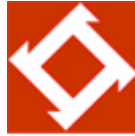


Tenth International Women in Asia Conference



Asian Studies
Association of
Australia

Crisis, Agency, and Change

29 September – 1 October 2010

**Hedley Bull Centre (Building 130)
ANU College of Asia and the Pacific
The Australian National University, Canberra**

Conference Organising Committee

Dr Tamara Jacka (Chief Organiser), Senior Fellow, Department of Political and Social Change, School of International, Political and Strategic Studies, College of Asia and the Pacific;

Dr Ruth Barraclough, Lecturer, School of Culture, History and Language, College of Asia and the Pacific;

Dr Bina D'Costa, Research Fellow, Centre for International Governance and Justice, Regulatory Institutions Network, College of Asia and the Pacific;

Dr Carol Hayes, Senior Lecturer, School of Culture, History and Language, College of Asia and the Pacific;

Kumiko Kawashima (Liaison Officer), PhD candidate, Department of Political and Social Change, School of International, Political and Strategic Studies, College of Asia and the Pacific.

Women in Asia Conference 2010

Hedley Bull Centre, ANU

Program

Day 1: Wednesday, 29 th September		
Time	Room	Event
11.00-12.00	PSC RR	Postgraduate Workshop (Invited participants only)
1.00-3.00	HB Foyer	Registration, Afternoon tea
3.00-3.30	HB1	Opening Address
3.30-5.00		Panel session 1:
	HB1	A: Work, income generation and equity
	HB2	B:
	HB3	C: Knowing women in Asia
5.00-7.00	C.Ext 1.04	Poetry readings

Day 2: Thursday, 30 th September		
Time	Room	Event
8.30-10.00	HB Foyer	Registration
8.30-10.00		Panel session 2:
	HB1	A: Women's agency in post-conflict peacebuilding
	HB2	B: Mobility, space and identity (1)
	C.Ext 1.04	C: Women building connections and communities
	C.Ext 1.13	D: Literary representation and resistance
10.00-11.00	Coombs LT	Keynote 1: Susan Napier
11.00-11.30	HB Foyer	Morning tea
11.30-1.00		Panel session 3:
	HB1	A: Legacies of prominent women in Asia
	HB2	B: Mobility, space and identity (2)
	C.Ext 1.04	C: Women's voices—advocacy & change through poetic express. (1)
	C.Ext 1.13	D: Health, domestic violence and suicide in China
	HB3	E: Demog. perspectives on gender & health in contemp. Indonesia
1.00-2.00	HB Foyer	Lunch
2.00-3.30		Panel session 4:
	HB1	A: Human trafficking, people smuggling & labour migration (1)
	HB2	B:
	C.Ext 1.04	C: Gendered politics of displacement & dislocation in South Asia
	C.Ext 1.13	D: Women's voices—advocacy & change through poetic express. (2)
	HB3	E: Migrant women and shifting power relations (1)
	PSCRR	F: Politicizing tradition and modernity in performance of gender
3.30-4.00	HB Foyer	Afternoon tea
4.00-5.00		Panel session 5:
	HB1	A: North Korean women and their role in market reforms
	HB2	B:
	C.Ext 1.04	C: Women and East Asian popular culture
	C. Ext.1.13	D: Women in sport
	HB3	E:
	PSC RR	F: Changing feminisms
5.00-7.00	Coombs LT	Film: Autumn Gem
7.15	ZenYai Thai Restaurant	Conference dinner (pre-paid participants only)

Women in Asia Conference 2010

Hedley Bull Centre, ANU

Program (cont'd)

Day 3: Friday, 1st October		
Time	Room	Event
8.30-10.00	HB Foyer	Registration
8.30-10.00		Panel session 6:
	HB1	A: Human trafficking, people smuggling & labour migration (2)
	HB2	B: Promoting agency, empowerment and equity
	C.Ext 1.04	C:
	C. Ext.1.13	D: Gender, conflict and violence
	PSCRR	E: Women writing/fighting against violence in Japanese culture
10.00-11.00	Coombs LT	Keynote 1: Feng Yuan
11.00-11.30	HB Foyer	Morning tea
11.30-1.00		Panel session 7:
	HB1	A: Gender, reproduction and sexuality in Asia (1)
	HB2	B: Women in Southeast Asian Nationalist movements
	C.Ext 1.04	C: Intimacy, marriage, divorce and singleness
	C. Ext.1.13	D: South Korean women on the verge
	HB3	E: Women's agency and well-being across the life-course
1.00-2.00	HB Foyer	Lunch
2.00-3.30		Panel session 8:
	HB1	A: Gender, reproduction and sexuality in Asia (2)
	HB2	B: Women in colonial and post-colonial Asia
	C.Ext 1.04	C: Women in Indonesian politics
	C. Ext.1.13	D: Women in resistance and revolution
	HB3	E: Migrant women and shifting power relations (2)
3.30-4.00	HB Foyer	Afternoon tea
4.00-5.00	HB1	A: Wrap-up and Women's Forum meeting

Rooms

The conference will be held primarily in ANU's Hedley Bull Centre (Building 130, Grid Reference D2 on the ANU Campus Map) and the adjacent Coombs Extension Building. Registration, morning and afternoon teas and lunch will be provided in the main foyers of these 2 buildings.

- HB1** Hedley Bull Building, Lecture Theatre 1 (Opening Address and **A** Panels held here)
HB2 Hedley Bull Building, Lecture Theatre 2 (**B** Panels)
C.Ext 1.04 Coombs Extension Bldg., Seminar Room 1.04 (Poetry Readings and **C** Panels)
C.Ext 1.13 Coombs Extension Bldg., Seminar Room 1.13 (**D** Panels)
HB3 Hedley Bull Building, Seminar Room 3 (**E** Panels)
Coombs LT Coombs Lecture Theatre (Keynote addresses and film held here)
PSC RR Dept. of Political and Social Change, Reading Room, 4th Floor, Hedley Bull Bldg. (Postgraduate workshop and **F** Panels held here)

The conference dinner will be held at the ZenYai Thai Restaurant, 111 London Circuit, Canberra.

Tenth International Women in Asia Conference ANU 2010

Abstracts

The following abstracts are ordered alphabetically, by author surname

Pungkas Bahjuri Ali

How gender shapes the current and future demand for health care in Indonesia

Understanding the determinant for health care demand is very important and has profound implication on how to provide adequate health services to the population. The use of health care services is shaped primarily by the need for health care. However, basic demographic characteristics such as age and sex, as well as family structure and social economic status, also serve as enabling and predisposing factors that might have significant contribution in shaping of the health seeking behaviour. Using primarily Indonesia Family Life Survey 2007 and Social and Economic Survey 2009, this paper offers insights as how the demand for health care among female is not as high as has been expected, compared the that of general population. This paper also seeking an investigation as how gender-related factors, such as sex, marriage, family structure, and access to health insurance, determine the demand for health care in Indonesia. As the proportion of female elderly in the population is expected to grow substantially in the future, the paper will also explore the potential impact of demographic changes to the demand for health care the in the next decades

Pungkas Bahjuri Ali is a PhD candidate in the Australian Demographic and Social Research Institute (ADSRI), the Australian National University. His research investigates the determinant of demand for health care in Indonesia, including the impact of health insurance for the poor to health demand and estimation of the demand in the future. Pungkas has been working as a planner for almost ten years in National Development Planning Agency/The Ministry of Planning, Jakarta, Indonesia, especially in area of community health and nutrition. He has been involved in the formulation national yearly, medium and long term development, including conducting policy research in area of community health, nutrition, and early child development. He has written various reports, chapters and books (both in English and Bahasa Indonesia), including the most recent "Health and Human Nutrition Development in Indonesia: an Overview and Future Direction" . Some of his writing can be accessed at <http://pungkasali.wordpress.com/category/tulisan/> (pungkas.ali@anu.edu.au)

Eva F. Amrullah

Securing Freedom: Donning the face-veil in the time of terror

Following the post July 17 (2009) attack at the JW Marriott and Ritz-Carlton in Indonesia, the government has started to heighten their concerns and suspicion towards any form of religious symbols, particularly those often attached to the image of terrorists. This includes Muslim men having long beards, wearing ankle-length trousers, and Muslim women donning face-veils. Among these symbols, the government has particularly significant prejudice towards the wearers of face-coverings. This paper describes government attitudes toward the donning of the face-veil in this 'time of terror.'

An analysis of dress by Joanne B. Eicher and Marry Ellen Roach-Higgins (1992) that emphasizes dress as a powerful means of communication can be seen clearly from the presumption made by the Indonesian government towards face-veil wearers. On the other hand, the wearers themselves understand what they wear as part of their active piety, to borrow Asef Bayat's (2007) concept. Drawing on this phenomenon, my paper will focus on three questions: Why does the donning the face-veil become such a big threat to Indonesian security? How do the wearers themselves respond to the obstacles relating to their freedom to exercise their religious belief? How does the government respond to the demands made by their citizens to ensure security living in their own country? I argue that by nature the face-veil itself is not a significant threat for Indonesians. However, it becomes a threat when the image of face-veil often appears in the life of suspected-terrorists in Indonesia. While the wearers demand freedom from fear and freedom to exercise what they believe including donning the face-veil, the majority of Muslims in Indonesia still cannot accept this strange and foreign dress.

Eva is completing her PhD thesis at Anthropology Department of Culture, History and Language.

Jeffrey Angles

Japan's contemporary women poets

This paper will focus on the work of Arai Takako, examining her work within the context of contemporary Japanese poetry. Widely published in the field of contemporary Japanese literature, Jeffrey is particularly interested in the role of translation in the dissemination of literary voices. He argues that translation represents the border at which different cultures meet, and as such has played an enormous role in the development of culture, especially literary culture.

Associate Professor Jeffrey Angles of Western Michigan University is a specialist in modern and contemporary Japanese literature. As the English translator of Arai Takao's poetry, he will participate in the Poetry Performance and will present a paper on contemporary Japanese women's poetry.

Tomoko Aoyama

Flowers, cakes and violence: Women manga artists writing against violence

The subject of this paper is violence as depicted by three leading manga artists: Hagio Moto, Yoshino Sakumi and Yoshinaga Fumi. Unlike violent scenes typically found in boys' and adult manga, the graphic fiction produced by these women artists condemns violence. However, their works go far beyond simple and simplistic condemnations or moral teachings. Each artist presents highly complex studies of human psychology in their individual manners and styles. The geo-cultural and historical settings of their works vary – from eighteenth century France or the Tokugawa era to contemporary Japan, America, and England. However, they do retain the tradition of what I termed girls' intertextuality in my previous studies on the genealogy of "girl reading girl". This tradition of incorporating and transforming texts within texts is closely related to another important characteristic shared by these and many other talented girls' manga artists: an aesthetic that is inspired by Western art and literature. The lines, forms, and composition of these three manga artists are beautiful – even when dealing with horrifying cases of abuse in their narratives. The title of Hagio's *Zankoku na kami ga shihai suru* (serialised in the comic magazine *Petit Flower* between 1992 and 2001) is usually translated as "A cruel god reigns" but as is mentioned in the work, it is an allusion to a line in W.B. Yeats' autobiography, "After us the Savage God". I am particularly interested in the ambivalence created by the girls' manga aesthetics in dealing with various kinds of "Savage God" within the texts.

Tomoko Aoyama is a Senior Lecturer in the School of Languages and Comparative Cultural Studies at the University of Queensland. Her recent publications include *Reading Food in Modern Japanese Literature* (University of Hawai'i Press, 2008) and *Girl Reading Girl in Japan* (co-editor: Barbara Hartley, Routledge, 2010). t.aoyama@uq.edu.au

Wendy Asche

Performing Biboki: tradition and modernity in post-Suharto Indonesia

In the Suharto era there was an explicit government policy of imposed political, economic and cultural homogeneity. Traditional beliefs and customary law practices (*adat*) were reduced to a level of 'display, not belief, performance, not enactment' (Acciaoli 1985). Post Suharto governments have moved to allow considerable regional autonomy which may strengthen the position of formerly marginalised groups. The Biboki people of West Timor are one such group, considered 'backward' by the Indonesian state as they have been both animists and swidden cultivators.

An NGO weaving co-operative formed by Biboki women shows how the expression of Biboki identity is actually framed between tradition and modernity. In the past, part of a girl's path to adulthood was contingent on learning to weave. The process of weaving, its use, and the symbols and motifs on the weaving are a significant expression of Biboki identity. However, the marketing of weaving can be seen as a commodification of Biboki culture, influenced by current global factors.

This paper argues that identity is both relational and historically contingent. As De la Cadena and Starn (2007) have noted in relation to indigeneity, it is ‘a process; a series of encounters; a structure of power; a set of relationships; a matter of becoming, ... and not a fixed state of being.’

Wendy Asche has been working as an anthropologist in Aboriginal Australia for 15 years. Prior to that she completed a research Masters in anthropology looking at an international aid project from the perspective of the recipients in West Timor, Indonesia. She has returned to West Timor for her PhD research on cultural identity politics and marginality among the Biboki people of West Timor, Indonesia.

Ruth Barraclough

Women in industrialising Korea: Re-thinking the 1970s

The rapid industrialisation of Korea, and the success with which the post-war generation levered the nation out of poverty has become one of the hallmarks of Korea’s development story. In South Korea historians as well as fiction writers have lingered over this pact that delivered up a generation of working-class youth for a future national prosperity. In evaluating this rapid industrialisation policy, both critics and supporters within South Korea fixed upon the fate of the factory girl, who would become a culture figure of immense political significance in Korean literature and its industrialising society. At once the lynchpin of a manufacturing based economy, and a figure of eloquent critique, the factory girl seemed to contain the key to evaluate the contradictory boons and costs of capitalist development in South Korea. This talk excavates the gap between working-class women as social actors and factory girls as cultural figures. It examines the consequences of the sentimentalisation of the factory girl in Korean literature, and of the violence unleashed upon her.

Ruth Barraclough (ANU) ruth.barraclough@anu.edu.au

Sasuwati Basu

Social capital for women and social entrepreneurship: Analysing the links and sustainability

In recent years the term 'social capital' has drawn much attention from academic and policy makers and has been studied for its positive impact on development. Debates and argument about the sources and factors of building social capital has been growing high. In many poor socio-economic context social entrepreneurs in voluntary organization have been catalysts to social capital formation. The role of social entrepreneurs to build social capital among women is limited. This paper is based on two case studies from voluntary organizations for women in rural India and interviewed 30 respondents including two social entrepreneurial leaders. One of the social entrepreneurs was woman and another was man. The staff of the selected organizations, the villagers, the women beneficiaries of development programs, and local academic and government leaders were considered as informants. The research clearly highlights the role of specific leadership style or enabling leadership style of social entrepreneurs that helped in reproduction of social capital within a poor socio-economic context. No major difference was observed between men and women social

entrepreneurs. However, this leadership style impacts the villagers' development and also sustainability of the organization.

Adjunct lecturer (part-time) at the School of Business, Charles Sturt University, Bathurst, NSW

Linda Rae Bennett

Compromised fertility and gender discrimination in contemporary Indonesia

This paper stems from a larger project entitled "Compromised fertility in Indonesia", a four year study exploring the overlapping themes of: the regulation of infertility; the biomedical treatment of infertility; ethnogynecology and infertility; and infertility and social suffering in Indonesian society. In this paper I present key findings from the first year of the project, which involves a multilevel analysis of the gender differences inherent in the ways that infertility is understood and dealt with. Initially, I examine how sexist assumptions about gender and fertility are implicated in the ways in which health professionals respond to couples' experiencing compromised fertility. I also discuss how these same assumptions influence typical treatment seeking patterns among couples with infertility concerns. Secondly, I highlight the gender asymmetry in popular attitudes towards couples experiencing infertility problems at community and family levels. Finally, I discuss how individual experiences of compromised fertility are highly gendered and often more detrimental for women than for men. Based on this multi-tiered analysis, I argue that there is a pervasive culture of discrimination against Indonesian women experiencing fertility problems, regardless of whether it is them or their partners, whose reproductive health is compromised.

Linda Rae Bennett is a medical anthropologist, Senior Research Fellow and ARC Future Fellow at La Trobe University. Her work focuses on sexual and reproductive health and human rights, and primarily engages with youth and women from Muslim populations in Australia and Southeast Asia. Her current research concentrates on compromised fertility in Indonesia. Key publications include: *Body, Sexuality and Gender among Contemporary Indonesian Youth* (2008; Ed with Parker); *Women, Islam and Modernity* (2005) and *Violence Against Women in Asian Societies* (2003; Ed with Manderson). As a consultant she has also worked with WHO, the Global Forum for Health, AusAID and GTZ. L.Bennett@latrobe.edu.au

Barbara Bicego

Being "The girl' at the cockfight": Australian women's journeys through crisis, agency, and change between Australia and Bali

In this paper I discuss Australian women's experiences of crisis, agency, and change in their engagement with Bali and the Balinese. Based on interviews carried out as part of a phenomenological study of Australian women's engagement with Bali and the Balinese the voices of the Australian women themselves form the substance of the paper. Australian women's experiences of crisis, agency, and change arising in interpersonal communication with Balinese people, and their associated ethical dilemmas, are the focus of the paper. Mel (a pseudonym) "'the girl' at the cockfight"

gives an account of the changing practices in Balinese cockfighting, and gambling, interwoven with her own ethical conundrums around participating in a blood sport, a male dominated activity, and gambling. Ibu (a pseudonym) discusses the vicissitudes of her long-term interpersonal and business relationships with Balinese people. She highlights her ethical conundrums, and what for her constitutes 'trust' in her personal and business relationships with the Balinese. Kate (a pseudonym) discusses the discrepancy between the aid given to Australians affected by the first Bali bombing, and the lack of aid given to affected local people, and the ethical conundrum this raises for us as Australians in how we relate with Indonesia our nearest neighbour. She discusses the gender politics of sex between the flags at Kuta, and the personal journey by foreign women to the realisation that all Balinese men are married, and what this means for foreign women in their relationships with Balinese men. Australian women commonly raised personal ethical issues relating to tourism, charities, property, money, animals, and the environment, and I address these in the paper.

Susan Blackburn

Suyatin Kartowiyono, an anti-colonial leader of the Indonesian women's movement

Suyatin Kartowiyono (1907-1983) is widely acknowledged as one of the leaders of the Indonesian women's movement during the late colonial period and up to the early 1960s. What is not recognised is that she was also part of the Indonesian nationalist movement. As her autobiography (*Mencari Makna Hidupku*, 1983) makes clear, she identified with the nationalist movement from an early age and considered her work within the women's movement as part of the nationalist struggle, since women's organisations of the kind she was involved with saw themselves as Indonesian and supported the campaign for independence. This became especially obvious during the years of the Revolution (1945-49) when Suyatin organised women's groups to provide food for supporters of the Republican government, which included guerrilla fighters and their families.

Suyatin's life illustrates the gendered nature of the Indonesian nationalist movement. It was extremely difficult for women to achieve prominence in the male-dominated nationalist organisations, let alone champion women's issues within those organisations. For nationalist women like Suyatin who had leadership ability and considered women's rights important, the logical channel for their efforts was within the women's movement that supported nationalism. The price paid for taking that route was that Suyatin's efforts, like those of her colleagues, were labelled by Indonesian authorities and history-writers as belonging to the women's movement and not the nationalist movement, which is an almost entirely male preserve.

Biodata on Susan Blackburn:

Dr Blackburn is an associate-professor at Monash University in the School of Political and Social Inquiry. She lectures in Southeast Asian politics and has a long-standing research interest in Indonesian women. One of her most recent books is *Women and the State in Modern Indonesia* (Cambridge University Press, 2004). sue.blackburn@arts.monash.edu.au

Kabita Chakma

Kalindi Rani: The Formidable Chakma Queen of the 19th Century

Kalindi Rani, a Chakma Queen regnant, was the 45th ruler¹ in the history of the Chakma monarchy. She ruled the traditional Chakma kingdom, at the eastern edge of then British India, from 1832² to 1873. Kalindi Rani's kingdom included parts of Cox's Bazar, Chittagong and the Chittagong Hill Tracts of present-day Bangladesh and part of Mizoram of present-day India. She also had *zamindari* (estate) in the British regulated District of Chittagong.

The time of her reign was one of the most turbulent in Chakma history as it saw the transition of the Chakmas from an independent People to subjects of the British. Since 1760, the British annexation of Chittagong, which adjoins the Chakma kingdom, the British appropriated vast amounts of the kingdom's land, divided the land into parcels, and amalgamated parts of kingdom with the British regulated District of Chittagong as part of occupied Bengal. In 1860, during the time of Kalindi Rani, the British annexed the traditional Chakma kingdom as a part of Chittagong Hill Tracts (now popularly known as the CHT).

At the departure of the British from India in 1947, the CHT was left under the control of colonial East Pakistan. Control of the CHT moved to Bangladesh when it gained independence from Pakistan in 1971.

This paper inquires into how Kalindi Rani, an indigenous woman leader of the 19th century, played a pivotal role in protecting and re-establishing the rights of her office and subjects using available traditional and western institutions and agencies, and in so doing sustaining peace and stability in the region.

The paper also examines the Queen Regnant's successes and failures, her actions, inactions and activism in the face of personal and collective crises, induced by unavoidable circumstances and predominantly imposed by the aggressive British colonizer, which changed the history and geo-politics of the region.

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Kabita Chakraborty

Learning about sex: in/formal sex education in the urban slums of Kolkata

In this presentation I explore how young Muslim women and men learn about sex in the urban slums (*bustees*) of Kolkata. I begin this discussion with an overview of sex education policy in India. I then investigate the formal avenues for learning about sex,

¹ Roy, Sri Bhuban Mohan, *Chakma Raj Bangsher Itihas (The History of the Chakma Royal Ancestry)*, 2003, Chakma Rajpunyah Commemorative Edition on the occasion of the Silver Jubilee of the Accession of Raja Devasish Roy and the Investiture as Yuvaraj of Rajkumar Tribhuvan Aryadev Roy, Chakma Rajpunyah Celebration Committee, Rangamati, pp 57-64.

² Although the British acknowledged her authority in 1844 (note however that the Chittagong Hill Tracts gazette of 1909 records the date as 1855, p.24), Kalindi Rani had already taken over the affairs of state in 1832, after the death of her husband, Raja Dharam Bux Khan.

in the slums. This exploration highlights the gender double standards surrounding sex education in India, and in the slums. I then show how informal sex education is much more accessible to all *bustee* youth, and detail the various informal avenues of sex education including popular culture, pornography, public health campaigns and peer-to-peer learning. Finally I show how both adults and young people in the slums view formal and informal sex education, in light of a growing awareness of HIV/AIDS in this community. The presentation showcases the importance of culturally sensitive modes of sex education in the slums, and points to the importance of multiple sources of sexual learning in the *bustees*.

Kabita Chakraborty is a research fellow at the School of Population Health, University of Melbourne. She works predominantly with young people living in the slums (*bustees*) of India, specifically focusing on the changing lives of Muslim youth in a rapidly modernizing world. Her recent work explores the sexual identities of young Muslim men in slum communities, and how these identities intersect with a globalizing Islam. Her research interests include innovative qualitative methods, contemporary youth studies, children's rights, sexual identity and experience, and Indian popular culture. Her upcoming book 'Young Muslim Women in India: Bollywood, Identity and Changing Lives' will be published by the 'Women in Asia' series, Routledge in 2011.

Mun Young Cho

THE WILL TO SURVIVE: GENDERED PRACTICE OF "COMMUNITY SELF-GOVERNANCE" IN NORTHEAST CHINA

Ethnographic research in a run-down neighborhood in Harbin, northeast China, draws our attention to gendered dimension of practicing "community," a key part of the state's management of urban poverty. This paper focuses on the state's campaign of "Community Self-Governance" (*shequ zizhi*) amidst the collapse of the urban work-unit system. I explore how the remapping of state practices through "community" is made possible not through "the will to empower" of voluntary citizens but through "the will to survive" of community cadres, most of whom are middle-aged, female, laid-off workers. My project combines the discourse analysis of the work-unit newspapers, interviews with local residents as well as community cadres, and participant observation in government offices. Specifically, my argument is that "self-governance" has become an inevitable means for these cadres' own survival through the convergence of two practices: one is local historical practices of feminizing "community" (with the Residential Committee as its predecessor) in contrast to a patriarchal "work-unit"; the other is the state's gendered practices of refashioning the de facto lowest level of state apparatus, which is staffed mostly by female laid-off workers, to be simultaneously *in* and *out of* the state. In other words, I suggest that the concept of "community" has ended up being not so much a force for mobilizing citizens as a willing partner of the state, as a form of valorizing the patriarchal and masculinist power of the state.

Mun Young Cho is a postdoctoral fellow (2010-11) in the Center for Chinese Studies at the University of California, Berkeley. In June 2010, she received her Ph.D. in the Department of Anthropology at Stanford University. Her dissertation, *The Specter of "The People": Managing Urban Poverty in Northeast China*, is based on her

fieldwork in Harbin (2006-8). Her recent articles are “Forced Flexibility: A Migrant Women’s Struggle for Settlement” (*The China Journal*, January 2009) and “On the Edge between ‘The People’ and ‘The Population’: Ethnographic Research on the Minimum Livelihood Guarantee” (*The China Quarterly*, March 2010).

Carrie Chou (Chou Wan Sut)

Discrimination against pregnant women employed in the Macao gambling industry

Gambling and gambling-related tourism are the major industries and source of revenue in the Macao Special Administrative Region (MSAR) of the People’s Republic of China. In 2002, the MSAR Government liberalized the gambling industry bringing much greater prosperity to Macao’s gambling sector and the overall economy. Gambling taxes provide 70% of the Macao government’s revenue. The gambling industry’s maximum annual gross revenue was 17.78 billion patacas (US\$2.22 billion) before the handover of Macao from Portugal to China. In 2009, the industry’s total gross revenue was 120.38 billion patacas (US\$15.05 billion), and gambling related revenue surpassed that of Las Vegas. The Macao government’s liberalization of gambling saw a substantial increase in job opportunities for citizens. Approximately 20% of all employed people in Macau work in gambling industry related jobs in 2009. Of these, 55% are women.

In 2009 the Macau Workers’ Union conducted a survey to assess the level of satisfaction of women in their workplaces. The responses to the survey questionnaire indicate that there is evidence of discrimination against women employed in Macao’s workplaces.

Bearing in mind that the implications of such survey remain largely unexplored, this paper will specifically focus on discrimination against pregnant women employed in the gambling industry in Macau. Notwithstanding the introduction of new labour laws aimed at preventing discrimination, it is apparent that discrimination continues in this particular and vital sector. The paper also will attempt to show the extent of this discrimination and explore the reasons behind it.

Carrie Chou (Chou Wan Sut) was born in Macau. She holds a Bachelor’s degree in Tourism Management from the Macao University of Science and Technology and is currently studying for a Master’s degree in Women’s Studies at the Saint Joseph University in Macau. In the course of her studies she has developed a strong interest in gender-discrimination. She is also interested in researching the plight of women factory workers in Macau for her dissertation. Now she is working in the tele-betting department of Macau’s leading lottery and sports betting company. Carrie’s native language is Cantonese but she also speaks Mandarin and English.

Elora Chowdhury

From Dhaka to Cincinnati: Charting transnational narratives of trauma, victimization and survival

This paper centers on the complex trajectory of the anti acid violence campaign in Bangladesh from the mid 1990s to present.³ By juxtaposing multiple narratives of the anti-acid violence campaign by international actors, survivors, and local women activists, I weave together a more complex understanding of transnational feminist praxis and women's subjectivities. Simultaneously, by focusing on women's stories of trauma and violence this paper critiques existing modes through which we come to define gendered violence. I argue that categories like "victim" and "survivor" are limiting inasmuch they freeze women's lives to the act of violence. Instead, I show how feminist conceptualizations of the term "witness" allow for greater narrative agency to survivors of violence and thereby have the potential to open up more liberatory epistemologies.

This paper follows the story of Bina Akhter, a survivor of acid violence, who has been called alternatively the "star of the acid campaign" and "self-serving" by Naripokkho activists and "angel of mercy" in the ABC Network's "Faces of Hope" report featuring victims of acid attacks in Bangladesh. Through the use of Bina's life narrative, I move beyond dualistic framings of women's experiences of violence that position them as "good victims" or "bad victims" and seek to challenge the terms "victims" or "survivors" in order to move towards a more liberatory epistemology that allows for dynamism, fluidity, and most importantly narrative agency. I also discuss the fall out that occurred in the anti-acid violence movement when some of the survivors sponsored by international humanitarian agencies came to the United States for medical treatment, and subsequently chose to apply for asylum/citizenship, thus violating the terms of the contract that allowed them to enter the country for reconstructive surgery. I argue that this controversy must be understood not only as intra-movement differences among individuals, but also through a discussion of the global structural inequalities that shapes the agendas of such movements.

Elora Halim Chowdhury is Assistant Professor of Women's Studies, and affiliated faculty of Asian Studies, and Asian American Studies at the University of Massachusetts Boston, USA. Her research and teaching interests include critical development studies, transnational feminist theory and praxis, gender and violence, and women's social movements in South Asia. She has published in numerous anthologies and journals including *Meridians: Feminism, Race, Transnationalism*; *International Feminist Journal of Politics*; *Cultural Dynamics*; *Women's Studies International Forum*; and *Gender, Place and Culture*. Her book, *Transnationalism Reversed: Engaging Development, NGO Politics and Women's Organizing in Bangladesh* is forthcoming (SUNY Press, 2011). Elora.Chowdhury@umb.edu

Robert Cliver

"Red Silk Sisters" – Working Class Women in the Chinese Revolution

The paper examines the diverse roles and experiences of women employed in Yangzi Delta silk factories in the 1950s to reveal the divisions between those who benefitted immediately from the revolution and those who saw little change or improvement for years following the Communist seizure of power.

³ Acid attacks against women and girls by men are reported around the world with particular regularity in South Asian countries. In Bangladesh, the overwhelmingly female victims are attacked for reasons ranging from rejection of sexual advances from men, refusal of marriage proposals, family or land disputes, and unmet dowry demands. The consequences are multiple: permanent marks on the body, disfiguration and potentially blindness as well as social stigmatization and isolation leading to further victimization of women.

My paper focuses on the processes of union formation and factory reform in privately owned silk mills in China's Yangzi Delta following the Communist seizure of power. The unions established in silk filatures (thread mills) in 1949 were quickly dominated by factory owners and male supervisors and did little to protect women workers' interests. Despite Party policies and political rhetoric aimed at liberating women and workers, Communist Party cadres proved unable or unwilling to reform the filatures' brutal managerial regime until a male supervisor beat to death a woman worker named Shen Gendi in September 1951. The subsequent process of "democratic reform," however, did more to enhance the Party's authority than to enable these working-class women to take control of their lives.

This kind of socio-historical research conducted in factory, municipal, and provincial archives, as well as oral interviews with former workers and managers, is on the cutting edge of historical research on modern China. The result is a rich history of working-class women in a period of crisis and change that reveals the tensions between class and gender identities and between central policy and local conditions. Extensive comparative analysis and a rich body of personal anecdotes make these women and their experiences come alive and provide novel insights into the complex grassroots politics and outcomes of the Chinese revolution.

I am a historian of twentieth-century China and the Soviet Union. I received a BA in history from Tufts University in 1991 and from that time to the present have spent more than ten years in China altogether. I speak and read Chinese fluently and have worked as a translator and interpreter both in a private company and at the U.S. Embassy in Beijing.

I completed my Ph.D. in history at Harvard University in 2007 with the dissertation "'Red Silk': Labor, Capital, and the State in the Yangzi Delta Silk Industry, 1945-1960". Since August 2007 I have been employed as an assistant professor of history at Humboldt State University in California. I have spoken on a wide variety of topics to audiences around the world over the past decade. I am very interested in networking with historians and other researchers concerned with women and gender in Asian contexts.

Bronwen Dalton and Kyungja Jung

Capitalism with a Female Face: Economic Change and the Women of North Korea

Reports of famine, human rights violations and nuclear capability in North Korea have generated widespread concern. But North Korean society is rarely researched due to its isolation and repressive political system. The paper seeks to provide a more nuanced understanding of society at a time when the spread of capital relations and internal developments could transform society.

This paper looks beyond negative media images and reports by focusing on recent internal developments in North Korea, particularly as they relate to the spread of market relations and the role of women in this process. The role of women within emerging market economies especially in the non-state economy can be explored. In addition to providing balance to the strategic perspective dominating North Korea-

related research, the paper contributes to the study of civil society by informing how to conceptualize the relationship between women and economic change and transformation within civil society.

We focus on North Korean women and what these recent changes have meant for them. Our central question is how the current changes in North Korea affect women and whether or not local women can maintain or improve their status with the introduction of ‘primitive’ capitalism. The paper explores the role of women and issues facing North Korean female citizens vis-à-vis the market, community and the state. The gendered nature of the strategies and barriers for survival and growth in a critical transition period are also discussed.

Emma Dalton

Politicians as sites of feminine identity: how political ambition is legitimised by LDP women

When women enter politics in Japan, they enter a field where they are in the overwhelming minority. They are what Puwar (2004) calls “space invaders”—aliens in a space that is dominated by men’s bodies and men’s ways of doing politics. This paper suggests that Liberal Democratic Party women’s discussions of their motivations can be read as legitimising their out-of-place female bodies in a masculinised space. Based on interviews conducted in 2007-2008 with 14 LDP women, this paper explores the ways that the masculine characteristic of political ambition is evaded by LDP women who frame their political careers in terms of helping others. By conforming to stereotypical notions of femininity, LDP women consolidate conservative but dominant ideals about Japanese womanhood and uphold patriarchal notions of gender. Paradoxically, this nevertheless enables them to occupy positions of power that would normally be held by men. As in some other Asian countries, such as India, where there are a small number of politically powerful women, Japanese female politicians walk the fine line between upholding ideals of femininity and playing a masculine political game. This paper attempts to explore how Japanese female politicians in the national Diet do little to disturb dominant patriarchal notions of power and gender and instead reinforce dominant ideals of Japanese womanhood.

Puwar, N. (2004). *Space Invaders: Race, Gender and Bodies Out of Place*. Oxford, Berg.

I am a PhD candidate in the School of Social Sciences, Media and Communication Studies at the University of Wollongong. My research interests are women, gender equality and politics in Japan. My thesis explores the impact Japan’s Liberal Democratic Party has had on discourses of gender and politics, and more specifically, how the party has affected the representation of women in politics. In addition to working on my thesis, I tutor Japanese, sociology and media studies at the University of Wollongong.

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Anya Dettman and Carmen dos Santos Monteiro

Clandestine voices: women of the resistance in Timor-Leste

The oral history video project Voices of the voiceless was initiated to pay tribute to Timorese women for their contribution during the resistance against Indonesian occupation (1975 – 1999). While there has been much research undertaken on women during this period, mostly women are portrayed only as victims of human rights violations, overlooking the significant role women played in the Resistance movement.

This project looks beyond human rights issues by collecting information on other roles that women played and how those contributed to the liberation of the country. From the first seven interviews with women in Lospalos, we have learnt that women were more than just victims: they were active agents of the liberation movement and played a significant role in complementing the role of the armed front and the diplomatic front. Although many have low levels of formal education or are illiterate, they developed effective strategies to support the Resistance despite considerable personal risk. Women were active in many ways, including but not limited to providing security, food, and medicine, recruiting new members, and creating clandestine network within enemy territory, at the same time as fulfilling their traditional female tasks. This presentation will show some of the interviews and examine some of the project findings.

Anya Dettman was motivated to initiate the Voices of the voiceless project after working in Timor for Jill Jolliffe's Living Memory project, an archive of video interviews with former political prisoners. Anya wanted to focus not on the stories of women as victims but as active and intelligent agents for change, with the emphasis not on the experiences of the educated or the elite in Dili but on rural and economically marginalised women. Anya is currently the East Timor Librarian at the National Library of Australia where she is building a comprehensive collection of resources on Timor-Leste.

Carmen dos Santos Monteiro was born in born in Timor-Leste during the Indonesian occupation. In 1988, at the age of eight, she began working for the clandestine resistance in her region of Los Palos. As an estafeta or messenger, her role included facilitating communication between the guerrilla fighters and the clandestine movement. She also conducted a door to door campaign to gain people's support for self-determination. She was captured three times in 1996, 1997 and 1998. In the post-independence period she has worked for AUSAID and in the Judicial System Monitoring program evaluating women's access to the justice system. She is currently studying international relations at the Australian National University.

Wienta Diarsvitri

Young Papuans and premarital sex: Implications for females

Several high-risk sexual behaviors, such as premarital and extramarital sex were found among Papuan community. Using qualitative and quantitative data, this paper explore perspectives and experiences on premarital sex between male and female of 1,072 Year 11 students in Papua and West Papua Provinces, Indonesia. The qualitative data were based on the interview, while the quantitative data were based on the 2009 Reducing the risk of HIV/AIDS for young Papuan. The results indicated

that around 36% of students have already had premarital sexual intercourse, while the need and curiosity were the main reasons of their first sexual intercourse. While male students experienced premarital sex can continue their study, the females have an unbearable choice that they have to face, such as unintended pregnancy and unsafe abortion, as well as resign from school. The research also reported different view, knowledge, attitude and behavior intention on sexuality between young female and male Papuan.

Wienta Diarsvitri: A medical doctor (Airlangga University, Indonesia) and an epidemiologist (Queen's University, Canada). Currently I am working as a public health lecturer at the Faculty of Medicine, Hang Tuah University, Surabaya, Indonesia. I am on leave to do my PhD program at the Australian Demographic and Social Research Institute, The Australian National University. PhD thesis title: Reducing the Risk of HIV/AIDS: A cluster Randomized Trial on Senior High School Students in Papua and West Papua Provinces, Indonesia. Research interest: parasites and infectious disease, chronic disease, breast and prostate cancers, reproductive health.

Kelly Dombroski

Embodying research: maternal bodies, research crises, and knowledge production in Qinghai, China

My ethnographic fieldwork with ethnic minority and migrant mothers in Qinghai, China, was fraught with crisis as I struggled to understand the 'boundaries' of my research site. Re-envisioning ethnographic research as a method of embodied, relational engagement with a 'site' or 'space' where a multiplicity of trajectories converge (to invoke Doreen Massey) enabled me to rethink the parameters of my ethnography – or rather, to reimagine my ethnography as 'unbounded' yet *centred* on my own embodied engagement with particular trajectories of Qinghai. In this paper, I detail how my own 'trajectory' as a maternal body in Qinghai facilitated a particular kind of engagement with the subjects, spaces and practices which became the focus of my research – other maternal subjects and bodies, and the economic and physical spaces within which we moved and lived and mothered. I focus particularly on how my own presence as a physical link between imagined 'Western' mothers and 'Chinese' mothers shaped our interactions and discussions as local women spoke to what they saw as the deficiencies in Western mothering practices. This paper explores the embodied aspect of the ethnographic research process to think about how knowledge about (m)others in northwest Asia is co-produced.

Kelly Dombroski is doctoral candidate at the interdisciplinary Centre for Citizenship and Public Policy, University of Western Sydney. She uses post-structural and feminist geography perspectives in her study of mothering and economic practices in northwest China and Australasia. She completed an MPhil in Development Studies through Massey University, New Zealand, and began her PhD in Human Geography at the Australian National University (where she is a visiting scholar) before recently transferring to the CCPP. She is a member of the Community Economies Collective, and mother of two preschool research assistants. k.dombroski@uws.edu.au

Catherine Earl

Gendering migration, embodying cultural capital and Ho Chi Minh City's migrant students

Ho Chi Minh City acts as a magnet for migrants, providing young people with opportunities to participate in advanced schooling and higher education as well as to access wider social networks and more diverse cultural landscapes. Young rural women, in particular, have been attracted to a range of educational and graduate opportunities that have emerged in Ho Chi Minh City since economic reforms of the mid 1980s. Through this recent 'third wave' of urban migration to Ho Chi Minh City, young migrants have been at the forefront of social change and social innovation. This new generation of educated, urbanised young women in Vietnam have been able to draw on reservoirs of inherited and acquired cultural capital to forge out new careers, lifestyles and social positions which are familiar in other Southeast Asian contexts. In this paper, following Bourdieu, I argue that it is the cultural capital that young migrant women acquire via city education that enables them to not only set themselves apart from others but also to consolidate their participation in the family back home through shifting gender and economic roles.

This paper draws on multi-sited ethnographic fieldwork conducted among young people and urban migrants in Ho Chi Minh City in 2000-2001, 2004, 2005, 2008, and 2009. It extends themes explored in a doctoral project on cultural capital and educated urban migrant women in Vietnam.

Catherine Earl is a social anthropologist. Her research interests centre on urban migrants, women's education, gender identities and youth culture in late twentieth and twenty-first century Vietnam and Australia. Her doctoral project explored cultural capital, migration and social mobility among Ho Chi Minh City's re-emerging middle classes. Publications include *A Home of Many Rooms* (2008), a history of the Australian Vietnamese Women's Association; a commissioned oral history of community health in Gippsland (forthcoming 2010); and *Student Voices in Transition* (with Stuart Levy, forthcoming 2011), an investigation of challenges faced by non-traditional university students in South Africa and Australia. Catherine.Earl@monash.edu

Summer Edwards

Harmonious Families, Empowered Women: Lessons learned from the mobilisation of women, their families and their communities for the prevention of women's suicide

Suicide is a phenomenon that is influenced by gender, with suicide deaths disproportionately male the world over. China is unique in this global context, as it is the only country in the world in which suicide deaths for women occur at a higher rate than men.⁴ Female suicide in China's rural regions is undoubtedly linked in with gender relations, in which traditional patriarchal norms persist, juxtaposed with the "women hold up half the sky" gender equity agenda of the national government. In

⁴ Liza H Gold, *Suicide and Gender*, in Robert I Simon and Robert E Hales *Textbook of Suicide Assessment and Management*, The American Psychiatric Publishing, 2006

this context, the Beijing Cultural Development Centre for Rural Women (BCDCRW), a leading Chinese NGO, has been working to prevent women's suicide with a community development project in Hebei Province. Baseline studies in the project villages indicated that family crisis, domestic violence and women's disadvantaged position within the household and community were the main factors contributing to suicide attempts and death amongst village women. In response to this, BCDCRW implemented project activities designed to empower women and create "Harmonious Families".

The community can be space in which women are routinely denied their human rights and dignity. It can also be a space in which women are nurtured and valued.⁵ By working with a model that engaged women, their families and their communities under the "Harmonious Family" model, BCDCRW has redefined the community as a nurturing space for women. The success of the "Harmonious Family" project model offers lessons that are applicable, not just to the prevention of women's suicide, but also more broadly to projects that aim to address women's intra-household and intra-community social disadvantage in Asia.

Summer is a feminist activist and early career international development practitioner, with a particular interest in gender and women's social empowerment. Summer recently completed a 12 months assignment on the Australian Youth Ambassadors for Development Program, as the Women's Development Program Officer with the Beijing Cultural Development Centre for Rural Women. Proficient in Mandarin, she has a particular interest in women's development in the Chinese context. An ANU graduate, Summer has completed a Master of Applied Anthropology and Participatory Development (Conflict and Development) in 2008, as well as a Bachelor of Asian Studies (Chinese) and Bachelor of Finance in 2006. edwards.summer@gmail.com

Ayxem Eli

Constructing philanthropy through 'play'

Chay, among Muslim Uyghur women in the Chinese province of Xinjiang, is a monthly get-together that involves approximately a dozen participants. *Chay* is acted out through 'play', which is reflected in its two basic functions: to entertain and socialize; and to create 'rotating credit' from each member's monthly contribution of a fixed sum of money. The latter role often contributes to a woman's certain degree of financial autonomy and sometimes, serves as a means of social security and a resource for self-help. The entertainment aspect of *chay*, however, made it fall afoul with their male counterparts and society in general, who argued that *chay* provided grounds for women's moral deterioration by their frequent visitations to 'sensuous' restaurants, leaving children unattended at home, and indulging in lavish and wasteful banquets, hence undermining the entire community's morale.

This research examines a sub-*chay* culture, that is, *chay* 'played' by middle/upper class urban Uyghur women who have transformed this activity into a type of philanthropic endeavor by donating the money collected at *chay* to children's

⁵ R, Coomaraswamy, *Report of the Special Rapporteur on Violence Against Women, its Causes and Consequences*, UN Document E/CN 4/1997/47, 1997

education. Instead of being sullied by their open and active social participation, this work is viewed as a way of extolling women's intrinsic feminine prerogative by engaging in a 'motherly' deed. While not discarding the importance of ethical and religious motivations, this paper argues that women's charity-oriented *chay* bears a strong desire to initiate social change and to cultivate psychological positivism in a society that faces strong uncertainty and despair. Moreover, the Chinese state's open endorsement of this undertaking further demonstrates that women's collective activism is viewed as less threatening than men's, as any collective action amongst men is often treated in a suspicious manner in fear of their becoming a hidden force that could undermine the state's social and political stability.

Dr Ayxem Eli is a lecturer in China studies at University of Tasmania, Australia. After teaching four years at Xinjiang University in China, Ayxem completed her MA in Anthropology at the University of Queensland and then PhD in Asian Studies at the University of Melbourne. From 2006-2009, she also worked as Postdoctoral Research Fellow at the Max Planck Institute for Social Anthropology in Halle, Germany.

Mei-Ling Ellerman

Exploring power and subordination at work: Obstacles to Chinese Migrant domestic workers' agency and social change

Women from all over China migrate to Beijing in search of work, but because of poverty, lack of education and resources, many find themselves working in the service sector as low-status caretakers and cleaners. Chinese domestic workers are among the most vulnerable to abuse of power and subordination, since they work alone within private households. My paper will explore how employers' power operates and shapes what domestic workers' experience in the workplace, and conversely how the workers read power and subordination. Some women do advocate for themselves, but others accept a degree of hardship and unfairness as the expected lot for migrants. Of particular interest are less clear-cut accounts in which a stark contrast exists between the workers' social and political consciousness, belief in respect and moral behaviour; and the situations that they silently tolerate in their workplace.

I will discuss some of the socio-cultural origins of the employers' privileged power as well as how they tend to use power and why. The labour relationship frequently becomes a site of silent struggle, where workers must adapt to or combat disempowered and uncultured images of submissive and silent domestics. The employer-worker power relationship often leaves little space for self-advocacy, operating to maintain the status quo and to discourage resistance. Therefore, although workers may feel wronged, they often turn to passive coping strategies, which I suggest is likely to adversely affect what they perceive as space for agency, justice and change.

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Shirlita Espinosa

The body as Migrante: The 'mail-order bride' and reproduction

This paper revisits the discourse of the Filipina 'mail-order bride' in Australia but this time with a focus on her sexualised body to reproduce. While the image of a dead and physically abused Asian wife no longer occupies tabloids' front pages, the migration of the Filipina has left a very specific discourse of sexualised labour as a wife and a mother. In this essay, I argue that despite the community's attempts to sublimate its past in its many cultural events, her spectre lives in the form of young Australian girls who see her not as *migrante* but as mother. The politics of the body and reproduction as experienced by the 'mail-order bride' is even more heightened in beauty contests that either showcase them or nubile Filipino-Australians sashaying the catwalk. The concept, practice and the quest for "beauty" – an acknowledged territory within the discourse of embodiment – also haunts the Filipina; no longer a "mail-order bride" she has become a mother of an Australian. I argue that through the body and because of the body of the racialised and sexualised Other, the Filipina has remained in the marginal position it has always been much perpetuated by beauty contests heralded as a celebration of migrant culture in their own masculine communities.

Shirlita Espinosa is a PhD candidate in the Faculty of Arts of the University of Sydney. She is working on the Filipino-Australian migrant material culture as part of her research project.

Xiaoping Fang

Disciplining sexual Indiscretions: Male physicians and their female colleagues and patients in socialist China, 1949-1976

Between the years 1949-1976, often called the Maoist period, sex was a taboo topic. People's personal lives were subject to state and work unit scrutiny with puritanical interventions common. Records from the medical sector provide us with remarkable evidence of the mechanisms for disciplining individuals engaged in extramarital affairs, adultery, premarital sex, premarital cohabitation, and sexual harassment. In the event of sexual indiscretions between male physicians and their female colleagues (doctors, nurses, and pharmacists, etc.) and patients, the male physicians would be severely punished. They would variously be subject to public criticism, dismissal, and criminal sentencing, while their female colleagues and patients went unpunished and received lighter, if any, penalties. This paper discusses the significance of disciplining sexual indiscretions in the social history of medicine in China. It argues that the punishment of male physicians reflected the state's attempt to counter-balance the male-dominated medical hierarchy under patriarchal socialism according to its socialist ideological program since the 1950s.

Xiaoping Fang obtained his Ph.D. in History from the National University of Singapore. He is currently a postdoctoral research fellow at the China Research Centre, University of Technology Sydney. He has just finished his book manuscript on barefoot doctors in Chinese Villages under Socialism in 1968-1983. His research

interest is the social history of medicine in twentieth-century China.
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Amelia Fielden

The Voice of Kawano Yuko

Amelia Fielden will explore the theme of advocacy and change, focusing on the work of Kawano Yuko, which she will contrast with her own tanka.

crimson-breastedT
parrots in our palm treesT
at breakfastT
news of bloody battlesT
surging to Baghdad

halving fruit T
my second husband'sT
way of love –T
hard to change habitsT
so late in life

Amelia Fielden is a tanka poet, a translator and an academic, with long connections with Japan. She will present her own poetry at the Poetry Performance and will present a paper on the work of the important Japanese post war Tanka poet Kawano Yuko.

Gillian Fletcher

'We should be careful about their culture ... it is impossible to ask [young women] to demonstrate the condom'

One of the tenets of international development work—whether it be work on rural livelihoods, human rights, tobacco control, water and sanitation or HIV prevention—is that it should be ‘culturally appropriate’ or ‘culturally compatible’ (Alberdi, 2009; UN Commission on Sustainable Development, 2009). But what happens when deeply embedded gender inequity, particularly in relation to sexuality and sexual behaviour is widely considered to be ‘culturally appropriate’?

I will examine both the rhetoric and practice of ‘culturally appropriate’ HIV prevention in Burma/Myanmar and demonstrate that, first, the rhetoric of HIV prevention calls for dialogic processes, drawing on context and lived experience, both identifying and responding to gender inequity, which is internationally recognised as leading to increased risk of HIV transmission (UNAIDS, 2004).

Second, I will demonstrate that HIV prevention practice can reinforce gender inequity, particularly in relation to gendered understandings of sexuality and ‘accepted’ sexual behaviour. I will argue that this occurs, in part, as a response to ‘cultural queasiness’ around sexual behaviour that is perceived to be ‘bad’ or non-culturally normative. There is a strongly gendered dimension to such cultural

queasiness, which extends to include men who have sex with men (MSM) and transgender women.

Gillian Fletcher has 10 years experience of working with INGOs on HIV prevention and AIDS care in South East Asia. She takes a participatory action research approach to promote consideration of, and response to, the intersections between HIV, AIDS and issues of sexuality and gender. Gillian has recently submitted her PhD entitled ‘The Knowledge Trap: Examining the Rhetoric and Practice of HIV Prevention in Burma/Myanmar’, and is a Senior Research Assistant on a Ford Foundation-funded project to develop an advanced sexuality studies curriculum for developing country academics.

Julie Fletcher

“Testimony for the living and the dead”: crisis and agency in Tibetan women’s literatures of witness

Within the Tibetan diaspora, from the late 1950s to the present, English language auto/biographical texts and other forms of life narrative have flourished. Prominent among these are life-narrative texts produced by and about Tibetan women, frequently associated with forms of protest and resistance action. Reading the proliferation of Tibetan life-narrative texts and practices from the standpoint of critical approaches to testimony, and in terms of political agency and action, it can be seen that the impulse that has driven the development of life-narrative in the Tibetan diaspora is not autobiographical, concerned with “self life writing” but *testimonial*: the impulse *to tell*, to speak, in an evidentiary and contestatory manner.

Testimonial texts have been linked with the idea of crisis in a number of ways. Life writing criticism has linked this form with both a “crisis of witnessing” and a “crisis of representation”. Further, testimonial texts and practices can be seen to emerge within, respond to, and narrate, situations of violence and oppression. As a response to such crisis, the narration, publication and circulation of testimonies can be seen as important forms of political agency available to women.

Dr Julie Fletcher completed her PhD in the School of School of Communication and Creative Arts at Deakin University, Australia. Her thesis, “Witnessing Tibet: Life narrative as testimony in the Tibetan diaspora” examines testimonial life narrative texts and practices emerging in the Tibetan diaspora since 1959. She is currently employed within the School of Behavioural and Social Sciences and Humanities at the University of Ballarat.

Karen Fox

Matriarchs, Moderates and Militants: Press representations of indigenous women in Australia and New Zealand

When prominent Māori leader Dame Whina Cooper died at the age of ninety-eight in 1994, she was mourned across New Zealand. Newspaper editorials around the country lamented the loss of a significant national figure, who had been for many a symbol of national unity as well as a powerful leader for Māori people. Cooper’s national

prominence had developed through her lifetime of struggle for Māori people, and through her visibility as a leader within Māoridom. Particularly from the 1970s, a number of Māori and Aboriginal women became well known in New Zealand and Australia for their leadership and activism. Some worked for change from within the institutions of the state, others sought it from outside them, and still others moved fluidly between these positions. In this paper, I explore some of the print media representations that surrounded these women as they struggled for the welfare and rights of Indigenous people in Australia and New Zealand, and the ways in which they and their work have been remembered since. During a time of intense social and political change on both sides of the Tasman, press framings of these prominent women fractured along racialised and gendered lines, with continuing political significance.

Dr Karen Fox completed her PhD at the Australian National University in 2009. Her thesis explored the shifting ways in which ideas about race, gender and nation were reflected and constructed in print media representations of prominent Māori and Aboriginal women in Australia and New Zealand during the second half of the twentieth century. Currently, Karen is a lecturer in history at the Australian National University.

Lucy Fraser

An unsuitable job for a girl: Violence and the girl in two novels by Sakuraba Kazuki

Pioneer scholar of girl studies in Japan, Honda Masuko, defines the figure of the girl using the term *hirahira*, which describes “the movement of objects, such as ribbons, frills, or even lyrical word chains, which flutter in the breeze as symbols of girlhood” (19-20). Honda’s girl inhabits her own “secret garden” (36) which she protects from the outside world.

This may seem difficult to reconcile with the gritty narratives of girl protagonists of two works by popular novelist Sakuraba Kazuki. In *A Lollypop or a Bullet*, the narrator relates the events that lead to her friend, physically abused by her father, being eventually murdered. *An Unsuitable Job for a Girl* has a different girl narrator and her friend—both faced with violent male authority figures—commit murder.

Viewing Sakuraba as a “girl” writer, I examine the way her girl protagonists negotiate their violent social crises through imaginary worlds that evoke the “cherished” girl’s private space that Honda outlines (36). In the former work, one girl imagines herself as a mermaid, and in the latter, the narrator is involved in (video/virtual) gaming, while her friend is an avid reader. Moreover, these imaginary worlds are not simply escapes or moratoriums, but play a vital role in each girl’s sense of agency and self: Sakuraba’s complex treatment of girl motifs from the perspectives of killer, victim, and onlooker, feeds into a powerful act of writing against violence.

(Honda Masuko. “The genealogy of *hirahira*: liminality and the girl”. Trans. Tomoko Aoyama and Barbara Hartley. *Girl Reading Girl in Japan*. Ed. Tomoko Aoyama and Barbara Hartley. London; New York: Routledge, 2010. 19-37.)

Lucy Fraser is a PhD candidate at The University of Queensland, researching gender and fairy tale revisions in contemporary Japanese and English texts. She has recently completed an 18-month Japanese government research scholarship at Ochanomizu University in Tokyo. lucy.fraser@uqconnect.edu.au

Lorena Gibson

“Please don’t bring her back”: Respecting local agency and firing research assistants in Howrah

Research assistants can play an important role in how we engage with and come to know our research participants. They help us communicate and understand subtleties when we do not speak the language well, they can use their knowledge to suggest new lines of inquiry, and even direct our attention to certain topics or events we might otherwise overlook (Wolf, 1992). The research assistants I employed in Lae (Papua New Guinea) played a vital role in my research by doing all these things and more as I sought to learn about women organising for social change at the grassroots level in urban poor areas. However, I had a decidedly different, and much less rewarding, experience with research assistants in Howrah (West Bengal, India). The first assistant I hired made such an impression in a single visit that my participants asked me not to bring her back. My relationship with a second assistant also ended badly, prompting my participants to suggest methods that circumvented the need for one at all. In this paper, I reflect on the interactions between my participants, my research assistants and me to discuss my agency as a researcher, the agency of the women I worked with, and how the research relationships we negotiated shaped the knowledge I produced about urban poor Muslim women organising for social change in Howrah.

Lorena Gibson is in her final year of doctoral research in the Social Anthropology programme at Massey University, New Zealand. Her thesis is about exceptional women organising for social change through grassroots-level development initiatives in urban poor areas of Kolkata (India) and Lae (Papua New Guinea). She has long-standing research interests in the anthropology of hope, gender, culture and development, the transformative role of education, and qualitative methodologies.

Farzana Haniffa

Sri Lanka: Minorities and the peace dividend

The Muslim community of Northern Sri Lanka was expelled by the LTTE from the entire Northern Province in October 1990. The Military defeat of the rebel group in May 2009 meant that, for the first time since the expulsion there was a real hope of return and the reestablishment of Muslim communities in the North. The many peace processes that the state entered into with the LTTE were fraught for the Northern Muslims since a security guarantee from the LTTE was essential for any return, and none were ever forthcoming. However, the military defeat of the LTTE in May 2009 meant that the Muslims now had a real chance of return to a North free of the LTTE and the threat of another expulsion. However, the international pressure on the state to deal with the massive displacement that occurred with the military’s last major offensive into the LTTE controlled areas has meant that the three hundred thousand displaced “Vanni IDPs” or “new IDPS“ has been a political priority for the

state. Most of those who were displaced prior to 2008 were forgotten or became a less urgent priority. This paper will explore this and other issues of importance to the expelled Northern Muslims who have been languishing in welfare centers for over two decades. Issues impacting the return of Northern Muslims include the place of Muslims in a standard narrative of the Sri Lankan conflict that sees the conflict as occurring between representatives of two ethnic groups—Tamil and Sinhala; the place of Northern Muslims in Muslim politics within the country, and the tense relationship between the Muslim community of Puttalam that have “hosted” this community for twenty years and the Northern Muslims. The final issue that will form the bulk of the paper is the gendered discourse regarding return that is taking place within the displaced community. The displacement experience for the women was very different from that of the men, and the demand for proper conditions to facilitate return is loudest from women. Men speak of resettlement processes, cost of clearing the jungle, reestablishing agriculture, accessing state funds for temporary structures in areas where all signs of human habitation have been erased. Women speak of proper roofs over their heads, schools, hospitals, roads and security for their girl children. But ultimately, there is a fear that no one is listening. The state is only minimally interested in the plight of Muslims, the second minority in the country, and many fear, only from a highly politicized majority supremacist position that does not augur well for the future.

Carol Hayes

The poetic voice of Nyōnin Geijutsu (Women’s Arts)

Poetry is a socially charged, self-empowering form of expression, which makes a great contribution to cultural life, voicing many of the issues confronting a society. With this in mind, this paper will examine the poetry published in *Nyōnin Geijutsu* (Women’s Arts), which running from 1928 to 1932 was part of the early twentieth century boom in women’s magazines in Japan, exploring the role this poetry played in representing the discourse of emancipation and how it served as a ‘voice of advocacy’ for the individual poets.

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Shan-Hui (Tiffany) Hsu and Yu-lin Lee

The negotiation of female agency in sports culture: A case study of the first Taiwanese female olympic medalist Chi Cheng

Since decades ago, Taiwan's female athletes have been suffering from the patriarchal hegemony in the field of sports culture. Sports culture has not simply been considered as rules for games or competitions, but a field of cultural production as Bourdieu conceptualized it as an exercise of power intertwined with other fields in the society. Schirato (2007) also stated “the viability of sport as a cultural field is necessarily predicated” (p.45). In the present study, the power exercise of sports culture was illustrated through the performance of female athletes in which patriarchal hegemony

played the key role. Patriarchal hegemony was of course not specific to the field of sports culture but a dominant ideology among various social fields, e.g. the political and economic. It was not surprising to see that few women participated in sports competition events, which was also a result of social negotiations. The purpose of the study, which targeted Taiwan's first female Olympic medalist Chi Cheng, aimed to examine how a great female athlete managed the pressure by the patriarchal hegemony and meanwhile negotiated her female agency in the field of sports culture through her excellent athletic performance. A qualitative case study was adopted in the study. A total of 2455 columns and two books in regard to Chi Cheng were collected from the year of 1958 until the year of 2009. Two major themes emerged from the study: 1) nationalism (patriotism) vs. individualism and 2) norms of sportswoman vs. gender performance of female athletes.

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Ayu Hujuala Rika

The representation of the past in Indian migrant women in Bharati Mukherjee's Wife and Jasmine

Migration affects women in such different way to those of men. It not only urges women to change their perspectives of other norms or cultures but also to negotiate their identities to the host land. Change in terms of identity inevitably has to be made. However, women's negotiation of identities and making changes cannot be released from the notion of original identities which take their forms as the recuperation of the past in women's migrant lives. This paper aims at exploring the representation of the past in Indian migrant women in Bharati Mukherjee's fictions, *Wife* (1975) and *Jasmine* (1985) through the struggles of two Indian migrant women, Dimple Dasgupta (*Wife*) and Jyoti Vindh (*Jasmine*) in the U.S. Utilizing the theories of diaspora and migrant identities, it argues that the past is significant in constructing their subject formations. Although Bharati Mukherjee denies the contribution of the past in forming the migrant identities, yet the past does not become something which is 'fossilized' as these women migrate to the U.S. It is embedded in their diasporic lives. This notion is even more significant to raise since Indian migrant women perceive the past differently as those of Indian migrant men. The past provides them with self-assurance and conformity of the old world. It enables them to cope with the challenges of changing and negotiating themselves to the new environment.

My name is Hujuala Rika Ayu. I was born in December, 14, 1981. I am an Indonesian student currently undertaking my master by research in English literature, Faculty of Arts, Wollongong University. I teach English Literature at State University of Surabaya in Surabaya, East Java, Indonesia. I am particularly interested in Asian American literature, the issue of women and its relation to migration and identity

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Nurul Ilmi Idrus

“Bridging the borders:” Smuggling, trafficking and organised syndicates of labour migration

The International Labour Organization has reported that in the last decade, Indonesia has become one of the largest countries supplying unskilled migrant workers in the global labour market, and is now the second biggest labour exporting country after the Philippines. One of the primary destination countries is Malaysia, with South Sulawesi quickly becoming one of the primary sources of Indonesian migrant workers.

This paper examines the labour recruitment process, and explores how migrants are recruited, the role of significant others in the process, and the journey itself. It also explores how official requirements are practiced on the ground and the blurring of the boundaries between smuggling and trafficking, arguing that for those involved, trafficking is seen as a process rather than an event.

The paper is based on fieldwork carried out in Sabah with plantation migrant workers. Through in-depth interviews and participant observations with migrant labourers I explore labour migration routes and discuss the blurring between smuggling and trafficking in their migration experiences. Finally, I examine the dilemma labour migrants face as to whether or not their status is legalised.

Nurul Ilmi Idrus is a feminist anthropologist and a lecturer at the Department of Anthropology, Hasanuddin University, Indonesia. Her research interests are gender, sex and sexuality, violence against women, HIV/AIDS, and migrant workers. She has published on a number of related subjects, and some relevant publications include “*Makkunrai Passimokolo*”: Bugis Migrant Women Workers in Malaysia in Michele Ford and Lyn Parker (eds), *Women and Work in Indonesia*, Routledge, London, pp. 155-172; “Passport Optional”, *Inside Indonesia*, 100: April-June 2010; and “Bridging Sulawesi and Sabah” (forthcoming).

Mayuko Itoh

Gender, migration and the politics of language among Japanese women in Melbourne

I am conducting oral history research on Japanese migrant women in international marriages in Melbourne. In this paper, I investigate the meanings of learning and/or using English in the women’s lives, and the effects of language change on their migration experiences.

In migration and cross-cultural studies, it has been argued that language is one of the most significant factors in shaping migrants’ experiences. It has also been pointed out that language inevitably reflects power issues in communication in various ways. That is, language can be a site of international, economic, and socio-cultural power politics

at the macro level, while being a site of everyday people's power politics at the micro level. In case of Japanese people and English language, recent studies have suggested that Japanese, especially women, have a longing for speaking English. Therefore, language can be a crucial element in analysing the lives of Japanese migrant women in English-speaking countries.

In this paper, I will analyse how adapting to the English speaking environment has constructed the experiences of Japanese migrant women in Melbourne. I will argue that the women had identified English as a desirable language to live with even before deciding to come to Australia. I will look at how their longing for English has played a role when the migrant women confronted with language-related difficulties, and suggest that in many cases the longing has been a source of the women's positive attitudes in overcoming such difficulties.

Mayuko Itoh is a PhD candidate in Historical Studies at the University of Melbourne. She completed her MA in Gender Studies at the University of Melbourne in 2004. Her current research is about Japanese migrant women in international marriages in Melbourne. In this research, her focus is on the dynamic interaction between cross-cultural experiences and identity politics, as well as on methodological aspects of social research. m.itoh@pgrad.unimelb.edu.au

Helen James

The legacy of Corazon Aquino: Aspirations for a more robust democratic polity

The recent electoral victory in the presidential elections in The Philippines by 'Noynoy' Aquino, son of the late democracy icons, Corazon and Benigno Aquino, calls attention to the legacy of his parents, and especially his mother, known affectionately as 'Cory'. To emphasize the continuities, 'Noynoy's' campaign even wore her trademark yellow. A 'housewife' who grew up in a traditional Catholic family environment, she was relegated to the children and kitchen by her politically prominent husband during their marriage. Then through the tragedy of his assassination emerged to become President of her country after leading a 'people power' non-violent protest movement and successfully contesting the 1986 election against the dictator Marcos, she proved that she was much more than a 'housewife.'

During her presidency she showed that she was in fact a very adept politician, who was able to manage the many military forces arranged against her. However, she was unable to curb the violence which permeates Philippine life at all levels. Yet despite this, she was hugely instrumental in turning The Philippines back towards democratic governance; heightening consciousness at all levels of Philippine society of what needed to be done to re-new Philippine socio-political institutions.

If violence and democracy are inimical as John Keane theorizes, then one might conclude that The Philippines is a failed democracy. But that would do injustice to her legacy. Cory's espousal of non-violence is rarely heard today amidst the violent political crimes committed in the name of democracy; but her commitment to robust democratic institutions for The Philippines lives on in her son. This paper explores how Cory kept the nation's conscience, revived the aspirations of The Philippines masses for a more robust, more equal democracy, and held out the

possibility that the systemic problems in Philippine electoral politics could rise above the 'guns, goons and gold' paradigm which had been its experience since independence.

Dr Helen James is an Adjunct Associate Professor with the Australian Demographic and Social Research Institute, ANU. She researches and teaches politics, anthropology, history and international studies with a focus on Southeast Asia. She took her PhD (1972) and M.A. (1970) from the University of Pittsburgh, Pennsylvania, USA, and B. Oriental Studies (1966) from the ANU. She has been a Visiting Scholar/Fellow at several international centres/universities including the Centre of International Studies, Cambridge University; the Swedish International Peace Research Institute, Stockholm; and the East-West Centre, Hawaii. In 2004 she was elected as a Life Member of Clare Hall, Cambridge University. 'She has published 8 books and over 30 articles and chapters in books. She is currently writing a book called *Challenging the State: Civil Disobedience and Citizenship, a transnational history*.

Suraiya Kamaruzzaman and Eka Srimulyani

Assessing the implementation of UNSR 1325: Women and the peace process in the Aceh conflict

Aceh has experienced a bitter civil war for more than three decades. The conflict was originated from the initiative among some groups in Aceh to struggle for Aceh independence from Indonesian Republic. This last phase of such armed groups and government military war ended in August 2005 when the memorandum of understanding was signed in Helsinki facilitated by Crisis Management Initiative led by Marti Artisaari. However the conflict itself that has already started since the beginning of 1970 has already destroyed many aspects of community life in Aceh. Women and children has also been victim of the conflict in many cases. At the same time, as member of the community, women in Aceh also had significant contribution to initiate the campaign for peace in Aceh. The first Aceh women congress in 2000 had a very clear agenda of campaigning peace whereas at that time the options for referendum and independence emerge strongly among the people in Aceh. This research was conducted during the course of 2010, in which several relevant parties from government, non government organizations including The Agency of Aceh Reintegration, human rights and women activist were interviewed, 29 aimed to examine the participation of women in the peace process and how far their voices are accommodated. The result of this research shows that although women took part in the peace process and other several local conflict resolution, in general it still need an effort to have their roles recognized formally and their needs responded accordingly.

Loveleen Kaur

Agency, identity and empowerment: Women in Delhi police advertisements

Delhi has emerged as the most unsafe city for women in the last ten years. Women in Delhi have been subject to social control at different levels; family, community and the police. This paper proposes to look at the daily life in public spheres of lower-

middle class and working women who negotiate their agency and identity in a patriarchal urban space.

In order to understand and locate the discourses of empowerment and social control at the policy making level, the paper uses the print advertisements issued by the police as a tool to gain insight to the Delhi Police's initiatives in fighting crime against women. The paper will analyse these advertisements to understand whether they have succeeded in spreading the message of gender sensitivity or are reflective of a certain patriarchal mindset of the police itself.

Key Words: Delhi Police, Modesty, Parivartan, Eve Teasing, Self Defence Training, Stalking, Gender Stereotype

Loveleen Kaur is a research assistant at Monash Asia Institute, Monash University. Her main academic interests are on the issues of gender and feminism in India with a specific focus on Delhi. Born and educated in Delhi, she has had the experience of working as a corporate and cross-cultural trainer in Delhi for more than five years. While working for the Hindu-Newspaper in Education (NIE) programme, she has also trained school children in social and life skills. Her other interests include yoga and healing practices. She presented at the Australian Women and Gender Studies Conference and ASAA Conference both at Adelaide in July 2010.

Kumiko Kawashima

Resistance or complaisance?: Japanese women on a working holiday and their ethnicised femininity

The Working Holiday is a relatively new but rapidly growing form of transnational mobility. In Australia, Working Holiday Makers (WHMs) form one of the largest group of Japanese temporary migrants, and their numbers have been increasing. One of the most notable characteristics of Japanese WHMs in Australia is the unequal gender ratio: in 2007, 68% of Japanese who were issued with the Australian WH visa were women (DIAC 2008). The greater proportion of Japanese females in Australia is also reflected in the permanent resident population (DIAC 2007).

Such a gender unbalance in Japanese migrant populations has attracted considerable attention to date. One of the most dominant arguments in the existing literature frames young Japanese women's mobility to western countries simultaneously as an escape from Japan's gender oppression, and an act of resistance against Japanese sexism through a sexualised longing for the Occidental man. This paper reflects upon this view and argues that an ethnographic observation of Japanese female WHMs in the host society has revealed a much more complex nature of shifting power relations and the limit to the idea of Occidental longing as 'resistance'.

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Kumiko Kawashima is a PhD candidate in Anthropology. Her previous academic background is in women's studies and linguistics. She completed a BA (Honours) degree at the University of New South Wales. Prior to commencing her study at ANU, Kumiko developed her research skills as a social research consultant in Sydney, during which time she also gained a Graduate Certificate in Policy Studies from the University of New South Wales. Her latest publication is 'Japanese Working Holiday Makers in Australia and their relations to the labour market in Japan: Before and after' (2010, *Asian Studies Review*, 34, pp.267-286).
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Roland Kelts

Cougar Women eat Herbivore Men

Roland will focus on how Japan's rising tide of professional independent women have exposed the hollow ideals of the samurai-turned-salaryman model of postwar Japan. The rise of 'kawaii' culture in postwar Japan was no accident. Archetypal feminine sensibilities were festering beneath the surface of Japan's postwar transition from male warrior to male businessman, and in the multi-tasking, cooperative-oriented 21st century, Japanese women are articulating a new vision of power and control--and Japanese men are growing ever more passive in response.

Mr Roland Kelts, a half-Japanese American author, journalist and social critic, who divides his time between Japan and the US, will add further depth to the intellectual framework of the project.

Chenda Keo

Cambodian Human Traffickers: From Assumptions to Evidence

This paper explores human trafficking networks across the Great Mekong Subregion, and provides important insights into the perspective of traffickers', their experiences and modus operandi. It aims to answer simple but crucial questions about traffickers, including: who are the 'traffickers', what are their perspectives and experiences, how do they operate, and is trafficking really a profitable business?

Based on empirical research with human traffickers, this paper challenges orthodox views on those who trade in human beings. Data from semi-structured interviews with incarcerated traffickers, suspected human smugglers in Cambodia, the authorities, legal practitioners, businessmen, ordinary people, NGOs and migrants in Cambodia, Vietnam, Thailand and Myanmar suggest that the incidence of trafficking in Cambodia is low but growing. But, in this paper I argue that there appears to be no evidence linking organised crime to trafficking. I also dispel myths that trafficking is a highly profitable business and show how the dysfunctionality and irregularity within the Cambodian criminal justice system facilitates trafficking rather than restraining it. Finally, I examine the effect of stringent anti-trafficking laws, which have failed to

deter trafficking; instead, I show how in Cambodia today this legislation has done more harm than good.

Chenda Keo is a PhD Candidate at the Australian National University. His research explores the extent to which human trafficking is embedded within organised crime activities in Cambodia. The study assesses how existing legal, economic and policing structures within Cambodia contribute to human trafficking. His research interests centre on human trafficking, migration, correctional systems and prostitution. Prior to undertaking his PhD, Chenda worked with various Non-Governmental Organizations in Cambodia, including World Vision, *Enfants et Developpement*, The International Organization for Migration, and UNICEF.

Michelle Kermode

Pathways to sex work in Nagaland, India: implications for community mobilization

There are an estimated 1800-3500 female sex-workers in Dimapur, the commercial capital of Nagaland, which is the second-highest HIV prevalence state in India. HIV prevalence among these women increased from 4.4% in 2004 to 16.4% in 2006, highlighting their vulnerability. The aim of this study was enhance understanding of the pathways to sex-work for women in Nagaland in order to inform the development of effective HIV prevention strategies. A convenient sample of 220 sex-workers completed a cross-sectional survey, and 30 sex-workers participated in semi-structured in-depth interviews during mid 2007.

Participants were asked about their life situation at the time of initial engagement in sex-work and circumstances of the first occasion of sex-work. The four main pathways into sex-work were identified as: (1) to obtain money to meet basic needs for self and family; (2) to obtain money to purchase drugs or alcohol; (3) being coerced, tricked or forced into sex-work; and (4) for pleasure. Women from each of these pathways were significantly different from each other in relation to a range of socio-cultural variables (e.g., ethnicity, marital status and education), and HIV risk factors (e.g., drug and alcohol use, age of sexual debut and HIV awareness). This diversity has implications for HIV prevention strategies, including the willingness and capacity of sex-workers to mobilise as a community, and NGO capacity to ensure that the interests of all sex-workers are adequately captured and represented.

Michelle Kermode is a Senior Research Fellow at the Nossal Institute for Global Health, University of Melbourne. She has many years experience as a public health practitioner working in research, education and technical assistance. Her main areas of work are HIV, injection safety and mental health. She has experience in designing and delivering training programs, and engaging with partners in developing countries to develop capacity in applied public health research. Michelle has worked in a number of Asian countries, especially India, and with a range of partners including NGOs, community and faith-based organisations, and healthcare settings.

Ma Khin Mar Mar Kyi

1. *Performing gender in pwe*

Performances are particularly fruitful places to see how gender is enacted. ‘One is not born, but rather becomes’ a woman and man, and Simone de Beauvoir’s famous claim reflects the fluidity of unfixed gendered identity and cultural construction of body (Beauvoir 1986). Traditional performance, *pwe* has long been part of Burmese ritual, cultural, social and communal activities in Burma.

For Judith Butler (1990), gender is always as a performance, which means that gender is not a given but it is a social construct of absolute ‘maleness’ and ‘femaleness’ which determines how to ‘act’ as a man or woman. That is to say, gender relations are not given or biological, they are rather constructed, constituted, habitué, naturalized and familiarized, according to the specific settings of political, social and power relationships.

I will discuss how the current regime is using traditional performance *pwe* and *zat-pwe* to create multiple masculinities and eliminate traditional female dominant roles. These *pwe* and *zat-pwe* reflect the modernization or Myanmarization process led by SPDC, that is destroying the traditional acceptance of women’s leading roles in public.

2. *‘For sale’: Anti-trafficking and trading Burmese women and girls in Mekong Sub regions*

Even after decade of the introduction of the 2000 United Nations Trafficking Protocol, to *Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children*, the inhumane practice of human trading continues to flourish. Burma has become a major source of trafficking and the only remaining country with a Tier 3 status in Southeast Asia. Trafficking is a crime against humanity and an extreme violation of basic human rights and dignity, yet it has been growing in the region. Trafficking of Burmese is complicated by political, structural and cultural violence, all of which are directly and indirectly created by and influenced by militarism and extreme patriarchal practices. Many Burmese girls and women who are desperate to seek their dream of survival different life, attempt to escape Burma and end up being trafficked. The continuous cycle of exploitation is the consequence of a toxic intersection between three factors: human rights violations; inequality of power in politics, economic and cultural practice in Burma; and discriminatory refugee and migration policies and practices in Thailand and in the region. The contexts as well as circumstances, vulnerabilities, responsibilities and expectations that are embedded in the trafficking of Burmese and lead them fall into vicious cycle of trafficking. Combating trafficking of Burmese in particular is a compelling challenge because trafficked victims may fear to face further violence of political, physical, emotional, cultural and structural violence on the return.

This paper will discuss how and why combating trafficking of Burmese must address the wider violence in Burma as well as violation of migrant and human rights issues in neighboring countries to prevent, suppress and punish trafficking.

Mar is completing her PhD thesis of 'Trafficking and transformation of Burmese women under militarization'. Apart from completing her thesis she has been working as a training consultant, educator, lecturer and convenor at the ANU, AFP, DFAT, Defense and AusAID, and non-government organisations, as well as community centres and educational institutions. She is a specialist in the issues of trafficking of children and women, human security, gender, development, child protection, cross cultural training and the Burmese language. mar.khin@anu.edu.au

Jeong-ha Kim

Kisaeng (female entertainer) and Korean society

During the Koryŏ kingdom (918-1392) and the following Chosŏn dynasty (1392-1910), *kisaeng* were female entertainers at the royal court, skilled in music, dance and arts. Also, *Kisaeng* played an important role as female artists and entertainers in a male dominated society in Korea. Although their social status was hereditary in the lowest rank of society, they were, nevertheless, able to converse with the elite. However, it is a common claim that due to the colonial policy under Japanese colonial rule, *Kisaeng*'s role as highly skilled entertainers in court was rapidly transformed to that of sex workers. Since then, they are predominantly misunderstood as sex workers in Korea. As a result, there has been a deep intolerance by Korean society.

The study is to examine how and why *kisaeng* are underestimated by Korean society till to date. Two different periods of *kisaeng*'s history, Chosŏn dynasty (1392-1910) and the Japanese colonial rule (1910-1945), will be considered. Subsequently three reasons for the underestimation of *kisaeng* are debated; 1. confusing definition of *kisaeng* 2. impact of Japanese colonial policies on *kisaeng* and 3. societal changes.

Findings of my research show that *kisaeng* were predominantly professional entertainers during Chosŏn dynasty. Nevertheless, working in a male dominated society also meant they had to function as sex workers occasionally. However, due to Japanese colonial policies, *kisaeng* were ultimately transformed and predominantly considered as sex workers. This prejudice continues until today in Korean society.

Emerald King

Off the flesh of their backs: Internalising violence through body modifications in Japanese Literature

"Tattoos come out much better on women than on men ... You can tattoo really detailed drawings on such fine skin." (Snakes and Earrings 2004)

In Japanese tradition, one of the most erotic parts of a woman is the nape of her neck revealed by the careful adjustment of her kimono collar, hinting at the smooth skin of her back and the rest of her body. But what if this skin is marked? Adorned with fierce dragons or vengeful spider demons? This paper will introduce four tattooed women in Japanese literature in light of Japan's uneasy relationship with the traditions of tattooing and body piercing, whilst considering how the modifications wrought on a person's body are mirrored in their psyche.

In Tanizaki Jun'ichirō's "The Tattooer" ("Shisei" 1910) a tattoo artist kidnaps and forcibly inks a young girl after he glimpses the perfect skin of her ankle, while in Kanehara Hitomi's *Snakes and Earrings* (*Hebi ni piasu* 2003) a young girl who takes pleasure from stretching her piercings, declares that all she wants in life is a split tongue and a tattoo on her back. The historic, turned literary, figure of Meiji murderess Takahashi Oden has been re-written in numerous books and films in which she steals and murders for love. Additionally, this paper will also consider Murakami Ryū's *Piercing* (*Piasshingu* 1994) in which another young girl cuts and pierces herself in an effort to maintain her tenuous grasp on sanity.

Emerald King is a PhD Candidate at the University of Tasmania in the School of Asian Languages and Studies. Currently she is studying at Ochanomizu University in Tokyo as a Japan Foundation Doctoral Fellow (September 2009 – August 2010). Her research interests include modern Japanese writers and violent imagery in the text. emeraldking@gmail.com

Lina Koleilat

Korean women's political participation: Crisis to opportunities

Women constitute half of the South Korean population but remain a powerless majority in the political circle. They have been legally guaranteed equal political participation since the enactment of the constitution in 1948, but until today they are still under-represented in the government. What makes this disparity worth researching is the fact that recently women in Korea are now highly educated and highly involved in the economic growth of the country; on the other hand they are barely a part of the political decision making of their nation. In this paper I will explain Korean women's political participation from a social movement theoretical perception, arguing that most past literature has concentrated on the theory of resource mobilization and from my research it will be much more helpful to look at their movement from a newly structured theory centered on the relative deprivation approach. The crisis of resources for mobilization that has previously been perceived is now the rising of a new opportunity for Korean Women. This study will contribute to the research on Asian women and their participation in politics, and will shed the light on ways to create change.

Lina grew up in Beirut, Lebanon and graduated from the Lebanese American University with a degree in Psychology. She was awarded a Korean Government Scholarship which led to her living in South Korea for three years and completing a Masters of Arts in Korean Studies at Yonsei University, Seoul. There she studied Korean women's political participation and their influence in politics. Lina then obtained a Masters of Social Science in International Studies at the National University of Singapore, in Singapore. She is currently working for the Asia Education Foundation, Asialink at the University of Melbourne.

Kurniawati Hastuti Dewi

Playing gender, manipulating piety and winning election: Javanese Muslim women in Indonesian local politics

Before the collapse of New Order in 1998, it is rare to find women in politics. However, from 2005 to 2008, Javanese Muslim women won more than 10 percent of 108 direct local head elections in the island of Java. Examining three cases of Javanese Muslim women (RUS, SQ and RAN), who won direct local head elections in Kebumen (2005), Pekalongan (2006) and Banyuwangi (2005), this paper aims to reveal important factors behind their successful emergence in politics. I argue that their ability to play identity politics, as woman and pious Muslim, is decisive to generate political supports.

This paper is drawn primarily from in-depth interviews with RUS, SQ and RAN. It also utilizes interviews with more than 140 related religious and political actors as well as written materials collected during fieldworks from June to August 2009, and January to February 2010.

It shows that RUS, SQ and RAN could use local religious leader (*kyai*) to legitimate their candidacy within predominantly NU (Islam traditionalist) regions, where women's leadership is considered sensitive. They deliberately took advantage from gender stereotyping that women are less threatening, less corrupted and care toward marginalized elements. They also manipulate 'Islamic piousness,' such as by wearing veil, joined *pengajian* (*religious propagation*), went into *kyai* and gave donation to Islamic institutions, to increase their acceptability among majority Muslim voters. It shows the 'agency' of Javanese Muslim women in stretching boundary of their identity through the interplay of gender and the Islamic idea of piety in Indonesia local politics.

Key words: Javanese, Muslim, women, gender, pious, agency.

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Insook Kwon

Gender, feminism and masculinity in the anti-militarism movement : Focusing on the conscientious objectors' movement in South Korea.

In this research, I want to show the close dynamics of masculinities and anti-militarism and to prove why gender is so important for anti-militaristic campaigns by analyzing the conscientious objectors' movement in South Korea. The conscientious objectors' movement is one of the most distinctive and controversial anti-militaristic movements, especially in South Korea, where militaristic tension against North Korea is high and conscription is still regarded as a sacred institution by most South Korean people. Taking a close look at how the CO movement develops over controversy of masculinities and how participation in the movement changes masculinities of objectors alerts us the importance of problematizing masculinity in the anti-militaristic movement. Also, many objectors intentionally aim to overcome militarized masculinities, heterosexual oriented sexuality and gender concepts. It is

interesting to see how conscientious objectors have been influenced by feminism in opening a new dimension of social movement, national security and masculinities.

Kwon, Insook is Associate Professor in College of Basic Studies at Myongji University, South Korea. She teaches Women's Studies. She received PhD in Women's Studies at Clark University (MA). She has published a book, *South Korea is the Military: Peace, Militarism and Masculinity with Gender Perspective*, (2005, Paju: Chungnyunsa) and several articles about militarism, sexual violence and masculinities, including a recent one, Sexual Violence among Men in the Military in South Korea (*Journal of Interpersonal Violence*). Currently, she is working on a couple of new projects; militarized college culture, female conscription and conscientious objectors. . ikwon@mju.ac.kr

Kuntala Lahiri-Dutt

Gender (plays) in a mining town in Kalimantan, Indonesia

Large-scale resource extractive operations in remote areas of East Kalimantan in Indonesia have brought into existence Company Towns – gated settlements that recreate within their strictly guarded boundaries an international community largely isolated from the surrounding indigenous communities – where the social hierarchy closely follow the placements within the office. Within these Company Towns, the ‘mining camp’ occupies a special position as a multifaceted site for performances of differential power that the employees of the Company and its various contractors enjoy. Within the mining camp, power play is gendered because of the masculinity that the mining industry cultivates and flaunts, and also the global character that the mining capital represents through resident and visiting experts, consultants and engineers from the older industrialized and/or richer nations such as the UK, USA and Australia. Gender in these mines is intricately tied with race.

This presentation would outline the articulation of gender and race in the mining camp – Tanjung Bara – of the coal mining town Sangatta in East Kalimantan, Indonesia, where one of the world's largest coal mines have been in operation since late 1980s. Influx of migrants and new business opportunities has brought not only the world to the doorsteps of Sangatta, but has also led to a population boom that has largely blurred the ‘insider-outsider’ dichotomy.

My presentation defines Tanjung Bara as the quintessential gated company town with its changing residential community comprising of some more and some less permanent residents, and the visitors. Whilst gender is performed at multiple locations within the Camp, this presentation illuminates those places where interactions of a more ‘social’ category take place: the dining hall, the tennis ground, the gold course, the swimming pool and the poolside bar. As temporary and longer-term liaisons are formed and broken on these sites, the places also shape how gender is played out by individuals who rewrite the strict but unwritten boundaries of behaviour.

Sin Wen Lau

Ethical practicalities: Mobility, religion and patriarchy in an overseas Chinese sisterhood

The nexus between gender and religion has largely been understood in one of two ways. Faith is either taken to be a tool of patriarchy constraining women's rights, or as a strategic means through which women reclaim the feminine. Drawing on Saba Mahmood's (2005) conceptualisation of feminist agency as a 'modality of action', this paper moves to consider religion, not as a tool of repression nor a strategy of resistance, but as a means to cultivate selves teetering at the cusp of tradition and modernity. The ethnographic data discussed is based on eighteen months of fieldwork in the Circle of Joy, a Christian circle for affluent overseas Chinese women in the city of Shanghai. Many entered China with their spouses who had been drawn to the country in the reform period for economic reasons and are viewed by the state as foreigners.

Sin Wen Lau has just completed her doctorate in the Anthropology programme at the Australian National University. Her research interests include cosmopolitanism, gender relations, religion, diaspora and China. Her dissertation is entitled 'Traction: Mobility, Religion and Patriarchy in Shanghai'.

Katrina Lee-Koo

Gendering accounts of conflict in post-tsunami Aceh

As 2005 dawned, global attention turned to the Indonesian province of Aceh where days earlier a devastating and unexpected earthquake caused a tsunami to hit the coastline and kill over 170,000 Acehnese. In response to this tragedy, the international community and international aid money poured into Aceh. Yet it was not commonly known that Aceh was in fact a conflict zone where a thirty year civil war that had been fought between the GAM (Free Aceh Movement) and the Government forces of Indonesia. Consideration of this conflict complicated matters. Productive access to areas throughout Aceh by humanitarian relief, and later development agencies, required the co-operation of the Indonesian government and the support of the Acehnese people. This meant that the international community needed to be diplomatically strategic in terms of how it shaped its post-tsunami reconstruction efforts. A policy of 'don't mention the war' emerged whereby relief and development efforts focused upon post-tsunami, but not post-conflict, recovery. This has important gendered consequences.

This paper offers a gendered account of post-conflict and post-tsunami Aceh. In doing so, it proceeds in three parts: first, it re-politicises the experiences of gendered identities. Second, it highlights the ways in which women and their experiences were ignored during the peace process, and peace agreement. Finally, it critically analyses the post-tsunami reconstruction efforts and highlight how the failure to consider the conflict, and its gendered nature, jeopardises both a comprehensive peace and gender justice.

Dr Katrina Lee-Koo is a Senior Lecturer in the School of Politics and International Relations at the Australian National University. She is the co-editor, with Bina D'Costa, of *Gender and Global Politics in the Asia-Pacific* (Palgrave, 2009) and has recently contributed to *Australian Feminist Law Journal*, *Australian Journal of Politics and History*, and *Violence against Women* and is the author of the UNDP background paper *Towards Gender Justice in Aceh* (2009). katrina.leekoo@anu.edu.au

Xianyun Li and Yanping Zhang

Characteristics of female suicide victims in China

Background: Female suicide rate is slightly higher than male in China, especially in rural areas. Understanding the characteristics of female suicide victims is important for female suicide prevention, but few of previous studies are focused on it.

Methods: A survey instrument which uses psychological autopsy method was independently administered to family members and close associates of 926 suicide victims randomly selected from 23 geographically representative sites in China. Among the suicide victims, 458 were female.

Results: The mean age of the 458 female suicide victims was (43.1+19.2) years old. Among them, 79.8% lived in rural village, 10.0% was never married, 41.3% died at the time of discovery, 30.6% suffered from serious illness in prior year, 30.2% had prior attempts, and 21.3% had a pre-school age child in home. The most common suicide methods are listed here: 52% took pesticides to kill themselves, 11% took rat poisons, 5% medications, 16% hung themselves, 5% drowned, 4% jumped, and 3% used other methods. The five most frequent negative life events included unhappy marriage (35.8%), serious illness or injury (33.8%), financial problems (31.4%), changed routines (28.2%), and lost face or being stigmatized (27.3%). The prevalence of mental disorders was 58%: 34% had mood disorders, 13% psychotic disorders, but 65.4% had never sought help for their mental problems before committing suicide.

Conclusion: Given that both of mental disorders and suicide are closely related with negative life events, we need to test whether improving the high-risk suicide people' problem-solving skills is effective for female suicide prevention in China besides the acceptability of suicide means control.

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Chung Ling

Poetry writing – A path to free oneself from the fearful and the dark

Chung Ling will present her own analysis of her work, which explores themes of female sexuality, oppression and liberation, focusing on how to liberate oneself from both the past and the present. Inspired by fantasy and Chinese folklore, she will talk about the central themes of her work and its reception both in China and abroad.

through its English translations. She will also discuss her work as a translator of Chinese women's poetry.

A Soil with Rain and Sunshine

I dreamt of a soil with rain
and sunshine
Where men were tall and walked
Straight under the sky.

When I came close to you,
America,
Your colourful spectrum dazzled
my sight,
Your electronic momentum
fused into
An immense metallic laughter.

In the whirling snow of my
life's first winter
I listened attentively to your
core...
Nothing came but silence....

Professor Chung Ling is the Dean of Arts, Hong Kong Baptist University. Not only a highly respected academic, Chung Ling is a successful author, writing both poetry and prose. She will present her work at the Poetry Performance and participate in a panel presentation.

Yuzhen Liu

Married Women in Migration: Work and Family for Women in the Garment Industry in South China

Focusing on migration experiences of married women in the garment industry, this study examines gendered causes and consequences of migration in the context of China's rapid economic and social transformation. Feminist approaches of gender analysis are applied in this study. Field work is conducted in two provinces of China – Hunan and Guangdong. Interviews and observation are main methods for data collection.

This study shows that married women are motivated to migrate for both family and individual reasons. They are recruited into the garment industry as cheap and docile labour. At work, they endure poor working conditions, including stringent piece-rate wage, long overtime work, and lack of social security coverage. And they are mostly separated from their families, especially children, in migration. The temporal and spatial separation between work and family redefines women's gender, class, and rural/urban identities.

Though married women's migration contributes to household income and economic growth, their migration, under the current conditions, produces negative impacts upon their family and the rural society. Especially, their migration creates a deficit of care and increases the caring burden in the rural society. To mitigate the contradiction, changes are required at the family, the labour market, and the state levels.

Yuzhen Liu, female, was born in Shandong, China in 1977. I received my bachelor and master degree from Peking University, Beijing, China. In 2002, I became a Ph.D. student in Department of Sociology, York University, Toronto, Canada. After finishing course work and comprehensive exams, I started my dissertation research in 2006. My thesis is about rural married women's migration in South China. I currently live in Hobart, Tasmania, Australia with my family. I will be very happy to present my thesis, which is in completion stage, in coming Women in Asia conference. liu.yuzhen@gmail.com

Claire Lowrie

An absence of intimacy: White mistresses and Chinese male servants in Singapore and Darwin during the 1910s and 1920s

In the 1910s and 1920s, increasing numbers of white women began arriving in the British tropical colonies of Singapore and Darwin. Popular ideas about white women's 'civilising' capabilities ensured that these women came to have a significant influence over domestic affairs. In Singapore and Darwin, Chinese 'houseboys' had been the preferred domestic servants from the early colonial days. Following the arrival of white women, however, Chinese male servants went into decline. The arrival of white women and the coinciding decline of male servants was part of a transcolonial pattern in British colonies such as Malaya, India and parts of Africa. This has led historians to conclude that the decline was primarily due to fears about intimate contact between white women and non-white male domestic servants.

In this paper, I argue that the decline of male domestic servants in Darwin and Singapore was more closely related to the global political developments of the era than it was to anxieties about interracial intimacy. I argue that tensions between white mistresses and Chinese male servants developed in response to the imperialist and nationalist politics. The downfall of imperial China in 1911 ensured that Chinese male servants began to see themselves as workers with rights. At the same time, the imperialist and nationalist rhetoric of the era pressured white colonial women to embrace their 'domesticating prerogative' and ensured they managed the home with vigour. As a result, the mistress-male servant relationship became a battleground for the competing ambitions of British, Australian and Chinese nationalist and imperialist politics.

Lenore Lyons and Michele Ford

Anti-trafficking programs and their impact on temporary labour migrants in Malaysia

Anti-trafficking policies and initiatives have grown in number at the international level at an extraordinary rate since the UN Protocol was finalised in 2000. One of the key issues raised by the ever-increasing number of programs that seek to prevent

trafficking is its impact on temporary labour migrants, particularly women. We argue that a shift from the ‘immigration management approach’ to temporary labour migration, to an ‘anti-trafficking approach’ is having a substantial influence on policy-making and migrant labour activism in Southeast Asia. Although NGOs in Malaysia have been slow to adopt the anti-trafficking framework, an increasing number are attracted to it as a means of achieving positive outcomes for migrant workers in the absence of effective national labour laws. Dealing with all forms of exploitation faced by labour migrants as a case of trafficking not only threatens to undermine existing labour rights provisions, but also weakens anti-trafficking efforts aimed at addressing the sexual exploitation of women and children. Drawing on fieldwork amongst migrant labour NGOs and trade unions in Peninsular Malaysia, this paper will demonstrate that although the impact of anti-trafficking programs on the lives of documented migrant workers remains to be seen, it has potentially serious consequences for working-class migrants.

Lenore Lyons is Research Professor in Asian Studies at the University of Western Australia. She is recognised as the leading scholar on the feminist movement in Singapore. Her book on this research, *A State of Ambivalence: The Feminist Movement in Singapore*, was published by Brill Academic Publishers, Leiden in 2004.

Michele Ford chairs the Department of Indonesian Studies at the University of Sydney, where she coordinates and contributes to the Indonesian language program and teaches about social activism and human rights in the Southeast Asian region. She is co-editor of *Women and Work in Indonesia* (with Lyn Parker) and *Women and Labour Organizing in Asia: Diversity, Autonomy and Activism* (with Kaye Broadbent), both published by Routledge in 2008.

Duncan McDuie-Ra

Violence against women in the militarized Indian frontier: Beyond ‘Indian culture’ in the experiences of violence among ethnic minority women

Violence against women (VAW) in India is commonly attributed to an overarching meta-cultural patriarchal framework. Focusing on this national culture of violence obscures the experiences of VAW among ethnic minority women. This article focuses on VAW in Northeast India, a region populated by large numbers of Scheduled Tribes with different cultural norms, and where society has become militarized by ongoing insurgency and counterinsurgency. Though tempting, militarization alone is not a sufficient explanation for VAW; instead this article focuses on the interplay between non-familial and familial contexts in creating a ‘frontier culture of violence’ in which VAW is experienced and contested.

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Petra Mahy

The importance of being Kartini: Tracing the legacy of Indonesia's first feminist

Kartini (1879-1904), a Javanese aristocrat whose letters to her Dutch friends were published after her death, is acclaimed as Indonesia's first feminist and as a national heroine. Every year on her birthday on April 21, Indonesia celebrates Kartini Day when the main events often include Kartini look-alike competitions, cooking or other skills competitions and children's parades. Controversy surrounds the celebration of Kartini Day on a number of issues including arguments about performance over substance and the loss of the feminist meaning of her writings, opposition from Islamic groups who see Kartini as not having properly interpreted the teachings of Islam in her writings, and Kartini as a symbol of Javanisation and questions as to why there is a national Kartini day yet no day celebrating the achievements of other equally important (regional) heroes.

Using a variety of documentary sources and images, this paper will trace the legacy or 'myth' of Kartini through the different eras of Indonesian political history from her death during the Dutch colonial era through to the current post-*reformasi* era, and how that legacy has been manipulated for particular interests at different times. The paper will also discuss the phenomena of dressing up as and 'embodying' Kartini on Kartini Day and trace where and when this practice began and the emergence of the word 'Kartini' as a synonym for a 'woman' or a 'woman in the public arena'.

Petra Mahy is working as a research fellow at Monash University on an Australian Research Council project looking at comparative labour and corporations law in Asia. She is also completing her PhD in the Resource Management in the Asia Pacific (RMAP) Program at the Australian National University (ANU). Petra has completed degrees in Arts/Law (Honours) (Monash) and Asian Studies (Honours) (ANU). Recently, Petra was a summer research fellow at the National Library of Australia, and this paper comes out of the research that she completed there. petra.mahy@anu.edu.au

Amrah Abdul Majid

Spiritual Islam in the strategies of belonging, resistance and representation in Randa Abdel-Fattah's 'Does My Head Look Big in This?'

Published in 2005, 'Does My Head Look Big in This?' a novel by Australian-born Muslim, Randa Abdel-Fattah, was hailed as an alternative portrayal of the lives of young Muslim women in Australia. It circles around events which occur when 17-year-old Amal Abdel-Hakim, a second-generation Muslim girl of Palestinian-Egyptian background, decides to wear the hijab to her elite private school in Melbourne. This paper argues that Abdel-Fattah discusses Islamic spirituality from an Australian context, demonstrating the potential to maintain Islamic religiosity and spirituality in a Western society by adapting a moderate approach to religion. The protagonist negotiates Islamic and Australian cultures in what Homi Bhabha describes as the Third Space. However, Abdel-Fattah emphasizes on the importance of power relations in the creation of a hybrid identity. By creating an intelligent and outspoken

young, practising Muslim as her protagonist, Abdel-Fattah balances the position between Amal and her peers by giving them equally strong voices.

Looking at this novel as a narrative of resistance, this paper also attempts to examine the ways religious spirituality is utilized as a tool of resistance on two levels. First, it becomes the source of strength for the protagonist against acts of racism from the dominant majority and against strict cultural restrictions imposed by some Australian Muslims. Second, it is used by the author herself as an attempt to eradicate the stereotypical portrayal of Muslim women in Australia.

Amrah Abdul Majid is a PhD candidate at the Monash Asia Institute, Monash University, Melbourne. Her research is on the influence of Islam in the writings of diasporic Muslim women writers in English.

Yekti Maunati

Across the Border: Women entrepreneurs and their mobility in the border areas between Kalimantan and East Malaysia

There has been cross-border trading in the border areas between Nunukan Regency of East Kalimantan (especially Nunukan and Sebatik islands) and Tawau of Sabah, East Malaysia for a long time, even prior to the emergence of modern nation-states of Indonesia and Malaysia. In the past, people on the Indonesian side could move easily without any significant barrier to Tawau. This is no longer the case, as Indonesians need to provide certain documents (Pass Lintas Batas – Border Crossing Pass) or passport and must pay tax on goods worth more than RM 600 from Malaysia to Indonesia. The economic dependency of Indonesians in Nunukan Regency on Tawau, East Malaysia, is indeed substantial, especially for fulfilling daily needs like sugar, oil, gas, rice, and so forth. Indonesians usually will sell fish, coco, banana, and so forth. One of the groups most active in this trading are Bugis, many who have been staying in Malaysia for years, or when forced to move by Malaysian authorities, have ended up in Nunukan or Sebatik islands. Bugis women are especially active in the cross border trade, including trade in gold, groceries, and clothing. This paper will discuss several issues relating to the nature of movement of people and goods from East Kalimantan to Sabah and vice versa. Particular focus will be on how women traders participate in cross border trading; their social and economic networks on both sides of the border; the problems women traders encounter; and the impact of local government policies for women traders in the border area.

Dr Yekti Maunati is Director of the Research Center for Regional Resources (PSDR) at the Indonesian Academy of Sciences (LIPI). Over the past several years, Yekti has been conducting research on the lives of Indonesians living in the border zones of East Kalimantan, with a particularly focus on their economic relationship to Malaysia. Yekti is also known for her research on the Dayak of East Kalimantan and is in Australia at the invitation of La Trobe University where she is a visiting researcher.

Paul W Mathews

Noli me Tangere When is prostitution not prostitution ?*

Thousands of gurls work as Adult/Asian Cam Models (ACMs) in the

Philippines, serving an acclaimed 17,000 viewers per day at one site alone. Subject to the influence of digital technology and cultural globalization, ACMs may be construed as trafficked pornographers, exhibitionists, strippers, or as digital prostitutes. This paper is part of an initial exploration into the ACM industry in the Philippines (Mathews, 2010). In particular, I raise the question of agency and cyber-sex in contrast to popular and political notions that many of these gurls are trafficked and are prostitutes. I begin with an explanation of what ACM-ing is, and how it works. This is followed by a critique of agency and (self)-definitions of the ACMs' work.

* Touch me Not

Dr. Paul Mathews is an anthropologist and sociologist who has worked on the Philippines for 25 years, and also spent 2 years in Taiwan. He has written extensively about Philippine society and culture in such areas as health, gender relations and sexuality, values, and economic development. He is currently freelancing, following a Research Fellowship at the Australian National University. He is Secretary of the Philippine Studies Association of Australasia, and former Managing Editor of *Pilipinas, A Journal of Philippine Studies*. His latest book, and the only publication on ACMs, is *Asian Cam Models: Digital virtual virgin prostitutes ?* ISBN: 978-971-0362-84-4. 170pp. Quezon City: Giraffe Books. pmathews2@hotmail.com

Wendy Mee

Women, mobility and Malayness

This paper considers the importance of Malay women's translocal experience, whether through work, study, trade and travel, for their sense of identity as Sambas Malays. This is part of a broader research that looks at the intra-regional or translocal dimensions of contemporary Malay identity. The translocal dimensions of women's mobility and identity is firstly a feature of Sambas' geographical location as a border zone perched on the north-western edge of West Kalimantan. The relative poverty of Sambas also plays a significant role here. This poverty in combination with the close cultural and geographic ties between Sambas and East Malaysia has resulted in large numbers of young Sambas Malays migrating over the border for work and a significant cross border trade. In addition, there is an emerging echelon of young, highly educated, professional Malay women, whose mobility is connected to study and relatively well-paid careers and thus differs markedly from the experiences of poor female traders and low skilled female migrant labourers. This paper presents a number of case studies to explore the interplay between local and translocal identities and subjectivities that result from Sambas Malay women's mobility for purposes of work, career and trade. The paper argues that women's mobility has more than just personal meaning, that is, in how individual women view their own Malayness. In addition, these intensely mobile women are also an important component in a broader shift in the construction and imagining of a 'modern' Sambas Malayness.

Dr Wendy Mee is a lecturer in the School of Social Sciences and the Convener of the International Development Program at La Trobe University. This paper draws on her recent research conducted in West Kalimantan funded by an ARC Discovery Grant on

Malay translocalism. In addition, Wendy has conducted sustained periods of research in Malaysia, as well as a number of short-term Gender and Development consultancies in the Asia-Pacific region.

Wei Miao

Sheng Nv In Contemporary Urban China

In this paper I will discuss one of the hot topics in today's urban China—"Sheng (Remaining) Nv (Women)", women who are left behind in marriage. I argue that there are two main reasons that Sheng Nv have become a social concern. On one hand, it is due to women's stronger self-consciousness as a result of more education and wider vision; on the other, it is due to Chinese men's unpreparedness for and uneasiness about Chinese women's keen desires to express themselves. I also hold that large-scale media reports and discussions of Sheng Nv have more side effects than positive meaning. What should be addressed equally is how Chinese men should look at Chinese women who try to distance from traditionally assigned role as a docile, meek and silent being and how to arouse single men's interest in improving their charm so as to enjoy an elegant life with Sheng Nv. In this sense, Sheng Nv is a positive word meaning someone who has an aspiration for high-quality life.

In the latter part, I will analyse Xiumei from the TV drama *A Native of Beijing in New York* (1993) who can be called New York Sheng Nv if we adopt the term in contemporary China. The point I want to make is that Chinese Sheng Nv nowadays are braver than Xiumei to be able to endure loneliness of a single life and do not easily give in to the temptation of an average marriage.

Wei Miao obtained M.A. in Foreign Linguistics and Applied Linguistics (Specialty: intercultural communication) from English Department, Harbin Institute of Technology, Harbin, China in July 2003. Then she taught English in Shanghai Jiaotong University from August 2003 to February 2009. From February 2009, she is a Ph.D. candidate with Department of Gender and Cultural Studies, the University of Sydney. Her academic interest includes Chinese intellectual immigration to the United States; cultural studies and diasporic studies.

Jill Miller

Old and female in Japan: Crisis or chance

For a quarter of a century Japanese women have enjoyed the highest life expectancy in the world, with average life estimated at 86.4 years in 2009. This has been dubbed both a blessing and a curse. The reality is that greater longevity combined with falling birth levels in Japan portends social and demographic change that could represent crisis but also opportunity. The way in which older Japanese women react to this change could form new paradigms for positive ageing.

This presentation is a general overview of the situation of older women in a Japan facing demographic and social change. It draws on over a decade of research on ageing in Japan and specifically examines four key areas: social engagement, aged care—both as givers and recipients, financial resources and housing. Many older women live alone but this does not necessarily mean that they are socially isolated and they can derive benefits from being part of social networks in their communities.

While the popular image of old age is often one of individuals requiring care, many of their carers are women in their own age brackets.

At the last two WIA conferences I spoke about two Japanese women who created women's groups and new forms of volunteering to enable women of all ages to deal with a changing society. This paper examines the current national situation of older women with some predictions for the future.

Jill Miller completed a PhD in 2008 on time banks and older Japanese at the Australian National University where she did her undergraduate degree in Chinese four decades earlier. She is continuing her research on ageing in Japan and China with a focus on positive ageing. She is an active member of the Australian Association of Gerontology which seeks to promote ageing research in Australia.

Kyounghee Moon

Korean women and the consequences of electoral reform

This paper examines ten years of the Korean experience with the quota policy for women's electoral candidates. Specifically, this talk looks into the intended consequences (empowerment) as well as the unintended consequences (stigmatization, glass ceilings that may prevent women from increasing their numbers above the specified quota requirement or unintended fractions between different groups of women) of the quota policy in the Korean context. The women's electoral movement that began in the 1990s was successful at forming an electoral gender quota system in Korea. They enjoyed seeing the intended consequences after the first (both general and local council) elections to which the policy was applied. However, they have also had to witness some of the unintended consequences occurring as more elections have taken place over the past ten years. Subsequently, the women's movement began to discuss eventual long-term effects of the policy in the Korean context. In this sense, this study intends to explore both intended and unintended consequences of the quota policy in Korea as well as the challenges for the Korean women's movement in line with quota discourse around the world.

Kyounghee Moon: Changwon National University

Laxmi Murthy and Himal Southasian

No column space: media neglect of gendered displacement

Southasia[1], home to almost a fourth of the world's population, is also the site of myriad intense conflicts - over resources, borders, identity and autonomy. While movement of people for migration for economic reasons fuels domestic economies across the region, forced movement for religious and political compulsions is on the rise. Several pockets of post-colonial Southasia - be it the Sri Lankan North and East, the tribal belts of Pakistan, strongholds of the Maoist insurgency in Nepal and the battle zones of Afghanistan - have witnessed large scale displacement due to ethnic strife, religious extremism and armed conflict. Likewise, disasters like the tsunami, earthquake and floods have resulted in large-scale displacement of people, much of it irreversible. Alongside, globalisation and its hand-maiden liberalisation, are making steady and violent inroads into hitherto isolated but resource-rich tribal areas, like

Chhattisgarh in central India, where the state seems to have declared war on its own people. It is a no brainer that women and children face the brunt of displacement, whatever be the trigger. But they are markedly low profile in schemes for rehabilitation, refugee resettlement and accessing civil rights. The paper will examine the manner in which the corporate-media across the region – with few exceptions - has been complicit in silencing the voices of the vulnerable and furthering neo-liberal and nationalist agendas which have sharpened inequalities. The uni-dimensional representation of women as victims, failing to appreciate the ways in which women have individually and collectively confronted these trends will also be highlighted.

[1] As a magazine seeking to restore some of the historical unity of our common living space - without disrespect to existing nation states - we believe that the aloof geographical term 'South Asia' needs to be injected with some feeling. Hence, at Himal, we use 'Southasia' as one word.

Samantha Nanayakkara

Beyond the cotton saries: discourses on crises and changes of modernization in South Asian women and sports

As an invention of modernity, sport has changed the macrostructures of social and economical developments in South Asian countries. As a result, consumption of sports in South Asia has been transformed from the bourgeois class formation to working class over recent decades. The role of women in sport in South Asia remained excluded from the mainstream few decades ago. However, the visibility of South Asian women and sport participation exploded with the progressive competitive movement within the era of post modernity.

Data was analysed by the documentary analysis. The study has explored the changing nature of women in sport in South Asia in three ways. Firstly, it emphasises the patterns and issues relating to women's participation in sports in South Asia from the past. Secondly it also illustrates how the modern South Asian women contend with the sporting activities in the contemporary society. Finally it emphasises the currently remaining crises in the societies that determine women's sporting participation in South Asian countries.

Results suggest that South Asian females have become more dominant, courageous and even capable of breaking the glass ceiling of the currently ruling masculinity in sports at present. It is also identified that the inequalities and discrimination that constrain South Asian women from participating in sports such as personal, social, cultural barriers are still remaining in the society. Success and the interventions introduced by the South Asian governments on women and sport are also discussed.

Key words: Changing nature, crises, post modernity, South Asian women, sport participation

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Sara Niner

Women of the East Timorese resistance today: Maia Reis and Bi Soi

While women in Timor-Leste cared for their families and communities throughout the brutal Indonesian occupation (1975-1999) and continue to do so today in the difficult post-conflict environment, they also managed to build a small but strong movement for women's rights. A well-documented gender inequality, favouring men, is evident in Timor-Leste today, as is the dominance of an elite, male political and military leadership, derived mostly from the former nationalist resistance movement. However the independence movement also created a pool of highly skilled and motivated women who have dedicated themselves to gender equity in the new nation state.

It is argued that in the contested world of modern Timorese history the crucial role of women in the resistance has not yet been fully acknowledged. Female combatants have not been included in any formal demobilisation programs which is a common occurrence in post-conflict societies. Although women veterans indicated that they were generally highly regarded in their communities, many feel their contributions have not been satisfactorily formally recognized. Today women activists are documenting the activities of women in the resistance in a series of new publications contesting the denial of their history and the lack of acknowledgement of their crucial role. This paper will chart the lives and attitudes of Maia Reis and Bi Soi, two contemporary women leaders and parliamentarians in Timor-Leste who are part of this campaign.

Dr. Sara Niner is an Endeavour Fellow and Adjunct Research Fellow at Monash University, Australia, where she recently completed a Post-Doctoral Fellowship researching women, development and handcrafts in Timor-Leste. She is the editor of *To Resist is to Win: the Autobiography of Xanana Gusmão with selected letters and speeches* (Aurora Books, Melbourne, 2000) and author of *Xanana: Leader of the Struggle for Independent Timor-Leste* (Australian Scholarly Publishing 2009). She has worked in solidarity with the Timorese community in Melbourne from 1991 and as a volunteer and consultant in Timor-Leste since 2000. She is currently living in Timor-Leste with a research focus on contemporary gender roles in the post-conflict environment.

Nunik Nurjanah

Gender issues, Islamism and Progressive Islam: Analyzing the attitudes of the National Awakening and Prosperous Justice parties in Indonesia

This paper will examine the attitudes of two of Indonesia's main Islamic parties, PKB (National Awakening Party) and PKS (Prosperous Justice Party), towards gender issues. There has been an assumption that PKB is more liberal than PKS due to the progressive religious backgrounds of many PKB members. While PKB has strong roots in the Cultural Islam movement, which tended to support gender equality, PKS has its origins in the Tarbiyah Movement, which was heavily influenced by Muslim Brotherhood thinking and was socially conservative and Islamist. This study examines whether the contrasting backgrounds of these parties actually produces markedly different policies and views on the concept of gender equality, particularly in relation to Islam. It analyzes the platforms, agendas and the representation of

women in each party's internal bodies as well as in parliament. It also evaluates PKB and PKS parliamentary opinions on gender issues such as polygamy and early marriage. The paper argues that PKB MPs indeed tend to have progressive views on these legislative issues, consistent with their Cultural Islam and NGO backgrounds. With PKS, some MPs are surprisingly progressive in their gender views but the majority of its parliamentarians continue to reflect the party's conservative ideology on social and women's issues.

She is a Master student in the School of Culture, History and Language, College of Asia and Pacific, Australian National University, and a researcher of the Center for Women Studies of State Islamic University Syarif Hidayatullah Jakarta.

Kaori Okano

Women's agency in charting life trajectories in Japan: A longitudinal ethnography

The paper reports a longitudinal study in progress on growing up in Japan. The study traces the experiences of a group of girls in Kobe, Japan, from their last year of high-schooling in 1989 through to the present, drawing on a yearlong observation at working class high schools and subsequent interviews. These girls now approach their late 30s, having made transitions from school to work, and then to adulthood (by creating own understandings of 'adulthood' in the contemporary context). The project's earlier phases have been published in 1993 (*School to work transition in Japan: An ethnographic study*, which covers 1989-1990), and in 2009 (*Young women in Japan: Transitions to adulthood*, which covers up to 2001).

This paper examines the place of ordinary women's agency in creating their individual trajectories, focusing on the post-2000 period. This involves making sense of what surrounds them; and making decisions and taking actions regarding employment, partners, children, relatives, friends and recreation in the context of the external constraints. Many are now married with school-age children, making decisions about their children's education and the care of aged parents and/or parents-in-law. The paper also considers methodological issues specific to longitudinal ethnography in interpreting data.

Kaori Okano is Associate Professor, Asian Studies Program, La Trobe University, researching education and social inequality, multiculturalism, transitions to adulthood, and the impact of globalisation on education. Her major publications include: *Minorities and education in multicultural Japan: An interactive perspective* (eds with R. Tsuneyoshi and S. Boocock, 2010, Routledge), *Young women in Japan: Transitions to adulthood* (2009, Routledge), *Language and schools in Asia* (ed. 2006, Taylor & Francis), *Pendidikan moden Jepun Ketaksamaan dan kepelbagaian* (with M. Tsuchiya, 2004, ITNMB), *Education in contemporary Japan* (with M. Tsuchiya, 1999, Cambridge University Press), and *School to work transition in Japan* (1993, Multilingual Matters). k.okano@latrobe.edu.au

Azusa Omura

The New Woman and the city: Dancers in Shanghai in Japanese modernist literature

People were confronted by revolutionary social change in the 20th century: the two World Wars, the development of the modern city, the Modernist Movement, Communism and Capitalism. The modern city frequently appeared in literature alongside the new woman in the 1920s and 1930s.

The modern girl ('moga') in Japan had her hair cut short, had an occupation, preferred Western fashion and chose her boyfriends by herself. On the other hand, the modern city was depicted as where people could get money and fame, in addition to indulging in luxury goods. There is little doubt that in stories of the modern city modern girls tended to have a deep connection with consumerism.

Several Japanese novelists chose the figure of the dancer to symbolize modernity in their works, such as the dancer in *Izu no odoriko* (*A dancer in Izu* written by Kawabata Yasunari). This paper will focus on Japanese dancers in Shanghai; Miyako in Yokomitsu Riichi (1898-1947)'s *Shanghai* (1928-31) and a nameless girl in Hayashi Fumiko (1903-1951)'s *Tokyo no yane no shita* (*Under the roof in Tokyo*, 1932). The treaty of Nanking (1842) opened Shanghai to foreign trade after the First Opium War: the foreign powers divided up the city into closed settlements. In the 1920s and 1930s, Shanghai flourished as a center of commerce, and a number of Japanese resided there. This paper will examine the relationships between modern girls, Shanghai and consumerism.

Azusa OMURA is a Ph.D. student at Tokyo Institute of Technology and her research field is Comparative Literature. She was awarded a MA (Comparative Literature) from Tokyo Institute of Technology in 2006 and worked as a research associate at the University of Sydney from September 2008 to July 2009. Currently she is researching on the relationships between modern city and Modernist Literature in 1920s and 1930s.

Heni Pancaningtyas

The gender quotas movement in Indonesia

The women's movement in Indonesia has promoted the advancement of women in decision making bodies since the 1930s. Since then, Indonesia has ratified CEDAW. The treaty body that oversees CEDAW has recommended governments to adopt gender quotas to address the underrepresentation of women in decision making bodies. In 1998, the women's movement actively campaigned for gender quotas to be adopted in national laws. Initially many stakeholders were unfavourable to this, including political parties. But after tireless promotion by women's organization, gender quotas became an acceptable discourse. It also unified women's movement actions from different organisational backgrounds and ideologies. Women in parliament and women's organisations worked hand in hand to pressure and lobby for national parliament to adopt gender quotas. In 2003, the national parliament passed the election law which required political parties to have at least 30 percent of women

on their party lists. This was a political milestone for the women's movement in Indonesia. The gender quotas campaign not only created strong networks within the Indonesian women's movement but also in women's networks at regional and international levels. Findings show that continuous support from International organizations is significant in developing the capacity of this network and contributing to the success of the campaign. This paper analyses the development of the gender quotas campaign, stakeholders involved, strategies and achievements of the campaign.

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Heni is currently undertaking research on how gender quotas and the electoral system intertwine and impact on women's representation in local parliament in Indonesia. She has extensive experience in delivering political education, leadership and women's rights training for women in Indonesia. Heni is also co-writer of Political Education Modules for the Indonesian Women's Coalition for Justice and Democracy (*Koalisi Perempuan Indonesia*) published in 2009.

Leonid Petrov

Capitalism with a female face: The women of North Korea at the time of socio-economic challenge

North Korea is customarily known for the recurring famines, human rights violations and attempts to develop weapons of mass destruction. Most of the world's governments have come to view the DPRK as a pressing issue for regional security and joined international sanctions against it. Yet foreign policy towards this failing state is often developed with little knowledge of North Korean society, which is insufficiently researched due to its self-imposed isolation and repressive political system.

In the society where most industries are stalled due to the lack of energy and excessive focus on military affairs the role of men as breadwinners is dwindling. In the last decade the primary responsibility for families' wellbeing has been vested in women, who enjoyed the opportunities offered by the growing farmers' markets. Last year the DPRK government suddenly devalued the local currency and tried to close down all markets across the country. These confiscatory policies were aimed against the emerging class of private entrepreneurs, but proved ineffective due to staunch resistance of female traders.

This paper examines the course of 2008-2010 anti-market measures in the DPRK and its pernicious results. Individual life histories of North Korean refugees and the testimonies of international and South Korean NGO representatives are used as primary sources. By providing a more nuanced understanding of the society experiencing such unprecedented systemic challenge, this research proposes a new paradigm of international policy towards the DPRK.

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Leonid Petrov obtained a PhD in History at the Australian National University (2003), taught Korean History at the Intercultural Institute of California (2003-2005), and chaired Korean Studies at the Institut d'Etudes Politiques de Paris (2006-2007). He

worked on “Historical Conflict and Reconciliation in East Asia” (ARC-ANU) and “North-South Interfaces on the Korean Peninsula” (CNRS-EHESS) projects. Currently, Dr. Petrov teaches Korean History and Language at the University of Sydney. leonid.petrov@anu.edu.au

Maria Platt

‘Men behaving badly’: Women’s responses to men’s extramarital relationships in Teduk, Lombok.

In the village of Teduk, in eastern Indonesia, the term *pacaran lagi* is used to describe men’s extramarital relationships. *Pacaran lagi* constitutes a frequent disruption to marital relationships in Teduk and is a common precursor to divorce. This paper, based on 15 months of fieldwork in Teduk, argues that *pacaran lagi* is widely tolerated by the community. The practice of polygamy, according to local Islam allows men to take up to four wives simultaneously. This in part legitimises *pacaran lagi*. In stark contrast, anything other than monogamy for women is condemned.

Aside from promoting a high degree of gender asymmetry and perpetuating sexual double standards, the practice causes a great deal of economic and emotional hardship for women and their families. As a result, women whose husbands engage in *pacaran lagi* regularly undertake additional work to support their families’ already meagre income. Ironically, while men often use religion to justify *pacaran lagi*, the practice frequently leads to a subversion of Islamically prescribed gender roles. These gender ideals tend to uphold men as key economic providers while women are responsible for child care and household management. This paper highlights women’s experiences of *pacaran lagi* and demonstrates that women adopt a wide range of responses when negotiating this disturbance to their marriages.

Annie Pohlman

Explaining sexual violence during the Indonesia massacres of 1965-66

In the aftermath of a coup on 1 October 1965, approximately half a million people were killed and another one-and-a-half million imprisoned for their alleged involvement with the Indonesian Communist Party (PKI). Sexual violence during the killings of 1965-66 was widespread and affected predominantly women and teenage girls. Sexual violence during the massacres of 1965-66 was a product of many, interconnected factors related to both the individual circumstances in which acts occurred as well as their larger contexts. As such, this paper confirms the results of other works within the field of comparative genocide studies that posit genocidal episodes as multidimensional and which defy any singular explanations. Sexual violence, therefore, was simultaneously and separately part of intentional strategies to destroy the PKI, a way to mark the identities of victims (and perpetrators), part of opportunistic crimes that could be committed with impunity as well as a result of the Indonesian military’s hate propaganda following the 1965 coup. While examining each of these explanatory frameworks in turn, the main argument of this paper is that sexual violence against those identified as PKI sympathisers was a many layered phenomenon and the forms of this violence that people used against one another were never fixed either in motivation, practice or outcome.

Annie Pohlman is Program Leader for Southeast Asia at the Asia-Pacific Centre for the Responsibility to Protect, a genocide prevention research and advocacy centre at the University of Queensland. She is nearly finished her PhD on women's experiences during the 1965-1966 killings in Indonesia. Her research areas include comparative genocide studies, torture, gendered experiences of violence and Indonesian history. a.pohlman@uq.edu.au

Elisabeth Porter, Anuradha Mundkur, and Danielle Every

Women, peace and security in partner countries: Analysis of the impact of UNSCR 1325

'It is very difficult to progress gender equality and the empowerment of women in communities affected by conflict'.

Stephen Smith, Minister for Foreign Affairs,
International Women's Day, 9 March 2010

This recognition of the gendered impacts of conflicts underpins the UN Security Council Resolution 1325 and subsequent resolutions 1820 (2008), 1888 and 1889 (2009). Together, the resolutions on Women Peace and Security focus is on the 4 "P"s

- Prevention of conflict;
- Protection of women and girls during conflict; and
- Participation of women in:
 - peacekeeping
 - peacemaking
 - peacebuilding
 - political decision-making
- Prosecution of gender-based war crimes

These resolutions recognise the importance of women's experiences of conflict in peace processes and in conflict resolution; looking at women as active participants – rather than simply victims. Our research project funded by AusAID documents what has been done to advance UN Security Council Resolution (UNSCR) 1325 in conflict-affected countries of Asia and the Pacific. We evaluate the challenges in implementing UNSCR 1325 for AusAID partner countries, highlight best practices in advancing women's leadership and decision-making in conflict resolution and peacebuilding and make practical recommendations on facilitating women's agency in peace and security matters.

Professor Porter has taught at the University of South Australia, Flinders University of South Australia, University of Ulster and Southern Cross University. As well as a lecturer, she has been a Research Director at INCORE (International Conflict Research) at the University of Ulster, Northern Ireland; and former Head of School of International Studies.

Prof. Porter has published widely on women and politics, dialogue across difference, feminist ethics, ethical issues in international politics, security and peacebuilding. Her

4 books include: *Peacebuilding: Women in International Perspective*; *Feminist Ethics*; *Building Good Families*; and *Women and Moral Identity* and she is co-editor of 3 books, *Mediation in the Asia-Pacific Region: Transforming Conflict and Building Peace*; *Activating Human Rights and Researching Conflict in Africa*.

Within the Hawke Research Institute, Professor Porter is Director of the Centre for Peace, Conflict and Mediation. She is also an Associate Member in the Research Centre for Gender Studies.

Anuradha Mundkur has extensive international teaching and practical experience in the fields of gender and development and development communications. As the Associate Director of the Gender Consortium, Centre for Development Studies, Flinders University, her responsibilities include coordinating and facilitating participatory training workshops on a range of topics including gender analysis and mainstreaming, change management and good governance and applied policy research on gender and good governance. Anu co-teaches and manages the core topics in the Graduate Certificate in Gender Mainstreaming Policy and Analysis, offered by Flinders University which received the 2009 Social Sciences Faculty Award for Excellence and Innovation in Teaching.

Anu is actively involved in advocating for gender equity through her work on the Board of the Australian National Committee of the United Nations Development Fund for Women (UNIFEM) and the Premier's Council for Women (South Australia).

Dr Danielle Every is a writer and social psychologist in the areas of social inclusion and social justice. Her work explores language as a way of both creating and challenging social exclusion. She is currently exploring this in relation to antiracism.

She received her PhD from the University of Adelaide in December 2006. Her thesis applied discourse analysis to the development of antiracist and refugee advocacy discourses. Her work on racism and antiracism has been published internationally in journals such as *Discourse and Society*, and in edited books, including *Language Discourse and Social Psychology*, published by Palgrave MacMillan.

She was a co-convenor of the conference *Anti-Racism and Pedagogy* for 2008. In 2007, Danielle was asked to be a rapporteur for the European Social Research Council, providing a final report on a funded project on asylum seekers.

Senthorun Raj

Igniting desires: representing queer female subjectivities in Fire

What counts as intimacy? Where do we locate sexuality? Who is the lesbian? These are some of the disparate questions that surround representations of female homosociality and homoeroticism in non-Western cultural contexts. Articulating a queer female subject position in Indian diasporic popular culture is fraught with epistemological and political challenges. As Gayatri Gopinath (2005) argues, either queer women are erased from a patriarchal nationalist rhetoric that refuses their existence or they are colonised by a liberalist Western discourse of sexuality that

seeks to codify their subjectivities through terms such as ‘gay’ or ‘lesbian’. In responding to such discursive and political problematics of representation, this paper refigures dominant tropes used to understand sexuality. That is, I situate notions of the ‘closet’, public sexuality, intimate citizenship and domesticity as it relates to the representation of queer female subjects. Framing the position of queer female desire in Deepa Mehta’s film *Fire* (1996), I argue that new modes of queer intimacy are enabled within domestic space, rather than alien to it. By reclaiming the private sphere as a site of production rather than repression, the protagonists Radha and Sita engage in differing platonic and filial, erotic encounters throughout the film. Exploring this further, my paper imbricates ideas surrounding queer female friendship and eroticism with love and considers how it is negotiated within domestic space. In doing so, I aim to dislodge both the nationalist/patriarchal polemics and ethnocentric gay ideologies that saturate most public debates (in national and diasporic contexts) that efface the voices and subjectivities of the same-sex attracted protagonists in the film.

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Thamina Rashid

Mapping power relations in Pakistani diaspora in Australia

Voluntary human mobility and migration changes the nature of relationships within a household, though individual & family migration have varied implications for spouses joining at a later stage or accompanying families in the process. Each migration would have different implications on personal relationships as well as options available and availed in socio-economic spheres. Diaspora women, irrespective of their representations and public perceptions play a significant role in the financial decision making in the household, and the formation of new identities – ethnic, religious or national. Often these formations and roles; shift or at least reshape the nature of power relations within the household irrespective of the professional/employment status of Diaspora women. It would be fascinating to explore empowerment and power from the perspective of Diaspora women and explore their strategies to negotiate and renegotiate power relationships in the domestic sphere; it would also be useful to examine linkage (if any) between the private and public sphere. This paper would explore the continuously shifting power relations within the household and its impact on women’s perceptions of their own empowerment, identity and role within and outside of their homes. The paper heavily relies on thematic interviews and focus groups with women (of Pakistani origin) in two locations in Australia.

Tahmina Rashid is an Associate Professor & Discipline Head, Arts & Humanities, at the University of Canberra. Previously, she worked as Program Director International Development, RMIT; Asia Fellow (Ford Foundation) in Bangladesh; Assistant Professor in Pakistan; a Fulbright scholar in 1996. Her academic interests include feminist movements in South Asia; urban/rural poverty; migration & identity; development & human rights; community sustainability & empowerment and microcredit. She is the author of *Contested Representations: Punjabi Women in*

Kirsti Rawstron

Creating equality through convention: A case study of home economics education in Japan

Has the United Nations Convention on the Elimination of all forms of Discrimination Against Women (CEDAW) increased equality for Japanese women? Three main areas saw changes following the ratification of CEDAW: labour, nationality, and education. Regarding labour, commentators such as Edwards (1994) and Iwao (1993) have claimed that the main change, the introduction of the Equal Employment Opportunity Law (1985), has not effectively increased workplace equality. Relating to nationality, amendments to the Nationality Law in 1985 mean that Japanese nationality may be passed on to a child by either parent, as opposed to only fathers as under the original Law.

In terms of education, the main change directly relating to CEDAW was the development of equal opportunities in education. Specifically, the national curriculum prior to CEDAW restricted male students' area of study to the industrial arts, and female students to home economics. These restrictions were lifted in 1989 (effective 1994), so that, officially, the gendered subject distinctions were removed.

This case study questions whether the curriculum changes have led to greater equality in Japanese workplaces and society. It does so by analysing the proportions of male and female students in specific subjects in their voluntary education (senior high school and university). The examined data shows that education in Japan remains skewed along gender lines, which in turn affects workplace equality. This paper concludes that the curriculum changes caused by CEDAW were insufficient in improving gender-equality in society. In order to create more equality for women, wider reaching social change is necessary.

Keywords: Japan, CEDAW, Education, Gender, Statistics

Kirsti Rawstron is a doctoral candidate at the University of Wollongong. Her current research addresses the effectiveness of United Nations Human Rights Conventions in improving human rights, particularly for women and children. The target countries of her study are Australia, New Zealand, and Japan. She holds a Bachelor of Arts (Honours, First Class) in Japanese Language and Culture and a Bachelor of Commerce in Finance from the University of Otago. She spent a year at the University of Tokyo as part of the AIKOM exchange program. Kirsti's first publication is in AIKOM Forum Vol. 14.

(words: 95)

Ji Seung Roh

Korean female moviegoers in the late 1950's

This paper examines the self-expression of female moviegoers in 1950s Korea. Korean movies of the 1950's and the influx of western commodities are not regarded

merely as a reflection of a society increasingly influenced by American culture, but rather as the means by which women indirectly portray social and political views. An examination of Korean movies of the late 1950's illustrates the way in which American commodities attracted the gaze of female audiences. By the late 1950s movie producers understood that middle-class women were key consumers of new cultural products. In addition, actresses were often displayed in western style dresses, and portrayed as refined modern women but with traditional or conservative values. This contradiction is an expression of the dilemma that women faced between their own desire and the gaze of a patriarchal society and Korean movies of the 1950's express the conflicting desires and values of women at that time. This study also demonstrates that going to the theatre was an important leisure activity for women, especially housewives. It was an emancipating experience for women to leave the house and go to the movies, for unlike dancing or "kye"(a mutual fund organized with acquaintances), going to the movies was a socially approved activity in the 1950s.

Ji Seung Roh: Kyungnam University

Gopa Samanta

Is microfinance working for women in India: Exploring the underbelly of the magic bullet

Microfinance schemes have been projected by both the state and non-state actors as the magic bullet for rural and urban poverty alleviation for women in India. From its hesitant start in early 1990s, in post-liberalisation India microfinance has been rapidly expanding as the primary means and strategy of poverty alleviation. Microfinance in India has a gendered face and its many avatars are often represented as 'success stories', allowing the Micro-finance Institutions (MFIs) such as the state, NGO as well as the Banks targeting women. There is high spatial variation in the expansion of Micro-finance Institutions in India. Some states have high expansion of MFIs, whereas it is still in nascent state in many others. In spite of its long process of working in India, microfinance has not been able to make a significant impact on the poverty situation yet, neither it has impacted much on empowering women. Sometimes it is disempowering women to a certain extent by pushing them into debt trap.

In the above context the paper tries to find out the gap between the policy and the real world situation in making microfinance a viable option for women to battle with poverty. On the background of a broad literature review of state level status of microfinance in India, the paper analyses the problems encountered by the millions of women in making sustainable livelihood options from the microfinance. The main research question in this paper is - what's wrong with microfinance? The paper is based on an intensive empirical research carried out in West Bengal, a provincial state of India. The field research is based on both quantitative methods for generating data and qualitative methods for in-depth analysis of the research question.

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Larissa Sandy

“No Condom – No Sex”: sex work, HIV interventions and the Cambodian sexual order

In Cambodia, HIV prevalence peaked at two percent in 1998. Since then, it has fallen to an estimated rate of less than one percent among the adult population in 2006. UNAIDS credited prevention programs like the country’s 100% Condom Use Program (100% CUP) for this fall.

Based on interviews with sex workers and managers and local health and law enforcement authorities, in this paper I examine the effects of this policy on women working in the sex industry. Despite the rhetoric of ‘empowerment’ deployed in the CUP, my paper highlights the centrality of ‘risk group’ categories in the program and shows how it relies on the continued construction of sex workers bodies as a site of disease and pollution. I also show how the intervention framed the transmission of HIV from sex workers *to* married women *through* men, and argue that, as a framework that viewed men as a ‘bridge’ between ‘good’ and ‘bad’ women, it did not see them as responsible agents or responsible for their own behaviour.

In this paper, I show how HIV interventions often perpetuate the sexual status quo and further compound the stigmatisation and marginalisation of sex workers. I end by asking whether these kinds of programs are an ideal vehicle through which we can promote long-term behavioural and social change for women and men in Cambodia.

Larissa Sandy is a research fellow in the International HIV Program at ARCSHS, La Trobe University. She carried out her PhD at ANU and was a research analyst at the Australian Institute of Criminology where she worked on a range of research projects including intimate partner homicide and human trafficking. Her research interests include sex work in Southeast Asia, sex work regulations, labour migration and forced migration, contract labour, gender-based violence and gender and sexuality.

Larissa Sandy

More harm than good: Sex work, sex workers and the ‘war on trafficking’ in Cambodia

Cambodia has long been identified as a human trafficking ‘hot spot’, and after sustained pressure from the US and other governments, in February 2008 the government promulgated its Law on the Suppression of Human Trafficking and Sexual Exploitation. This law, which criminalised sex work, saw sex workers arrested and brothels closed down across the country as part of the government’s efforts to combat trafficking.

In this paper I examine the phenomenon of human trafficking in Cambodia and chart local and international responses to the issue, which culminated in the promulgation of the 2008 Human Trafficking Law. In contrast to other parts of Southeast Asia, where it is increasingly accepted that trafficking can occur in various migration processes and sites and not just in the sex industries, and despite local realities, which suggest the need to expand the scope beyond an artificially narrow focus on sex work,

Cambodia's Human Trafficking Law is limited to, and by, an almost exclusive focus on sex work. In this paper I argue that the conflation between sex work and human trafficking has had serious consequences for Cambodian sex workers, and I show how, despite the best of intentions, Cambodia's new laws are doing more harm than good.

Diahhadi Setyonaluri

The dynamics of female employment in urban Indonesia

Using three waves of the Indonesian Family Life Surveys (1997, 2000, and 2007), this paper offers rich empirical insights on the dynamic aspects of women's employment in urban Indonesia. As distinct to studies based on cross-sectional surveys, the use of such longitudinal data allows us to gain insights into women's actual work patterns over the lifecycle, particularly noting the impact of marriage and childbearing on these women's economic opportunities. This paper focuses on women age under 50 years old who started their full time employment after 1988 and follows their participation in the labor market up to 2007. With the availability of retrospective histories on family life events, this paper offers insights on how timing of marriage and childbirth affecting women's labor market attachment, by taking into accounts individual characteristics such as education, working experience, occupation types, and migration history, as well as family background including husband's education.

Diahhadi Setyonaluri is a PhD Candidate in the Australian Demographic and Social Research Institute of the Australian National University. Her thesis explores the dynamics of female labour force participation in Indonesia. Diahhadi is also a research fellow at the Demographic Institute, and a lecturer in the Faculty of Economics of University of Indonesia. Her research interests include: gender and the labour market, education enrolment, and length of working life. Before pursuing her PhD, she was involved in tobacco economics projects, and is a co-author for the Tobacco Economics in Indonesia, which elaborately the economic benefit of tobacco control in Indonesia (link <http://www.tobaccofreeunion.org/files/184.pdf>) (diahhadi.setyonaluri@anu.edu.au)

Geetha Subramaniam

Flexibility at the workplace – Can it change a working woman's lifestyle?

Do working arrangements at the workplace have an impact on lifestyles and time spent with the family, given the increasing rate of dual career families and rapid changes in work and family roles? A key challenge for most working women is how to juggle work and home and also have quality time for themselves.

This study conducted in the Klang Valley, the central business hub of Malaysia is based on a mixed method approach. For the quantitative approach, self-administered questionnaires were distributed to women employees working in organisations which have flexible working arrangements and organisations with fixed working arrangements. A random sample of 359 female employees from 12 selected

organisations in the services sector was identified. To complement the statistical data and to get an in-depth view of certain issues, 20 women were interviewed.

The study set to examine whether flexibility at the workplace may have an effect on women's ability to balance work and family responsibilities. It also further set to analyse whether different working arrangements may affect their lifestyles and their daily life. Finally, the paper concludes with discussions on possible workplace reforms which may have an impact on women's ability to balance work and family responsibilities as well as improve the quality of life.

Findings from logistic regression analysis revealed that workplace flexibility is preferred by women who are at the higher end of the occupational status and earn a higher income. The interviews showed that workplace flexibility can change the quality of life especially among married women who have children.

Keywords - work place flexibility, flexible working arrangement, women at work

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Jasmine Shen

A Heroine not a Harlot: Xishi in the Qingshi

Abstract: Xishi 西施 (ca 490 B.C.E.), one of the Four Great Beauties of ancient China, bewitched the king of the State of Wu, which made the king deserted by his friends and disgusted by his subjects; according caused the downfall of Wu State for the revenge of her mother county, the State of Yue. However, in his *Qingshi* 情史, Feng Menglong 馮夢龍 (1574-1646) presented Xishi in a different perspective. This paper will examine how Feng tried to open a female perspective in his Story of Xishi. Thus, beautiful Xishi is portrayed as a silent and passionate companion who stayed behind the king, in contrast to one as fatal by her sexual and political influence on the king described by men. As Michel Foucault claims power is exercised through subversion, text analysis of the story shows that a female voice subverts the assumption that beautiful women are destructive to men and their kingdoms. In so doing, the female voice calls into the question about the discourse on women in orthodoxy thought. I will argue that Feng places women as a subject at the center of the story to some extent. Even though Feng himself is a man, his employment of a woman's voice diminishes the significance of men's perspective, and so does the men's power that dominates the narration of the stories in orthodox ideology.

Keywords: narrative, subversion, the *Qingshi*, Xishi.

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Suharti

Are Indonesian girls left behind? The evolution of gender gaps in education

In the last two decades Indonesian Government has implemented several massive programs to increase the access of education such as through the implementation of Nine-Years Compulsory Basic Education, scholarship program for the poor, school subsidy program, and the latest, conditional cash transfer for education. Those programs should have led to an increase in the educational performance in the country and have reduced the gaps on education attainment among groups of population. Using data from the National Socio-Economic Survey from 1993 to 2009 this paper aims to provide an analysis on the evolution of gender gaps on school progression in Indonesia particularly from primary to senior secondary school. This paper also explores the reasons for school discontinuation faced by primary and junior secondary school graduates and examines the impact of family background such as family wealth, family structure, and parents' education and school availability on boys' and girls' school progression.

Suharti is a PhD Candidate in the Australian Demographic and Social Research Institute of the Australian National University. Her thesis explores the impact of family and school resources on education outcomes in Indonesia. Suharti is also a staff member of the National Development Planning Agency in Indonesia and has been responsible for education plan development and actively involved in several education program formulations. (suharti.suharti@anu.edu.au)

Nasrin Sultana and Rob Cramb

Renegotiating women's roles and status in rural Bangladesh

In the traditional patriarchal society of rural Bangladesh, women have distinct roles and a subordinate position in both the household and the village community. However, the traditional roles and status of women are changing in response to changes (shocks and trends) in household livelihoods. In this paper we analyse how women's roles and status are being re-defined and adapted in these changing contexts. The goal of our analysis is to uncover and explain the diversity of practice in farming, household decision-making, and household livelihood strategies. Drawing on case histories of women in two contrasting villages in Noakhali, a coastal rice-growing district to the southeast of Dhaka, we examine the influence of household composition, household assets, farming activities, seasonal and international migration of men, the weakening of extended family norms, and interventions by government and non-government agencies. We find that women's roles and status are being renegotiated, particularly in response to extreme poverty, the ebb and flow of male migration, and NGO activities, resulting in a diversity of practice, even within social groups adhering to the same religious and cultural norms.

Nasrin Sultana earned an MA in Social Development from the University of East Anglia and an MPhil from the University of Dhaka. She has worked with the Research Department of PROSHIKA, a non-governmental organisation in

Bangladesh, where she was involved in collaborative research with the UK Department for International Development on “Livelihoods of the Extreme Poor”. She has also researched the cultural construction of poverty and inequality in Bangladesh while working with the ESRC Research Group on Wellbeing in Developing Countries (WeD). Currently she is undertaking PhD studies at the University of Queensland on agricultural innovation, changing gender roles, and livelihood diversity in rural Bangladesh. nasrin.sultana@uqconnetc.edu.au; sultananasrin@yahoo.com

Rob Cramb is Reader in Agricultural and Rural Development at the University of Queensland, where he teaches courses in natural resource management and environment and development. His research focuses on agrarian change, rural development, and natural resource management, especially in marginal environments of Southeast Asia. His book *Land and Longhouse* explores these processes in the context of Malaysian Borneo. He is currently involved in a project examining the impacts of government policies on rice farmers in Laos, Cambodia, and Bangladesh, funded by the Australian Centre for International Agricultural Research. r.cramb@uq.edu.au

Arai Takako

The Women of the Textile Factories

Arai’s home town of Kiryu city in Gunma Prefecture, is well known in Japan as an old textile town. Since the Meiji era it has carried the burden of industrial change, and has been the home to great numbers of female factory workers involved in the textile industry. However, economic change has meant that this once strong local industry is now facing an increasingly rapid decline. In what seemed like a blink of the eye, these factories disappeared leaving nothing but empty lots. Few even remember what once stood on these vacant plots. Through the creation of her poetry, Arai is interested in bringing these factories back to life, in fighting back against the enormous powers that so easily wipe away the past. Beyond that she hopes to highlight something of the complexities of women and work - holding up the stubborn strength and the fragility of these factory women.

When the Moon Rises 月が昇ると

It is the night shift in an abandoned spinning factory
There is only a single light bulb here
The spools of thread turn by themselves
Click goes the bobbins
Changed by the machines
It has already been a decade
Since this place shut down
But when the moon rises, it begins to work....
Emptily
Emptily
The spinning wheels spin
The threads swim
Through the abandoned factory. (translated by Jeffrey Angles)

Ms Arai Takako is the winner of the Oguma Hideo Prize for Poetry and co-organizer of the 2008 Tokyo Poetry festival. She will present her poetry as part of the Poetry Performance and participate in a panel presentation.

Ma. Corazon Jimenez-Tan

Promoting agency, harnessing collective power and forging multi-stakeholder partnership in creating a gender sensitive and gender-responsive culture in the University.

While there are many national laws and policies promoting the rights of women in the Philippines, ultimately it is local initiatives to empower women and local agency and vigilance that promote and protect the rights of women and ensure gender equality in places of work and communities.

Using the various Philippine national laws and policies that require all academic and learning institutions to address sexual harassment and undertake gender mainstreaming, the University of the Philippines Gender Office is slowly building the capacity of stakeholders in the university to institutionalize the ways of promoting gender sensitivity and gender responsiveness on campus. Participation in Gender Sensitivity workshops is now a requirement for student organizations to be officially recognized as a university-based organization. Employee staff development programs include gender workshops. Teaching effectiveness seminar for the faculty also integrate sessions on gender. An offshoot of these strategies is the formation of a core of trainers and advocates among students, faculty, employees, administrators and members of the communities surrounding the university who are taking the lead in sustaining various workshops, trainings, and other efforts that is part of the proactive and affirmative actions promoting gender sensitivity and gender responsiveness in academic and non-academic programs in the university.

In response to the growing reports and cases of sexual abuse within student organizations and student dormitories, incidences of date rape, and sexual harassment, preparations are being undertaken this year to conduct a series of workshops on adolescent sexuality and reproductive health in the dormitories so as to engage students to formulate mechanisms and strategies for addressing sexual abuse among dormitory residents. Gender audit and gender mainstreaming workshops are being planned for the University Health Service, Office of Student Housing, Guidance and Counseling and Office of Student Affairs. An expected output of these workshops is the establishment of Gender Focal Points who will form the University Gender Team in further sustaining strategic action to further promote 'agency' among students, faculty and employees in individually and collectively promoting a gender sensitive, violence and discrimination free community of learning and appropriate action.

I am Ma. Corazon Jimenez-Tan, Asst. Prof. at the Dept of Community Development, College of Social Work and Community Development, University of the Philippines. For more than ten years, I have been teaching various social development courses, including courses on gender and development, participatory development planning, participatory research, community education for community development, Philippine Social Realities, Development programs, Community Organization, both at the

undergraduate and graduate level. Concurrently, I have been the Coordinator of the University of the Philippines Diliman Gender Officer for the past two years and a half. My work with the Gender Office in partnership with various units and organizations in the university will be the focus of my presentation.

I am also very much involved with various NGOs. I have worked with the Center for Women's Resource, a feminist NGO focused on research and education for almost ten years and now I am the Chairperson of the Board of this NGO. I am also a working board member of a national network of farmers' organizations, social scientists and natural scientists promoting organic farming, sustainable agriculture and the rights of rural women in the Philippines. I am also active in the teachers' movement, especially in terms of promoting nationalist and gender responsive curricula, promotion of teachers' civil, political and economic rights.

Joo Ean Tan

Pros and cons of being single: the views of never-married women in Bangkok, Jakarta and Manila

Southeast Asia has experienced rapid economic changes in recent decades that have had far reaching social consequences. One social pattern that has been radically altered is marriage patterns: age at first marriage, divorce rates and the proportions never married have all increased significantly. I am interested the emergence of never-married women—a group that was once an anomaly in these universal marriage societies have become a visible entity This paper seeks to explore the views of a particular group of never-married women, namely, professional never-women in Bangkok, Jakarta and Manila who were in their forties in the late 1990s. These women are the first cohort of women who were in a position to take advantage of the expanding education opportunities and then entered the modern economic sector as professionals. Understanding their views would indicate their social circumstances and shed light on one aspect of the process of social change in Southeast Asia.

Using interview data, this paper explores how these never-married women view singlehood, and marriage. First, how do these women who have departed from the institution of marriage and motherhood view this institution. Second, whether the women in Bangkok, Jakarta and Manila share similar views or not, and if not, how do they differ? Understanding their points of view will show the interplay between the micro processes in the how rapidly changing social conditions have affected family patterns.

JooEan Tan is currently lecturing in the Division of Sociology at Nanyang Technological University in Singapore. Her research has focused on social change in Southeast Asia especially the way it has affected demographic patterns such as marriage. She is also interested in the impact of rapid social change on the individual and social organizations. She recently completed a theoretical examination role making among the never-married women in Southeast and plans to continue her work on the social circumstances of never-married women and how it informs on the process of social change.

Ardeth Maung Thawngmung and Violet Cho

Zipporah Sein: A Karen woman nationalist

International observers and Karen communities were taken by surprise when the Karen National Union (KNU), one of the oldest ethnic armed resistance organizations in Burma, announced Zipporah Sein to be its next General secretary in the late 2008. It was completely unprecedented for the organization, which has historically been male-dominated, to elect a woman who at that time was serving as the chairman of the Karen Women's Organization. Who is Zipporah Sein? What are the circumstances that gave rise to her ascendance to one of the most important positions in the anti-government movement in Burma?

This paper describes the life of Zipporah Sein, who is currently serving as the General Secretary of the Karen National Union. Karens are the second largest of the minority populations in Burma, constituting about seven percent of the total population in Burma. The Karen National Union, along with numerous ethnic armed resistance groups, has taken up armed resistance against the Burmese government since Burma gained independence from Great Britain in 1948. Over the past sixty years, many Karen civilians and those in the armed resistance have been killed, tortured, or maimed due to the civil war that has been waged between the KNU and the Burmese army. Quite a few Karen have been forcibly displaced, or are living in refugee camps along the Thai-Burma border areas, and many have resettled in America, Europe, and Australia. In this article, we will shed light on the life of Zipporah Sein as a focus to describe the history of the Karen people in Burma, and the emergence and evolution of Karen armed resistance movement. Particular emphasis will be placed on how Zipporah Sein perceives her role as a prominent leader in armed resistance organization, how her gender affects her relationships with her colleagues within and outside the organization, how she envisions the future of the Karen people, and how she plans to continue struggle to obtain greater autonomy and minority rights for the Karen people. The paper is based on interviews of Zipporah Sein, her siblings, and those who knew her as a colleague and as a friend.

Safrina Thristiawati

Gender differences in the well-being of older persons in Indonesia

I describe the well-being of older persons in Indonesia, a country with limited social protection and very limited welfare benefits for the elderly in particular. 26 variables are analyzed, grouped into four aspects: [personal characteristics](#), [living arrangements](#), [lifestyle and work](#), based on Indonesian national data, the Indonesian Social and Economic Survey 2004 (*Susenas* 2004). Using multivariate analysis, the ANOVA test, the final model was statistically significant ($p < 0.05$), but the four aspects having weak to moderate relations to the well-being of the older persons.

The variable with a much stronger influence on the physical and mental well-being of older persons than any other variables was education. The difference in educational level reflected gender difference in skills level and was the outcome of personal, social and cultural milieu of the older men and women when they were younger. Gender difference in skills level affected available roles for the older men and

women. As a result, women had few choices of roles other than becoming housewives and/or informal workers, thus making women having lower level of well-being than men as they aged.

I am a Ph.D student in demography and sociology and the Australian Demographic and Sociology Research Institute, the Australian National University. My undergraduate degree is in economics, from the University of Indonesia. I worked as a research assistant at the University of Wollongong and the University of Sydney, from 2003 to 2008. My research interest is gender, ageing, and culture. This paper is a part of my Ph.D research.

Ching-ying Tien

Divorce or not: case study of Taiwanese first wives whose husbands are running business in Vietnam?

This paper seeks to understand the patterns and experiences of the Taiwanese first wives whose husbands are running their businesses in Vietnam and keeping mistresses locally (Bao ernai, 包二奶). Since late 1980's, Taiwanese enterprises were largely investing in China for her low cost and big market share. After the Vietnamese Doi Moi policy opened up Vietnam for foreign investment, it has become Taiwan's second biggest overseas investment target. For Taiwanese businessmen investing in Vietnam, the patterns of investment and the habit of keeping mistresses they followed in China are reproduced there. The saying: 'nine out of ten Taiwanese businessmen have a mistress, and the other one just denies the fact' best portrays the situation. In this context, men's having a mistress in Vietnam becomes a total nightmare for those Taiwanese wives who are left behind taking care of their children and parents-in-law. The traditional gender norm, concept of family, the duty of being a wife, a mother, and a daughter/daughter-in-law that is imposed on women, and the consideration of economic and life experience all influence how the first wives' reacted when they discovered their husbands' affairs.

Women in Taiwan now have better socio-economic status, higher education, self identity and autonomy; and social support for divorcees are also available. However, are the resources a woman can obtain enough for her to challenge/resist the traditional Confucian ideology which is not only deeply imposed upon Taiwanese women but men in their everyday lives? Through in-depth interviews among the first wives, this paper aims to present an insight to the Taiwanese first wives life experience when they discovered their husbands' affairs. No matter whether they decided to get a divorce or stay in their marriage, the decision-making processes were usually long and tortured because the women were constantly wrestling over the self-identities between the traditional gender culture and new female paradigm.

Ching-ying Tien is a PhD candidate in the School of Archeology and Anthropology, the Australian National University. She graduated from National Chung Hsing University in 2005. Her master's thesis focused on the reasons why Taiwanese men choose to marry Vietnamese women. Her dissertation focuses on the triangular relations between Taiwanese businessmen in Vietnam, their wives, and Vietnamese mistresses. She spent sixteen months in Vietnam and Taiwan interviewing the three

groups of people. Her research interests are about cross-border marital/ extra-marital relations, sex, and gender studies.

Helen Ting

Shamsiah Fakeh and Aishah Ghani: Nationalists in their own right, feminists ahead of their time

This paper aims to compare the political involvement of Shamsiah Fakeh (1924-2008) and Aishah Ghani (1923-) in nationalist movements. Both of them underwent basic education in *madrrasah* (Islamic schools), and were initiated politically in the left-wing Malay Nationalist Party (MNP) after the Second World War. Japanese Occupation had brought about an awakening of political consciousness in the Malayan society. Violent inter-ethnic clashes occurred sporadically as the population awaited the return of the British. This situation enhanced mutual distrust between the Chinese and Malay communities, and underscored the inter-ethnic dynamics of the Malay movement to oppose the Malayan Union Plan proposed by the British. The decision for Aishah to quit MNP after 10 months could be understood more fully in the historical context of this Sino-Malay conflict. Shamsiah succeeded Aishah as the leader of the women's wing of MNP called AWAS (Angkatan Wanita Sedar). Subsequently, Shamsiah joined the anti-colonial armed struggle of the Malayan Communist Party when the MNP was outlawed by the British administration. Aishah, on the other hand, became a leader in the women's wing of the conservative Malay nationalist party, UMNO (United Malay National Organisation), which negotiated the political independence of the Federation of Malaya together with two other parties. This paper explores the differences in the ways Shamsiah and Aishah juggled the issues of nationalism, ethnic and gender relations in their respective lives.

Dr Helen Ting is a research fellow at the Institute for Malaysian and International Studies (IKMAS), National University of Malaysia (UKM). Her research interests include nationalism, identity, as well as gender relations and politics. Her publications include, "Gender Discourse in Malay Politics: Old Wine in New Bottle?" in *Politics in Malaysia: The Malay Dimension* ed. E.T. Gomez (London, Routledge, 2007) and "The Politics of National Identity in West Malaysia: Continued Mutation or Critical Transition?" *Southeast Asian Studies* 47(1) (June 2009). helenting@gmail.com

Jorge V. Tigno

Security as exclusion: An examination of the human trafficking discourse in the Philippines

The Philippines was recently placed ("downgraded") to Tier 2 Watch List in the 2010 Trafficking in Persons (TIP) Report of the US State Department. Countries like the Philippines look up to the TIP reports as a measure of their own efforts and interventions to address the human trafficking problem. This paper attempts to question the security paradigm that frames and informs such a response as these obtain (and are obtained) in the Philippines. It argues that while security is not a fixed concept, it is a concept that has a strong emotional and deep universal appeal. What shapes the security policy discourse is a mass media that is heavily focused on the sexual exploitation side of trafficking and dominated by a criminalizing tendency that

attaches the problem to transnational crime. This tendency underscores the victimization and vulnerabilities of trafficked persons and at the same time draws popular attention to the need to restrain the free mobility of people. Operating within a critical (and perhaps anti-colonial) security framework, the paper tries to point out the selfish motive of the United States as a developed destination area in its attempt to influence the security discourse in less developed source areas such as the Philippines in relation to the problem of human trafficking towards one that underscores the importance of control and domination rather than nurture and empowerment.

Jorge Villamor TIGNO is Associate Professor in Political Science at the University of the Philippines (UP). He is currently a visiting researcher at the Department of Political and Social Change at the Australian National University. His current and previous research undertakings include an examination of the nexus between migration and local development in the Philippines; the interface between national and local governance and the involvement of civil society organizations in decision-making in the Philippines; political party dynamics and elections in the Philippines; undocumented migration from Thailand, the Philippines, and Indonesia to Japan and Taiwan; and the politics of transnational migration. jvtigno@gmail.com

Elen Turner

Empowering Women? Feminist Responses to Hindutva

Throughout the 1990s and 2000s, Indian feminism re-evaluated some previous assumptions in response to two crises: the demolition of the Babri Masjid in Ayodhya and subsequent communal riots in 1992-3, and the massacre of Muslims in Gujarat in 2002. Muslim women were particularly targeted during these episodes, yet the violence was perpetrated by women, as well as men, of the 'other' community. The visible involvement of women in Hindutva politics—too often simplistically labelled hyper-masculine—sparked fears in the progressive feminist movement that the right wing had co-opted the discourse of women's empowerment. Some women, especially the urban poor, felt the religious right offered them dignity and power that they could not find elsewhere. In India, feminist publishing companies are both intellectual trend-setters and a mouthpiece for certain sections of the women's movement. I will discuss two important works by feminist publishers: Tanika Sarkar and Urvashi Butalia's 'Women and the Hindu Right' (Kali for Women, 1995) and Atreyee Sen's 'Shiv Sena Women: Violence and Communalism in a Bombay Slum' (Zubaan, 2008). Whilst Sarkar and Butalia's collection represents the 1990s realization of the limits of progressive feminism in India, Sen's ethnographic study moves beyond mere reflection and suggests ways of moving forward, intellectually and practically. Both works question notions of 'sisterhood', emancipation, and violence against women, and represent a new departure in feminist thinking in response to Hindutva politics.

Elen Turner is currently a second year PhD candidate in Interdisciplinary Cross-Cultural Research at the Research School of Humanities and Arts, Australian National University. She holds a BA (Hons I) in English and History from the University of Otago, New Zealand. Her thesis is on feminist publishing in India, and her research interests include post-colonial literature, particularly that of South Asia, and international/ transnational feminisms.

Ariane J. Utomo

Is Facebook a waste of time: A case study of online social networks and income generation among married women in Jakarta

The role of social networks and social capital in facilitating women's access to income generating activities in developing countries is well documented. However, little research has been done in assessing the impact of online social networks on women's economic opportunities. As with traditional social networks, online social networking sites have the potential to provide effective channels where individuals can gain access to salaried jobs, and/or to market their products. With Indonesia being the fastest growing country in 2008 with registered users of Facebook in Southeast Asia, outpacing China, India, Thailand, Malaysia, and Singapore,⁶ the advent of Web 2.0 and the ensuing popularity of online social media and networks have vastly transformed the landscape in which urban middle-class Indonesians are interacting socially and commercially with each other. Preliminary findings on internet usage from the 2009/2010 *Greater Jakarta Young Adult Transition Survey* indicate that online social networks sites are the most frequently visited sites by female internet users in the sample. About 43 per cent of women who ever accessed the internet reported visiting online social network sites such as Facebook and Twitter everyday (N=717). This study explores the use of online social networks as a new medium to generate income among a convenience sample of married women residing in Jakarta. Based on the initial findings of in-depth interviews with 15 active users of Facebook.com, the study examines how online social networks may go hand in hand with the culturally prescribed economic role of women as secondary earners. The study proposes that gender plays a central role in the formation of online social capital and the subsequent access to income, at a time where urban families are subjected to economic difficulties.

Ariane Utomo received her PhD from the Australian National University, with a thesis titled 'Women as secondary earners: The labour market and marriage expectations of educated youth in urban Indonesia'. She is currently working as a research fellow in the Australian Demographic and Social Research Institute of the Australian National University. Her research interests include: gender and the labour market, issues on brain drain/brain gain from non-return of overseas students, the sociology of online social media/networks, population ageing and labour supply dynamics, and transition to adulthood and family formation in South East Asia.

Wang Yunxian

Gendered impacts of road infrastructure, changing land use & mobility

⁶ <http://www.insidefacebook.com/2008/12/31/facebook-indonesia-outpaces-southeast-asian-counterparts-in-2008/>

Ethnic men and women are experiencing rapid infrastructure improvement and commercialization/industrialization in their original habitats. Mobility is becoming a major coping strategy for ethnic communities. Ethnic people have always been mobile, but their mobility is increasingly influenced and forced by external forces – the state and the market. This study attempts to look into the impacts of road provisions and induced changes in land use and mobility on the ethnic communities, women and men. The improved connectivities have attracted the investment and contract farming in the ethnic regions in Yunnan, which in turn have changed the cropping pattern and land use, and led to varying forms of mobilities. The counter-geography of mobility and asset conversion in the process has different meanings and prospects for outsiders and local people, for women and men. The presentation is based on the concept paper of the research project ‘Mobile Livelihoods and Gendered Citizenship’ and the field survey in 3 villages representing Dai, Yi and Hani ethnic groups along Kunming-Bangkok Highway in Yunnan Province in China.

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Rowena Ward

Exile: One Manchukuo-born woman’s search for ‘Home’

The repatriation of the overseas-based Japanese citizens after the Japanese surrender is often portrayed as a return ‘home’. However, for the overseas-born Japanese, repatriation did not necessarily mean a return ‘home’ but an emigration to the abstract ‘homeland’ and the leaving behind of the places which they considered ‘home’. In this regard, repatriation for the overseas-born was not unlike Said’s (2001: 173) definition of exile as “the unhealable rift forced between a human being and a native place, between self and its true home”. This paper uses Kuramoto Kazuko’s ‘Manchurian Legacy: Memoirs of a Japanese Colonist’ to consider one woman’s exile and her ongoing search for a sense of ‘home’ before and after repatriation. In doing so, it examines Kuramoto’s emotional responses after the surrender as she attempts to adapt to the changes to the city she considered home – Dalian – and her growing realisation that she would have to leave and probably would not be able to return.

Whilst Kuramoto’s experiences should not be generalised to all Japanese women in her position, they are helpful in highlighting the need to differentiate the overseas born Japanese from the Japan-born and to should not be considered in the same category as the Japanese-born Japanese citizens.

Convenor of Japanese, Language Centre, University of Wollongong

After finishing school, I spent a year in Yamanashi Prefecture as an exchange student before graduating with a BA (Hons) in Japanese from the University of Newcastle. As an undergraduate, I spent one year on a Japanese Government Monbusho scholarship at the University of Hiroshima. After graduation, I worked at a Japanese company in Sydney and then went to Okayama Prefecture as a Co-ordinator of International Relations for two years on the JET programme. Upon my return to Australia, I completed my MA (Asian Studies) and PhD in Politics and International Relations at UNSW where I wrote my thesis on racism, nationalism, the

migrant worker issue and the structure of the Japanese labour market. During my PhD, I spent time as a research student at Hitotsubashi University in Tokyo.

I joined the Faculty of Arts at University of Wollongong in June 2008.

Gao Yanqiu

Intimate Partner Violence Against Women in a County in Ningxia Hui Autonomous Region

Objectives: Delineate prevalence, chronicity, and severity of intimate partner violence (IPV) among married women in a county in Ningxia. Explore the influence of IPV on the women victims by measuring the suicide ideation and life quality.

Methods: Nine Sample villages were selected by typical sampling and random cluster sampling method from two towns in a poor county in Ningxia Hui Autonomous Region. Women eligible for the study included all married women aged 64 years or less in the sample villages. Face to face interviews were conducted using a structured questionnaire, which included CTS2 and SSI. Totally 1771 women participated in the study. Physical assault, injury, sexual coercion and psychological aggression were measured, using the revised Conflict Tactics Scales (CTS2). The Scale for Suicide Ideation (SSI) was used to access the dimension of suicidal ideation.

Results: The lifetime prevalence of physical assault, psychological aggression, and sexual coercion was 34%, 68%, and 4% respectively. The preceding-year prevalence of physical assault and psychological aggression was 8% and 33% respectively. The prevalence of lifetime suicidal ideation was 15.9%, and 3.3% of the women had suicidal ideation during the preceding week. IPV was found as a risk factor for suicide ideation and low life quality scores. Physical abuse victims were more than four times at risk of having suicidal ideation than those who had not suffered physical assault. The limitation of our study is, because the sample was selected only from two towns within a county, this restricts the generalization of our result to other areas.

Key words : Intimate partner violence; Suicidal ideation

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Su-lin Yu

Taiwanese feminism in transition

This paper aims to rethink the genealogy of Taiwanese feminist thought. It will give a historical overview of the development of Taiwanese feminist thought beginning in the 1970s, focusing on the upsurge of Taiwanese feminisms in the seventies, and continuing on into the present. In the early 1970s, Taiwanese feminist movement was first initiated and directed toward academic middle-class women. However, over the past three decades, Taiwanese feminism has undergone dramatic and revolutionary changes. Since the martial law was lifted in 1987, diverse women's organizations or associations have emerged, and each of them begins to focus on gender concerns from

different perspectives. During the past decade, Taiwan has further witnessed the proliferation of diverse strains of feminist discourse. This paper also attempts to revisit the development and change of Taiwanese feminist discourse since the post-1987 period through women's oral histories. In the 1990s, women's oral narratives have become a medium to reconstruct Taiwanese history. I will show how Taiwanese women in different generations, attempting to move beyond the generational gap, pass on the legacy of feminist consciousness in their oral narratives. In other words, such generational dialogue has enabled the new generation of women to carry on the feminist movement and continue to write Taiwanese feminist history.

Su-lin Yu is Associate Professor of Foreign Languages and Literature at National Cheng Kung University, Taiwan, where she teaches Third Wave Feminism and Asian American Women Writers. She has published articles (in Chinese and English) on Contemporary Ethnic American literature and feminism. She is the author of *Reconstructing Sisterhood in Contemporary Ethnic American Women's Literature*. (Taipei: Bookman, 2005.) Her articles (in English) have appeared in *Asian Journal of Women's Studies*, *Critique: Studies in Contemporary Fiction*, *Jouvert: A Journal of Postcolonial Studies*, and her most recent article "Reclaiming the Personal: Personal Narratives of Third Wave Feminism" is forthcoming in *Women's Studies: An Interdisciplinary Journal*.

Women in Asia Conference, 2010: Panels Session 1

	Panel title	Convenor/ Chair	Panel members & paper titles
1A	Work, income generation and equity	Chair: Sally Sargeson	<p>Carrie Chou: Discrimination against pregnant women employed in the Macao gambling industry</p> <p>Gopa Samanta: Is microfinance working for women in India: Exploring the underbelly of the magic bullet</p> <p>Saswati Basu: Social capital for women and social entrepreneurship: Analysing the links and sustainability</p> <p>Geetha Subramaniam: Flexibility at the workplace – Can it change a working woman’s lifestyle?</p>
1C	Knowing women in Asia: Research crises, local agency and cross-cultural relations	Convenor: Kelly Dombroski Chair: Mei Ling Ellerman	<p>Kelly Dombroski: Embodying research: maternal bodies, research crises, and knowledge production in Qinghai, China</p> <p>Lorena Gibson: “Please don’t bring her back”: Respecting local agency and firing research assistants in Howrah</p> <p>Barbara Bicego: Being “‘the girl’ at the cockfight’”: Australian women’s journeys through crisis, agency, and change between Australia and Bali</p>

Women in Asia Conference, 2010: Panels Session 2

2A	Women's agency in post-conflict peacebuilding <i>(Sponsored by AusAID)</i>	Convenor and Chair: Sarah Boyd	<p>Suraiya Kamaruzzaman and Eka Srimulyani: Assessing the implementation of UNSR 1325: Women and the peace process in the Aceh conflict</p> <p>Elisabeth Porter, Anuradha Mundkur and Danielle Every: Women, peace and security in partner countries: Analysis of the impact of UNSCR</p> <p>Bai Farida Pendatun: Women in peace processes: Beyond participation to influence</p>
2B	Mobility, space and identity (1)	Chair: Kumiko Kawashima	<p>Shirlita Espinosa: The body as <i>Migrante</i>: The 'mail order bride' and reproduction</p> <p>Wendy Mee: Women, mobility and Malayness</p> <p>Kuntala Lahiri Dutt: Gender (plays) in a mining town in Kalimantan, Indonesia</p> <p>Yekti Maunati: Across the border: Women entrepreneurs and their mobility in the border areas between Kalimantan and East Malaysia</p>
2C	Women building connections and communities	Chair: Sally Sargeson	<p>Ariane Utomo: Is Facebook a waste of time: A case study of online social networks and income generation among married women in Jakarta</p> <p>Mun Young Cho: Gender practice of community self-governance in Northeast China</p> <p>Ayxem Eli: Constructing philanthropy through 'play'</p>
2D	Literary representation and resistance	Chair: Ruth Barraclough	<p>Julie Fletcher: "Testimony for the living and the dead": Crisis and agency in Tibetan women's literatures of witness</p> <p>Amrah Abdul Majid: Spiritual Islam in the strategies of belonging, resistance and representation in Randa Abdel-Fattah's 'Does my head look beg in this?'</p> <p>Jasmine Shen: A heroine not a harlot: Xishi in the <i>Qingshi</i></p>

Women in Asia Conference, 2010: Panels Session 3

3A	Legacies of Prominent Women in Asia: Political Change and Myth Creation	Convenor: Petra Mahy Chair: Virginia Hooker	<p>Petra Mahy: The importance of being Kartini: Tracing the legacy of Indonesia's first feminist</p> <p>Karen Fox: Matriarchs, Moderates and Militants: Press representations of indigenous women in Australia and New Zealand</p> <p>Helen James: The legacy of Corazon Aquino: Aspirations for a more robust democratic polity</p>
3B	Mobility, space and identity (2)	Chair: Kumiko Kawashima	<p>Rowena Ward: Exile: One Manchukuo-born woman's search for 'home'</p> <p>Sin Wen Lau: Ethical practicalities: Mobility, religion and patriarchy in an overseas Chinese sisterhood</p> <p>Hujuala Rika Ayu: The representation of the past in Indian migrant women in Bharati Mukherjee's <i>Wife and Jasmine</i></p>
3C	Women's Voices - Advocacy and Change through Poetic Expression (1) <i>(Sponsored by Japan Foundation)</i>	Convenor & Chair: Carol Hayes	<p>Roland Kelts: Cougar women eat herbivore men</p> <p>Arai Takako: The women of the textile factories</p> <p>Jeffrey Angles: Japan's contemporary women poets</p>
3D	Health, domestic violence and suicide in China	Convenor/ Chair: Tamara Jacka	<p>Summer Edwards: Harmonious families, empowered women: Lessons learned from the mobilisation of women, their families and their communities for the prevention of women's suicide</p> <p>Xianyun Li & Yanping Zhang: Characteristics of female suicide victims in China</p> <p>Gao Yanqiu: Intimate partner violence against women in a county in Ningxia Hui Autonomous Region</p> <p>Xiaoping Fang: Disciplining sexual indiscretions: Male physicians and their female colleagues and patients in socialist China, 1949-1976</p>
3E	Demographic perspectives on gender and health in contemporary Indonesia	Convenor & Chair: Ariane Utomo	<p>Diahhadi Setyonaluri: The dynamics of female employment in urban Indonesia</p> <p>Suharti: Are Indonesian girls left behind? The evolution of gender gaps in education</p> <p>Pungkas Ali: How gender shapes the current and future demand for health care in Indonesia</p>

Women in Asia Conference, 2010: Panels Session 4

4A	Human Trafficking, People Smuggling and Labour Migration (1)	Convenor: Larissa Sandy Chair: Katrina Lee-Koo	<p>Lenore Lyons and Michele Ford: Anti-trafficking programs and their impact on temporary labour migrants in Malaysia</p> <p>Nurul Ilmi Idrus: “Bridging the borders:” Smuggling, trafficking and organised syndicates of labour migration</p> <p>Paul Mathews: Noli me Tengere: When is prostitution not prostitution?</p> <p>Larissa Sandy: More harm than good: Sex work, sex workers and the ‘war on trafficking’ in Cambodia</p>
4C	Women’s Voices - Advocacy and Change through Poetic Expression (2) <i>(Sponsored by Japan Foundation)</i>	Convenor: Carol Hayes Chair: Tomoko Aoyama	<p>Chung Ling: Poetry writing – A path to free oneself from the fearful and the dark</p> <p>Amelia Fielden: The voice of Kawano Yuko</p> <p>Carol Hayes: The poetic voice of Nyōnin Geijutsu (Women’s Arts)</p>
4D	Gendered politics of displacement & dislocation in South Asia <i>(Sponsored by Oxfam)</i>	Convenor: Bina D’Costa Chair: Angela Smith	<p>Farzana Haniffa: Sri Lanka: Minorities and the peace dividend</p> <p>Laxmi Murthy, Himel Southasian: No column space: media neglect of gendered displacement</p> <p>Elora Chowdhury: From Dhaka to Cincinnati: Charting transnational narratives of trauma, victimization and survival</p> <p>Nalini Kasynathan: Discussant</p>
4E	Migrant Women and Shifting Power Relations (1)	Convenor: Kumiko Kawashima Chair: Sin Wen Lau	<p>Kumiko Kawashima: Resistance or complaisance?: Japanese women on a working holiday and their ethnicised femininity</p> <p>Mayuko Itoh: Gender, migration and the politics of language among Japanese women in Melbourne</p> <p>Catherine Earl: Gendering migration, embodying cultural capital and Ho Chi Minh City’s migrant students</p>
4F	Politicizing tradition and modernity in performance of gender	Convenor: Ma Khin Mar Mar Kyi Chair: Ruth Barraclough	<p>Wendy Asche: Performing Biboki: tradition and modernity in post Suharto Indonesia</p> <p>Eva F. Amrullah: Securing Freedom: Donning the face-veil in the time of terror</p> <p>Ma Khin Mar Mar Kyi: Performing gender in <i>pwe</i></p>

Women in Asia Conference, 2010: Panels Session 5

5A	North Korean Women and Their Role in Market Reforms	Convenor: Leonid Petrov Chair: Sally Sargeson	Bronwen Dalton and Kyungja Jung: Capitalism with a female face: Economic change and the women of North Korea Leonid Petrov: Capitalism with a female face: The women of North Korea at the time of socio-economic challenge
5C	Women and East Asian popular culture	Chair: Ruth Barraclough	Jeong-ha Kim: Kisaeng (female entertainer) and Korean society Azusa Omura: The New Woman and the city: Dancers in Shanghai in Japanese modernist literature
5D	Women in sport	Chair: Tyrell Haberkorn	Shan-Hui (Tiffany) Hsu & Yu-lin Lee: The negotiation of female agency in sports culture: A case study of the first Taiwanese female Olympic medallist Chi Cheng Samantha Nanayakkara: Beyond the cotton saris: discourses on crises and changes of modernization in South Asian women and sports
5F	Changing feminisms	Chair: Bina D'Costa	Elen Turner: Empowering women? Feminist responses to Hindutva Su-lin Yu: Taiwanese feminism in transition

Women in Asia Conference, 2010: Panels Session 6

6A	Human Trafficking, People Smuggling and Labour Migration (2)	Chair: Larissa Sandy	<p>Chenda Keo: Cambodian human traffickers: From assumptions to evidence</p> <p>Jorge Tigno: Security as exclusion: An examination of the human trafficking discourse in the Philippines</p> <p>Ma Khin Mar Mar Kyi: ‘For sale’: Anti-trafficking and trading Burmese women and girls in Mekong Sub regions</p>
6B	Promoting agency, empowerment and equity	Chair: Elen Turner	<p>Mei Ling Ellerman: Exploring power and subordination at work: Obstacles to Chinese migrant domestic workers’ agency and social change</p> <p>Marion Tan: Promoting agency, harnessing collective power and forging multi-stakeholder partnerships in creating a gender sensitive and gender-responsive culture in the university</p> <p>Loveleen Kaur: Agency, identity and empowerment: women in Delhi police advertisements</p> <p>Kirsti Rawstron: Creating equality through convention: A case study of home economics education in Japan</p>
6D	Gender, conflict and violence	Convenor/ Chair: Tamara Jacka	<p>Katrina Lee-Koo: Gendering accounts of conflicts in post-tsunami Aceh</p> <p>Annie Pohlman: Explaining sexual violence during the Indonesia massacres of 1965-66</p> <p>Duncan McDuie-Ra: Violence against women in the militarized Indian frontier: Beyond ‘Indian culture’ in the experiences of violence among ethnic minority women</p>
6E	Women Writing/Fighting against Violence in Japanese Culture	Convenor: Tomoko Aoyama Chair: Carol Hayes	<p>Tomoko Aoyama: Flowers, cakes and violence: Women manga artists writing against violence</p> <p>Lucy Fraser: An unsuitable job for a girl: Violence and the girl in two novels by Sakuraba Kazuki</p> <p>Emerald King: Off the flesh of their backs: Internalising violence through body modifications in Japanese literature</p>

Women in Asia Conference, 2010: Panels Session 7

7A	Gender, reproduction and sexuality in Asia (1)	Convenor and Chair: Linda Bennett	<p>Gillian Fletcher: ‘We should be careful about their culture ... it is impossible to ask [young women] to demonstrate the condom’</p> <p>Michelle Kermode: Pathways to sex work in Nagaland, India: implications for community mobilization</p> <p>Larissa Sandy: “No Condom – No Sex”: sex work, HIV interventions and the Cambodian sexual order</p>
7B	Women in Southeast Asian Nationalist Movements: A biographical approach	Convenor: Susan Blackburn & Helen Ting Chair: Virginia Hooker	<p>Susan Blackburn: Suyatin Kartowiyono, an anti-colonial leader of the Indonesian women’s movement</p> <p>Helen Ting: Shamsiah Fakeh and Aishah Ghani: Nationalists in their own right, feminists ahead of their Time</p> <p>Ardeth Maung Thawngmung and Violet Cho Zipporah Sein: A Karen woman nationalist</p> <p>Sara Niner: Women of the East Timorese resistance today: Maia Reis and Bi Soi</p>
7C	Intimacy, marriage, divorce and singleness	Chair: Mei Ling Ellerman	<p>Tan Joo Ean: Pros and cons of being single: the views of never-married women in Bangkok, Jakarta and Manila</p> <p>Wei Miao: Sheng Nv in contemporary urban China</p> <p>Ching-ying Tien: Divorce or not: A case study of Taiwanese first wives whose husbands are running businesses in Vietnam</p> <p>Senthorun Raj: Igniting desires: representing queer female subjectivities in Fire</p>
7D	South Korean Women on the Verge	Chair & Discussant: Prof Hyaeweol Choi	<p>Kyounghee Moon: Korean Women and the consequences of electoral reform</p> <p>Ruth Barraclough: Women in industrialising Korea: Re-thinking the 1970s</p> <p>Ji Seung Roh: Korean female moviegoers in the late 1950’s</p> <p>Lina Koleilat: Korean women’s political participation: Crisis to opportunities</p>
7E	Women’s agency and well-being across the life course	Chair: Ariane Utomo	<p>Kaori Okano: Women’s agency in charting life trajectories in Japan: A longitudinal ethnography</p> <p>Jill Miller: Old and female in Japan: Crisis or chance</p> <p>Emma Dalton: Politicians as sites of feminine identity: how political ambition is legitimised by LDP women</p> <p>Safrina Thristiawati: Gender differences in the well-being of older persons in Indonesia</p>

Women in Asia Conference, 2010: Panels Session 8

8A	Gender, reproduction and sexuality in Asia (2)	Convenor: Linda Bennett Chair: Gillian Fletcher	<p>Linda Bennett: Compromised fertility and gender discrimination in contemporary Indonesia</p> <p>Maria Platt: ‘Men behaving badly’: Women’s responses to men’s extramarital relationships in Teduk, Lombok.</p> <p>Wienta Diarsvitri: Young Papuans and premarital sex: implications for females</p> <p>Kabita Chakraborty: Learning about sex: in/formal sex education in the urban slums of Kolkata</p>
8B	Women in colonial and post-colonial Asia	Chair: Ma Khin Mar Mar Kyi	<p>Kabita Chakma: Kalindi Rane: The formidable Chakma queen of the 19th century</p> <p>Claire Lowrie: An absence of intimacy: White mistresses and Chinese male servants in Singapore and Darwin during the 1910s and 1920s</p> <p>Nasrin Sultana and Rob Cramb: Renegotiating women’s roles and status in rural Bangladesh</p>
8C	Women in Indonesian politics	Chair: Virginia Hooker	<p>Heni Pancaningtyas: The gender quotas movement in Indonesia</p> <p>Nunik Nurjanah: Gender issues, Islamism and progressive Islam: Analyzing the attitudes of the National Awakening and Prosperous Justice parties in Indonesia</p> <p>Kurniawati Hastuti Dewi: Playing gender, manipulating piousness and winning election: Javanese Muslim women in Indonesia local politics</p>
8D	Women in resistance and revolution	Chair: Tyrell Haberkorn	<p>Anya Dettman and Carmen dos Santos Monteiro: Clandestine voices: women of the resistance in Timor-Leste</p> <p>Insook Kwon: ‘Gender, feminism and masculinity in the anti-militarism movement: Focusing on the conscientious objectors’ movement in South Korea’</p> <p>Robert Cliver: “Red silk sisters” – working class women in the Chinese revolution</p>
8E	Migrant Women and Shifting Power Relations (2)	Convenor & Chair: Kumiko Kawashima	<p>Liu Yuzhen: Married women in migration: Work & family for women in the garment industry in South China</p> <p>Tahmina Rashid: Mapping power relations in Pakistani diaspora in Australia</p> <p>Wang Yunxian: Gendered impacts of road infrastructure, changing land use & mobility</p>