works relevant to this roundtable are "Strategizing for Politics: Chinese Women's Participation in the One-party State",

Women's Studies International Forum, 30. 5 (2007); "International Influences on the State-in-Society: Combating Violence against Women," in Linda Li (ed.), *The Chinese State in the Making* (Routledge: 2008); and "Issue-based politics: feminism with Chinese characteristics or the return of bourgeois feminism" in David Goodman (ed.) *The New Rich in China* (Routledge: 2008).

Dr **Kyungja Jung** is Lecturer in Faculty of Arts and Social Sciences at the University of Technology Sydney (UTS). She obtained her PhD in Women's Studies and Social Science and Policy at the UNSW. She was a major founding member of the first rape crisis centre in South Korea. Since she came to Australia in 1995, she has been involved in feminist activities in particular with migrant and refugee communities in Sydney. Her research interest includes women's movement in a comparative perspective, women's policy, violence against women, and women's issues in South and North Korea. Her recent publications include 'Mothers of the revolution: rhetoric versus reality for the women of North Korea', *Asian Survey* Sept/Oct (2006) (with Bronwen Dalton); (2003) 'Practicing Feminism in South Korea: The Issue of Sexual Violence and the Women's Movement', *HECATE*, 29.2 (2003); and (with S. Cho) *Women's Policy during the Kim Dae Jung Administration in South Korea* [Discussion paper] UNSW: Korea –Australasia Research Centre (2004).

Associate Professor **Lenore Lyons** is Director of CAPSTRANS at University of Wollongong. She is a leading scholar on the feminist movement in Singapore. Her recent work draws on critical race theory and third world feminism, aiming to advance feminist theoretical work on coalition and alliance building within multi-racial, multi-class contexts. Her recent publications include *A State of Ambivalence: The Women's Movement in Singapore* (E.J Brill, 2004) and numerous articles including, "A curious space 'in-between': The public/private divide and gender-based activism in Singapore", *Gender, Technology and Development*, 11 (2007) and "A politics of accommodation: Women and the People's Action Party in Singapore", *International Feminist Journal of Politics*, 7.2 (2005).

Dr. **Andrea Fleschenberg** currently works as research associate and lecturer at the University of Hildesheim/Germany. In 2007 she was HEC Visiting Professor at the University of Punjab, Lahore/Pakistan, and in 2006 Visiting Professor at the Universitat Jaume I, Castellon/Spain. Her research interests include comparative politics and area studies (focus on South and Southeast Asia), gender and politics, democratisation and election studies as well as transitional justice. Her recent publications include: Afghanistan: Single Non Transferable Vote: from misogynist theocracy to gender-inclusive democracy?, in: Tremblay (Ed.), *Women and Electoral Systems in Comparison*, New York/Houndmills 2008; Asia's women politicians at the top - roaring tigresses or tame kittens?, in: Iwanaga (Ed.), *Women's political participation and representation in Asia: obstacles and challenges*, Copenhagen 2008; and *Goddesses, Heroes, Sacrifices. Female Political Power in Asia*, co-editor (with Dagmar Hellmann-Rajanayagam), Münster et.al: LIT Verlag, 2008.

Faried Saenong
Australian National University

Conserving Wealth and Blood: Women and the tradition of endogamy in contemporary South Sulawesi

Muslim societies in Indonesia maintain the practice of endogamy for particular reasons. Although there are varying conceptions of endogamy, marriages among Habib and Sharifa (men and women of the Prophet's descendants), for example, are

practiced in order to conserve the sacred blood of the Prophet Muhammad. During my fieldwork, I was surprised to discover that almost all people in Tompobulu-Bantaeng (South Sulawesi) have familial relationship. It is more surprising since people in Tompobulu are Bugis who live inside Makassar society. Has the endogamy tradition in Tompobulu something to with reproducing Bugis identity? Scholars have long acknowledged that Bugis society in homeland strongly maintain the endogamy tradition. However, is it the case with exiled Bugis? In addition, how do they relate religion (Islam) with this practice since Islam prescribes that Muslims should avoid marriage with close family? This paper explores the practice of endogamy among Bugis in Tompobulu-Bantaeng, focusing on concepts, reasons (practical and theological), varieties, technical cases, circumstances and hopes of practicing endogamy. I will compare how endogamy is practiced for different reasons by different actors especially in South Sulawesi.

Larissa Sandy
Australian National University

Behind closed doors: women's experiences of bonded labour in the Cambodian sex industry

Similar to other Southeast Asian sex industries, institutionalised debt-bondage is a major structural feature of brothel-based sex work in Cambodia. This has seen the somewhat artificial dichotomy of "voluntary" and "forced" sex work applied to most research in the country, which tries to distinguish between women who have entered sex work "voluntarily" or women who were "forced" or "trafficked". Within these frameworks, sex workers who are said to be "forced" are often defined as women who were sold, tricked or deceived or are indentured. Based on long-term fieldwork and in-depth interviews with women working in the Sihanoukville sex industry in Southern Cambodia, this paper sets out to interrogate understandings of indenture deployed in the trafficking discourse, commonly labelled as "slavery". It will also look at the limits of this concept when used as a framework to explain women's own experiences of indenture. By focusing on the experiences of bonded labourers, this paper will draw attention to the need for the dichotomy of "voluntary" and "forced" sex work, as the dominant framework for understanding of sex work internationally, to be reconsidered. The shifting location of bonded labourers within these frameworks discussed in this paper will show that they may not necessarily reflect the experiences of women or their own views of their situation.

Larissa Sandy is a Visiting Fellow at the Gender Relations Centre at the Research School of Pacific and Asian Studies, ANU. Her research explores women's agency in sex work and the complexity of life choices available to women in developing countries. Larissa's research interests include women's agency; sex work; contract labour; HIV, gender and development; women's labour migration; forced migration and trafficking; sexual violence; and gender-based violence. Her PhD, entitled, "My blood, sweat and tears: Female Sex Workers in Cambodia – Victims, Vectors or Agents?", was carried out at the ANU. As a part of her work at the GRC, Larissa is exploring women's experiences of debt bondage in the Cambodian sex industry.

Shu Bih-Ching
National Cheng-Kung University, Taiwan

Mental Health of Trans-cultural Marriage Female Foreign Spouses in Taiwan

The number of women with trans-national marriage from South-eastern foreign countries has increased each year in Taiwan. When these women immigrate to Taiwan, they will face problems of cultural adjustment, societal, economical issues; at the same time they also have to adjust to marriage life, pregnancy, parenting etc. Literatures have shown that when adjustment problem occurs, states of anxiety and depression will develop, therefore understanding the mental health and their needs of these women is important. The aims of this study are to investigate the mental health status, and risk factors associated with mental health of female foreign spouse with transnational marriage (Vietnam, Indonesia) and to understand these women's mental health needs. Sampling from the southern area of Taiwan, trans-cultural marriage spouses qualified for the study in the community was recruited. In final, a total of 120 participants were recruited. Their status of mental health was assessed by Chinese Health Questionnaires (derived from General Health Questionnaire, GHQ). Using logistic regression analysis, controlling factors of age, level of education, and duration staying in Taiwan, factor which is related to mental health of these women will be reported more detail.

Anupama Singh
Himachal Pradesh University

Gender and Governance Linkages – A Reflection on Local Government in India

The proposal aims to study and reflect on the current gender and governance linkages in local government in India. The study will try to review the principles of good governance and imbalance it creates when implemented in a way that neglects gender issues. In particular, it will explore representation of women in political/legislative sphere. Since most of the population interacts on continuous basis with local government, the following objectives are purposely chosen to be examined:

- *The notions of governance at the Urban Local Government Level in India*
- *The State and the Women Citizen Interface – Extent, Opportunity and Quality of Political Participation by Women*
- *Impact of Political Representation on Women Citizen*

In recent years there is growing recognition that to fulfill the objectives of nations, the gender gap in governance needs to be addressed. In this context the concept of good governance and gender equality have constituted the central theme for debates and discussions. India has constituted 33% reservation of seats for women in local government bodies since 1994 after the 73rd & 74th Amendment to the Constitution. The point which needs explanation is – why women representatives in local governments are about 41% and mere 6.3% of women in Parliament and the representation in state governments is abysmal. There are no state laws which actively promote the participation of women in higher levels of governments. There is a need to explore various plausible legislative measures through which women's opinions, concerns or views get considered in planning and development. The expected outcomes of this paper are to examine whether legislation in India is required to solicit women's active participation in governance.

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Glenda Strachan, Griffith University and Ann Vo, University of Wollongong

Gender Equity in a Transforming Economy

Since 1986, Vietnam has embarked on a comprehensive economic reform, known as *Doi Moi*, to liberalise the economy from a socialist centrally planned system to a more market oriented one. With the dismantling of social support provisions for women, the *Doi Moi* has deteriorated gender equality in Vietnam. Yet many trends post *Doi Moi*, such as expanded work opportunities and increased mobility, have been positive. This paper examines gender-based differences in employment for white-collar employees in state owned enterprises in the steel industry. It focuses on two issues: the different social expectations for women and men in relation to family care work and paid employment, and the impact this has on women's workforce participation; and organisational policies and organisational culture that present difficulties for women's employment and career advancement. This study offers evidence that Vietnamese women managers carry a double burden of responsibilities, attempting to combine their role as another breadwinner with the traditional role of daughter, wife and mother. Stereotypical perceptions of women's lack of managerial skills are widely held by both men and women. Even though the Vietnamese Government has successfully created an institutional context for the advancement of women's rights, its ability to influence gender relations and its capacity to promulgate equality has declined in the new economic system. Women's success is heavily reliant on individual will and commitment. Although some women have attained managerial and leadership positions, in general Vietnamese women still encounter challenges at work posed by the culture and traditions of society.

Glenda Strachan is Professor in the Department of Management in the Griffith Business School, Griffith University. Her research, both contemporary and historical, focuses on women and work, especially gender equity within organisations. Her work has been funded by ARC as well as organisational grants. She has published book chapters and articles in journals including *Feminist Economics*, *Women in Management Review*, *Equal Opportunities International*, *British Journal of Industrial Relations* and *Labour History*. The book *Labour of Love: The History of the Nurses' Association in Queensland 1850 – 1950* was published in 1996.

Anne Vo graduated from the Foreign Trade University in Vietnam in 1998,. In 2001, after completing her Masters degree at the University of Newcastle, Australia, Anne started her doctoral study in the field of human resource management (HRM) at the De Montfort University, the United Kingdom. She was awarded a doctoral degree in 2004. Anne is currently a Lecturer in Management at the University of Wollongong, Australia. She researches in the areas of international and comparative HRM, focusing on Asian countries, the transfer of multinational companies' HRM policies and practices across borders, the transformation of HRM systems, gender equity and managing diversity in developing countries

Jin-shiu Jessie Sung
Institute of Taiwan History, Academia Sinica

Transition and Interchange: Midwifery Practice in Taiwan under Medical Pluralism

Medicine is not hard science, but socio-cultural construction which entails cultural concerns and social contests between gender, authority, and power. Moreover, medical 'facts' are predetermined by the social process that shapes the changing medical knowledge and illness in a society. In this paper, I portray the general medical history from the 1770s to 1970s, from mid-Imperial China to post-colonial Taiwan, with an emphasis on the medicine for women and the transformations of maternity care and childbirth in Taiwan. The intertwining conditions and the crucial points in medical history were explored to bring to light how and what medical knowledge for pregnant women and social agents were conventionally produced within the context of medical pluralism in Taiwan. I come to conclude first that in contrast to those professional practitioners of Chinese medicine -- all males with predominately textual-based knowledge, formally trained female practitioners hardly existed in Qing Taiwan. All pregnant women relied heavily on traditional granny midwives '*chan po*' or '*xiansheng ma*', both female with experiential knowledge. Secondly, the 1920s saw the recognition of Taiwanese 'modern' midwives as medical professionals for females who offered assistance for home delivery in the house of the pregnant women; and delivery at maternity clinics was not popular even towards the end of Japanese rule. It was only until the late 1970s, male obstetricians began to offer their hospital service, in competition with midwives. However, from a cultural-historical perspective, midwives play an essential role at a turning point in traditional culture of pregnancy in Taiwan. On the one hand, their successful service rooted in local communities was attributed to their flexibility in dealing properly with the confrontation of popular beliefs and practices. On the other hand, their home delivery service prescribing the conventional 'sites of birth' (see Mallett 2002) contributed to the foundation of Taiwanese culture of pregnancy.

Jin-shiu Jessie Sung is a Research Associate in Institute of Taiwan History, Academia Sinica, Taipei. Since 2001, she has pursued her PhD Anthropology Program in Gender Relations Centre, Research School of Pacific and Asian Studies, the Australian National University.

John Traphagan
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Women's Rights, Power and Perceptions of Elder Suicide Among Elder Men in Rural Japan

This paper explores perceptions of high suicide rates among older Japanese and considers how elder suicide is interpreted as a means by which actors negotiate contradictions in the surrounding social environment. These contradictions, for many older Japanese, appear to be consistently evident in the context of multigenerational families where communication and interaction between younger and older generations is perceived as being difficult, at best. Using cases studies from ethnographic research conducted in Northern Japan over the past ten years, I show how high elder suicide rates are seen as a product of conflicting family values and associated with changing gender roles in Japanese society. While both men and women associate elder suicide with changing values within the post-war family, for older men, in particular, elder suicide is often viewed as being caused by the growing

rights and power of women, and an associated decline in the capacity of eldest sons to act in accordance with ideals of filial piety. Elder suicide, thus, is seen by the men discussed here as a response to, and in some ways a means to subvert, changing social patterns that are perceived as having marginalized and disempowered men, while empowering women, in contemporary Japanese society.

John W. Traphagan, Ph. D. is Associate Professor of Religious Studies and Anthropology at the University of Texas at Austin. He is the author of *Taming Oblivion: Aging Bodies and the Fear of Senility in Japan* (State University of New York Press, 2000) and *The Practice of Concern: Ritual, Well-Being, and Aging in Rural Japan* (Carolina Academic Press, 2004), and co-editor of *Imagined Families, Lived Families: Culture and Kinship in Contemporary Japan* (State University of New York Press, in press), *Demographic Change and the Family in Japan's Aging Society* (State University of New York Press, 2003) and *Wearing Cultural Styles: Concepts of Tradition and Modernity in Practice* (State University of New York Press, 2006). His work has appeared in many scholarly journals, including *Alzheimer Disease and Associated Disorders*, *Research on Aging*, *Ethnology*, the *Journal of Cross-Cultural Gerontology*, the *Journal of Anthropological Research*, and the *Journal of Adult Development*.

Akiko Uchiyama
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Meeting the New Anne Shirley: Matsumoto Yūko's Translation of *Anne of Green Gables*

Akage no An, the Japanese translation of *Anne of Green Gables* (1908), has enjoyed continued popularity in Japan since the translation was first published in 1952, and new translations by different translators have been attempted since then. This paper examines the writer Matsumoto Yūko's *Akage no An*, one of the more recent translations published in 1993. Unlike previous translations which generally targeted child readers, Matsumoto translated the book for adult readers. The notable difference in Matsumoto's new translation is her detailed notes to the translation. The explanatory notes include background information on place and people's names, items and social affairs which are unfamiliar to Japanese readers, and Bible and literary references quoted in the book. This paper investigates how Matsumoto translated *Anne of Green Gables*, focusing on her relationship with the text. The investigation involves the idea of feminist reading of girls' literature and feminist translation theory which, Matsumoto claims, relates to her translation. Her translation can be described as a feminist translation in the sense of re-discovering and re-evaluating *Anne of Green Gables*, although it is not as much a translation as a feminist intervention. However, what seems more significant is her personal engagement in translating the work, immersing herself in Anne's or Montgomery's world with the web of intertextuality. The paper discusses her "intimate" reading of the text in the context of "girl reading", involving the original author, the translator and the reader.

Akiko Uchiyama is a Lecturer in the School of Languages and Comparative Cultural Studies at the University of Queensland. She teaches both practical and theoretical translation courses in the School, and is the coordinator of translation courses in the MAJIT (Master of Arts in Japanese Translation and Interpreting) program. Her research interest lies in cultural and literary aspects of translation studies, including postcolonial translation theory and studies in translated girls' literature.

Lara Vanderstaay
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Love after Tiananmen: Female consciousness in Emily Tang's *Conjugation*

Emily Tang's film *Conjugation* (2001) is one of only two mainland Chinese films to directly address the aftermath of the events of June 4, 1989 in Tiananmen Square. *Conjugation* examines the turbulent relationship of two young university graduates seeking to understand why they survived these events. The film is haunted by the spectres of their friends who did not survive. Emily Tang is one of only three women (Tang, Li Yu and Xu Jinglei) from the sixth generation of Chinese filmmakers, (those born in the 1960s and 1970s) who has directed a film. The sixth generation have often been criticized by scholars for sidelining women and women's issues, and the films of Tang, Li and Xu, with their focuses on women, form a powerful counterpoint to their male colleagues' films. This paper will examine the depiction of female consciousness in *Conjugation* through an analysis of its narrative structures, characters, camera shots, costumes and settings. This paper will argue that like other films made by female directors from the independent, 'underground' sector of the mainland Chinese film industry, the depiction of female consciousness in *Conjugation* has a direct relationship with its director's position in this sector. This paper is part of my PhD thesis which is examining the relationship between the sector of the film industry in which six Chinese women directors work and the depiction of female consciousness in their films.

Lara Vanderstaay is a PhD candidate in Chinese studies at the University of Queensland. Her thesis is examining the correlation between the sector of the film industry in which mainland Chinese women directors work and the depiction of female consciousness in their films. Her research has been published widely, with her most recent publication being in *Intersections: Gender and Sexuality in the Asia-Pacific*. Her research interests include women directors' films, feminist film historiography and cross-cultural women's studies.

Emily Wakeling
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The Global Feminist Reach: Representations of the Girl in Contemporary Japanese Art

The cultural construct of the girl, or *shojo*, is a locally determined part of Japan's contemporary feminist climate. There is a great amount of attention given to *shojo*; on one hand, it is a stage of life where girls cultivate fantasy and have freedom from responsibility. On the other, she is the unaware and unwilling subject for the male gaze and often provides a vehicle for social and moral panic. Contemporary Japanese girls and women have changing attitudes and ambitions while hegemonic Japanese society lags behind. This has cultivated a feminist response in the art practices of a number of Japanese contemporary artists. The curatorial approach of a recent art exhibition at the Brooklyn Museum, *Global Feminisms: New Directions in Contemporary Art*, argued the fresh case for looking globally for contemporary feminist art. The show displayed works from many different countries, including Japan, to demonstrate the new transnational reach of feminism. As the thesis travels from New York to Japan, six young Japanese artists, including two from the 2007 exhibition, will be discussed as case studies. Using the framework of *Global Feminisms* and Japanese studies focusing on *shojo*, this thesis-in-progress sets out

to find a locally determined transgressive strategy in contemporary Japanese art for a negation of the girl-obsessed, sexist hegemony.

Emily Wakeling completed a Bachelor of Creative Industries in Visual Arts at Queensland University of Technology in 2005, pioneering a cross-discipline Honours project that combined visual arts and creative writing. Emily has since moved to University of Queensland's School of English, Media Studies and Art History to write a Masters thesis on contemporary feminist art from Japan.

Rowena Ward
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Japanese Red Cross Nurses Interned In The Soviet Union

In the aftermath of the Soviet invasion of Manchukuo on 9 August 1945, between 200 and 250 Japanese women were detained and subsequently transported to the Soviet Union where they were forced to work. Most of the women were repatriated to Japan within three years of their capture but some were charged with crimes against the state and were interned for over 11 years. Among those interned were around 150 Japan Red Cross, Army and trainee nurses. Japan Red Cross Relief Units were first despatched overseas at the time of war during the Sino-Japanese war of 1894-1895. During the Second World War, Japan Red Cross nurses were employed both domestically and internationally. This paper considers the experiences of the nurses in Japan Red Cross Relief Unit 467 which was jointly formed in Okayama and Hiroshima Prefectures and who were all captured by the Soviets at a hospital near Fanzhang on 20 August 1945. The nurses were all transported to the Soviet Union in early September. The last of the nurses was repatriated in July 1947. The paper aims to both highlight the presence of Japanese women among the more than half a million Japanese detainees in the Soviet Union and the role of Japan Red Cross nurses in war.

Yamazaki Kuninori
Independent screenwriter

How to Write on Elderly Love and Sexuality for Sachi Hamano's Film

When I read the novel *Lily Festival*, I was firstly struck by the observation that, because women tend to live longer than men, many elderly women do not live as part of a conventional heterosexual monogamist couple. Hence the lively 75-year-old Mr Miyoshi begins his shifty activities, taking it upon himself to win over a number of these older women at once. If the modern model wherein a male/female pair enact love + marriage + sexual love does not apply to the elderly, is it not possible that they are transcending the framework of heterosexual love itself? Our adventures with the film "Lily Festival" set off from this point.

Yamazaki Kuninori has worked with Hamano on a number of projects, including *Lily Festival* and the two films on Osaki Midori. He has a long term literary interest in Osaki's work and has been actively involved in the Osaki Midori Forum and other events and publications that recognise and re-evaluate her literature.

Sallie Yea
Independent scholar

Headlights and Harms: Trafficking of Women and Girls in Cebu City, the Philippines Trafficking of Women and Girls in Asia for Sexual Exploitation

Many women and girls who are trafficked internally into the sex industry in come, over time, to experience alterations in their psychological state that render them likely to remain in, or return to prostitution even after the period of their trafficking and bondage has ceased. By focusing on trafficked women's and girl's experiences in the sex industry over time, I suggest in this paper that simple dichotomies between sexual slavery and voluntary prostitution conceal these complex histories of degrees of servitude and free will which shift and change the longer they remain in prostitution. I further suggest that, despite these differences in status in prostitution all those prostituted experience similar harms, whether trafficked or formally trafficked. The experience of these harms renders victim's needs similar. Cebu City, Southern Philippines, constitutes the case study for this paper.

Dr **Sallie Yea** is the Director of IDEALS. She has been lecturing and researching in International Development for the past 10 years at universities in both Australia and New Zealand. She has developed and taught a range of subjects on gender and development, gender and globalisation, human trafficking, and participatory development. She has also carried out ethnographic and in-depth research with trafficking victims in South Korea, the Philippines and Australia. She has worked in paid and voluntary capacities for support organisations for trafficking victims in South Korea and has several years consulting experience in human trafficking, gender analysis, and participatory development. This has mainly involved designing research projects, training researchers and evaluating counter-trafficking projects.

Fang-Tzu Yen
Taipei Medical University, Taiwan

Transnational Migration and Health of foreign spouses: the use of transnational health care systems by Vietnamese marriage migrants in Taiwan

In the study of health care systems, a community with a certain geo-culture boundary has been received great attention by Kleinman (1980) and other medical anthropologists. Yet with the increasing of transnational migration, it seems necessary to extend Kleinman's model of health care systems in the era of globalization. By arguing that immigrant health explicitly manifests the characteristics of transnationality on migrants' health care systems, this paper therefore designs a framework of transnational health care systems to discuss female migrants and their use of transnational health care systems. It considers female marriage migrants as agents of transnational connections in culture and health, using female marriage migrants, who came from Vietnam and Thailand and now live in Taiwan as the case study. Whenever they maintain the health of themselves and their family, these women indeed cross-culturally exercise their social relations, cultural knowledge, and material resources, including indigenous medicine, patent medicine, local food, and so on. Their desire of maintaining health and well-being closely connect with culture, history, memory, and social relations, all of which have been ignored by modern medicine and medical discourses when health resource providers narrowly focus on professional modern medicine as an instrument of social control and political power to control the bodies of foreign migrant women in the areas of diseases, pathology, and reproduction. The findings then provide a new insight into how cross cultures

and transnational health care systems affect these women's use of local and national medical resources in Taiwan.

Dr. **Fang-tzu Yen** is a medical anthropologist, working at graduate institute of humanities in medicine, Taipei Medical University, Taiwan. Her research has recently developed from indigenous women's health in China to immigrant health in Taiwan. The latter study mainly focuses on the women who come to Taiwan with a wide range of labour migration flows and cross-nationality marriages.

Yu Teng-Huang
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The Interplay of Economic Empowerment and Cultural Identities Among Filipino Spouses in Japan and Vietnamese Spouses in Taiwan

This paper explores trans-national marriages, a social and trans-national phenomenon that has become common in Taiwan and Japan. I argue Vietnamese women and Filipina women use of their respective advantages in Taiwan or Japan to empower themselves, and enhance their gender and social status in the host countries. These two ethnic groups cash in on similar strategies such as running their own stores to survive economically and empower their families, despite the fact that they used quite different channels to marry their foreign husbands. Compared with arranged marriages between Taiwanese men and Vietnamese women, the majority of intermarriages between Japanese men and Filipina women occurred through work romances and Mail-Order-Brides. While investigating the contexts of these marriages, identities from the cultural and ethnic perspectives should also be carefully explored and understood. Such cultural and ethnic identities play a key role for new immigrants to acculturate or assimilate into the host country. A considerable number of Filipino women married to Japanese men used to be entertainers who then managed a Japanese-style pub to survive in Japan. On the other hand, many Vietnamese women married to Taiwanese men also subsequently run small Vietnamese food stands or restaurants to make a living in Taiwan. These two kinds of business are connected with not only economic empowerment but also with symbols of cultural marks or symbols. This paper incorporates some findings from interviews with Vietnamese spouses and Filipino spouses at Vietnamese food stands in Taipei and Japanese-style pubs in Japan. It is hoped that findings from the study will shed light on this increasingly common process of international marriages in Taiwan and Japan.

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