

Editor: Louise Edwards
Faculty of Arts & Sciences
Australian Catholic University
PO Box 247 Everton Park
Queensland 4053
tel (07) 3855-7252
fax(07) 3855-7245

Treasurer: Anne Cullen
Faculty of Asian & International Studies
Griffith University
Nathan
Queensland 4111
Australia

- Research Commentary – Rosita Delios
- Research Commentary – Mary Power
- Research Commentary – Robyn Lincoln
- Overseas Students – Alexa Grunner
- Book Review – Maggie Grey
- Postcard from the Edge – Shar Deene
- Update 5th Women in Asia Conference

This is the last issue that will be produced in Queensland. We have published 3 issues per year since November 1994 and have thoroughly enjoyed the task! However, it is crucial that new ideas and new perspectives be injected into *Women in Asia* to ensure that it continues to strengthen. Andrea Whittaker of ANU's Gender Relations Project will assume the role of editor and we hope that she enjoys the job as much as we have. See her article/profile inside this issue for an introduction. She will be seeking the assistance of a treasurer soon so please do offer!

Please note that we have located the ISSN number for *Women in Asia* and it will appear on the back page of all issues. The State Contacts have also been reclassified as an Editorial Board. These changes should make it

easier for those of you who wish to claim your reports, commentaries and book reviews as part of your annual research publication output. I think we can probably fit into category C4 (Unrefereed Letter or note published in a journal controlled by an editorial board) but check with your HOD or research office! There is perhaps a need to eventually make *Women in Asia* a fully fledged refereed journal that takes longer articles. Any volunteers?

Finally, we would like to thank all contributors, readers and subscribers for their support over the past 3 years. We hope that you will continue to provide Andrea with stimulating material.

Good Luck, Andrea!

Louise Edwards (ACU-QLD)
Anne Cullen (Griffith)

WOMEN'S CAUCUS EMAIL NETWORK
If you have email facilities and want to be on the list please send a message to Louise Edwards at ACU.

L.Edwards@mcauley.acu.edu.au

**5th Women in Asia
Conference!**

Uni of New South Wales

October 3-5, 1997

(see inside for details)

¶ The ASAA Women's Caucus would like to thank Australian Catholic University & Griffith University for their support in the publication of this bulletin. We would also like to thank Lyndsay Farrell of ACU's Visual Arts Program for designing the logo for *Women in Asia*

**THE 5th WOMEN IN ASIA
CONFERENCE
3-5 OCTOBER 1997
THE UNIVERSITY OF NEW SOUTH WALES
SYDNEY, AUSTRALIA**

CALL FOR PAPERS (UPDATE)

The aim of this multidisciplinary conference is to promote the study of women in Asia by providing a forum for scholars from Australia and overseas for the presentation of their research.

Group discussions and panels will be organised around six broad themes

- The Search for the Individual
- Women in Public/Political Life
- Women and Literacy
- Women and the Home
- Women and Religion
- Women Travellers

Offers of papers and/or suggestions for panels should be submitted **no later than 31 March 1997**. (Abstracts of papers no more than 100 words).

EXTENDED TO 31 MARCH

All submissions and enquiries to:

5th Women in Asia Conference

Heather Barker
Faculty of Arts & Social Sciences
University of New South Wales
Sydney 2052 Australia
Fax: 61-2-9385-1566
E-Mail: h.barker@unsw.edu.au

Jan Elliott
School of History
University of New South Wales
Sydney 2052 Australia
Fax: 61-2-9385-1566
E-Mail: J.Elliott@unsw.edu.au

Organised by ASAA Women's Caucus and the School of History UNSW
- PLEASE DISPLAY -

Chinese Women: A Daoist Perspective

Rosita Delios

BOND UNIVERSITY

[The following is an excerpt from a book Dr Delios is writing on Sino-global relations.]

*"Three-inch bowed shoes were non-existent in ages before,
And Great Kuanyin had two bare feet for one to adore.
I don't know when this custom began;
It must have been started by a despicable man!"**

China's history in the last 200 years is very much an abused woman's history. Exploited, physically intimidated, overpowered, China was reduced from the dignified Celestial Empire to a drug-dependent plaything of the 19th century colonial powers. It is easy to think of China as a woman, a Chinese woman, who has endured untold suffering and is only now emerging with a certain sense of self-esteem and economic independence. But her troubles are far from over. She is still judged by her commercial value rather than her capacity to contribute to civilization. China, and Chinese women, have yet to take their place in the front ranks of society - be it the society of nations or the society of men and women in late 20th century China.

The identification of China with woman is not an altogether fanciful exercise. Such correlative thinking - whereby a principle is transposed from one area to another - the most obvious being between microcosm and macrocosm (for example, the individual as a microcosm of the universe) - is a typical feature of traditional Chinese thought. Daoism (Taoism) in particular draws lessons from such correspondences. Thus the ill-treatment of women in China and the ills of China herself are capable of being linked in meaningful fashion. They are not explained in the familiar terms of cause-and-effect, but rather as symptomatic of meaning: a statement of the spiritual state of a civilization. This type of contextual thinking has the advantage of adding the flesh of insight to the bones of knowledge.

Moreover, Daoism explains the world as the interactive process of Yin and Yang, the female and male principles, respectively. A balance of Yin and Yang is required if the individual, the state or indeed humanity as a whole, is to avoid calamity.

The practice of footbinding is illustrative. Footbinding would have to be the most widely known cultural peculiarity concerning Chinese women. It was introduced in the 10th century, towards the end or after the Tang dynasty, a time marked also by the start of the Chinese empire's economic decline (from around 1300). Women are the very embodiment of Yin power. From a Daoist perspective of correspondences, such a perversion of Chinese culture as the institution of footbinding came at a price. By the end of the Qing dynasty (China's last), China herself was crippled. With no vigorous Yin to nourish her Yang, she was subjected to widespread drug addiction (the opium trade) and finally forced into submission by the superior might of the seaborne barbarians (the Sino-British Opium Wars of the 19th century).

Footbinding has been described as "an ideology of feminine suppression" and a "unique contribution to the history of feminine suffering" (Levy, 1967, p. 62). With Communism came the reverse judgement on women; they were henceforth workers and political activists. Even before the Communists, progressive forces in China were sufficiently strong to usher in emancipation movements that had a real effect in turning the tide. Not surprisingly, the 1980s consumer culture in China reverted women into representations of feminine allure - but without the price of painful deformity. According to Beverley Hooper, in her investigations of 'Women, Consumerism and the State in Contemporary China', "... many Chinese women actually find the new environment liberating. It allows them to escape the masculinized image of woman as worker and shift into a private and highly erotic sphere" (p. 6).

Education of women

A current anxiety for China and its women lies in population control. The one-child-per-family policy is creating an artificial gender imbalance which threatens a number of dire consequences, including the expected phenomenon of 'bachelor villages'. If a couple can only have one child, then every effort will be made for that child to be a boy. The Chinese, like the Indians and others, are culturally predisposed to prefer boys to girls. If the number of children are limited then the pressure increases on gender choice. Thus the problem of gender control is linked to the problem of population control.

The education of women is now widely recognised as the most effective population control measure, and this is an important factor for the world's most populous country. When women are sufficiently well educated to have career choices they are less likely want to be tied to their reproductive roles, or to fear that they will become destitute without the extra income children are expected to produce, and the care they should provide, when parents age. Already in China attitudes are changing. Urban women are choosing family size. It is a by-product of industrialisation. But like the country's modernisation, there is a long road ahead for Chinese women. In the early 1990s, they still constituted 70 per cent of illiterates in China, with a third of women in the age group 15 to 44 being unable to read even a newspaper (Kristof and WuDunn, 1994, pp. 222, 313). A prime problem is the dropout rate of girls in primary school. As long as girls are not valued as much as boys their educational needs will be sacrificed. Compounding the problem of social attitudes is government spending policy. Education is not free in socialist China. It can cost between US\$13 and US\$20 a year to send a child to school. These are not insignificant sums for peasant families who earned in the 1990s as little as US\$100 a year (ibid., pp. 175, 222-3), in a country whose a per capita Gross National Product hovered at approximately \$370. It is true that economic growth has seen peasant incomes rise - from as little as US\$50 a year - and, according to the World Bank, Deng's reforms have lifted 170 million peasants out of extreme poverty. Hopes for improved prospects for school-age girls must rest with the continued economic empowerment of peasants. It is they, after all, who

constitute the vast majority of China's population - some 900 million out of 1.2 billion.

Recognition of Yin Power

Even if the dominant world of men - the decision-making, opinion-forming elite in Beijing and the West - does not care about Chinese women's problems, they do care about the Chinese state's problems. China represents a fifth of humanity. She is modernising on an unprecedented scale, with enormous environmental, demographic and social consequences. China's difficulties are not the sort that can be overcome by economic miracles. As the Daoists will tell us, they are the problems of balance. The role of women in China is central to this problem. Not only is a literal imbalance of the sexes becoming noticeable demographically (because of the acknowledged practice of abortions and even infanticide against female life) and therefore socially problematic, but there is a spiritual imbalance in terms of Yin and Yang. Unless the female principle is given proper recognition, neither China nor women can be expected to realise their potential.

HECATE: An Interdisciplinary Journal of Women's Liberation

HECATE is interested in publishing more
work with an Asian focus.

It is an internationally circulated refereed journal. *Hecate* is particularly interested in contributions which employ a feminist, Marxist or other radical methodology and also prints creative work and graphics. *Hecate* is published twice yearly.

Contact: Editor Carole Ferrier
PO Box 99 St Lucia, Brisbane
Queensland 4067 Australia

Ed. notes: The latest issue of *Hecate* was a special issue on Asia and Australia and featured articles, etchings, poems, fiction including: Asian-Australian Women Writers by Tseen-ling Khoo; Letter from Kalimantan by Alison Lambert; Asian Culture and Asian Identity by Yasmin Gooneratne; Multivocality and Orientalism in *Turtle Beach* by Gaik Cheng Khoo and works by Ouyang Yu and Kher-Shing Lee.

Deadline for the May issue is April.

China need not look far for how this matter might be approached. Despite being a developing country materially, her spiritual resources are well developed. Joseph Needham, an authority on the development of Chinese civilisation, recognised the restorative power of Daoism. Writing in 1956, he said: "All in all, the Taoists [Daoists] had much to teach the world . . . perhaps the future belongs to their philosophy" (p. 152). Without doubt, it would be a future far friendlier to women if this were so. Daoism is widely depicted as an essentially feminine spiritual philosophy, comfortable with female sexuality, and holistic in outlook. Women have long been Daoist adepts and preachers; indeed they have been celebrated as such in dynastic poetry. Daoism's "recognition of the importance of woman in the scheme of things" as well as its "acceptance of equality of women and men" and its "considered admiration for certain feminine psychological characteristics", comes across as an especially progressive philosophy in contrast to Confucianism's more paternalistic and traditional orientation (ibid., pp. 151-2). Yet Daoism's antiquity tends to marginalise it in terms of contemporary relevance. Not so Confucianism, which is promoted as the cultural explanation for East Asia's economic success. Perhaps in these postmodern times, there is room for a certain Daoist feminism in balancing Chinese Economic Man.

*An 18th century poem by a natural-footed woman who is not identified by name, quoted in Levy, 1967, p. 68.

REFERENCES

- Levy, Howard S. *Chinese Footbinding: The History of a Curious Erotic Custom*, Bell Publishing Co., New York, 1967.
- Hooper, Beverley. 'Gender and the New Consumerism', Chinese Studies Association of Australia Newsletter, No. 12, October 1995.
- Kristof, Nicholas D. and Sheryl WuDunn, *China Wakes: The Struggle for the Soul of a Rising China*, Nicholas Brealey Publishing, London, 1994.
- Needham, Joseph. *Science and Civilisation in China*, Cambridge University Press, Cambridge, 1956. Vol. 2.

Rosita Dellios
Associate Professor of International Relations
Bond University
Gold Coast, Queensland 4229, Australia
Telephone +61 7-55-952514
Fax +61 7-55-952545
e-mail rosita_dellios@bond.edu.au

Monash University
Centre of Southeast Asian Studies

WORKSHOP ON **SOUTHEAST ASIAN WOMEN**

Monash University

18 July 1997

The fourth annual Workshop on Southeast Asian Women organised by the Centre of Southeast Asian Studies, Monash University, will be held on Friday 18 July at Monash University, Clayton Campus. The intention is to promote research in the area and to facilitate exchange of ideas among scholars and practitioners.

The Workshop will have parallel sessions on different themes relating to women in Southeast Asia, including politics, history, health, development, literature, anthropology. It will run from 9.00 a.m. to 5.00 p.m.

Offers of papers (including a brief abstract) on any subject related to Southeast Asian women should be sent to:

Dr Susan Blackburn,
Politics Department,
Monash University, Clayton 3168
tel. (03) 9905 2384, fax. (03) 9905 2410,
email sue.blackburn@arts.monash.edu.au
Deadline: 16 June.

If you wish to receive further information about the Workshop, send your name and address to:
Rhonda Lyons, Monash Asia Institute,
Monash University,
Clayton, VIC 3168, Fax (03) 9905 5370.

NEW EDITOR--*WOMEN IN ASIA*

ANDREA WHITTAKER

Andrea Whittaker has a PhD in Tropical Health from the University of Queensland specialising in medical anthropology for which she conducted eighteen months ethnographic fieldwork in a rural village in Northeast Thailand studying women's reproductive health issues and primary health care services. After completing her doctorate, Andrea was employed as a research academic at the Discipline of General Practice and the Department of Sociology and Anthropology working on a medical ethnography of a coastal community. She is currently an ARC Australian Postdoctoral Fellow at the Gender Relations Project at the Australian National University where she is continuing research on reproductive health. Her ARC research project is entitled "Women, Reproduction and the State: an ethnography of the implementation of family planning programs in North-east Thailand". It will focus upon two issues: the introduction of a new contraceptive method, Norplant, and access to abortion. The study will explore village women's experiences and will provide an understanding of the ethnic, class and cultural specificity of state interventions into women's lives. In doing so it will also explore cultural constructions of gender and femininity within Thai national development discourses as articulated in the family planning program.

Dr Andrea Whittaker
Gender Relations Project
(Tel): +61 6 249 3382
(Fax): +61 6 249 4896/ 257 1893
RSPAS, ANU, ACT 0200
Andrea.Whittaker@coombs.anu.edu.au

The Culture Mandala

Bulletin of the Centre for East-West Cultural & Economic Studies
at Bond University.

The Culture Mandala is a non-technical Bulletin aimed at increasing academic and public awareness of cultural and political affairs which impact on East/West relations. For more information contact the general editor

R. James Ferguson
School of Humanities and Social Sciences
Bond University, Gold Coast, QLD 4229
Tel (075) 5595 2522
Fax (075) 5595 2545

National Visiting Scholarship Scheme for PhD Scholars

Research School of Pacific & Asian Studies

RSPAS seeks applications from graduate students at other Australian Universities who are currently enrolled in a course of study for the Doctor of Philosophy degree and who wish to spend periods from one to three months at the School to enable them to consult with leading scholars in their research area both in the School and more widely within the ANU, and to use the ANU and National Libraries.

Applicants should be undertaking research on a Pacific or Asian country or region and in a discipline covered by the Division of RSPAS.

Applicants must have been on course for a minimum of 6 months at their home university at the time of their projected arrival and should be able to take up the scholarship in 1997. The School provides return fares, living allowance of \$215 per week and office facilities.

Closing date: 4 April 1997

Contact: Secretary RSPAS, ANU, Canberra ACT 0200
Tel (06) 249 2678 Fax (06) 249 4836
schlsec.rspas@anu.edu.au

FEMINIST COLLECTIONS

This quarterly newsletter is published by the University of Wisconsin's Women's Studies Librarian. This substantial publication features reviews of new periodicals, notices of interest, bibliographies as well as articles, book reviews and editorials.

Feminist Collections can be obtained from
Phyllis Holman Weisbard,
UW System Women's Studies Librarian
430 Memorial Library
728 State Street, Madison
Wisconsin 53706 USA
Tel: (608) 263-5754
Email: wiswsl@macc.wisc.edu

Subscriptions US \$7.50 individuals
Plus \$5.00 surface mail or \$15.00 airmail.

RESEARCH COMMENTARY

EQUALITY IN DEATH

BY

ROBYN LINCOLN

BOND UNIVERSITY

This contribution to *Women in Asia* is based on research by myself and co-authors, Don Treble and Paul Wilson published in *Jean Lee: The Last Woman Hanged in Australia* (Random House, 1997). At first glance, the title of the work says it all, but there is still much to be understood about justice, punishment and how women are treated in the criminal justice system in Australia, as elsewhere in the Asia-Pacific region. It also, somewhat falsely, implies that this is a phase of Australian justice that is now passed, given that it is approaching 50 years since this last execution of a woman. Yet the spectre of a return to capital punishment is never really far from the surface in public discourse and in private calls for revenge and retribution.

Jean Lee was 31 at the time of her execution in Melbourne's Pentridge Prison at 8.00 am on 19 February 1951. She and her lover, Robert Clayton, and their accomplice, Norman Andrews, had been found guilty of the murder of 73-year-old SP bookmaker, William George Kent at his home in Carlton in 1949. Jean was drugged and strapped to a chair before plunging to her state-sanctioned death. Not only is she the last female to hang but the only woman to be executed in Australia this century.

At a professional criminological level, we were surprised initially to learn of the Jean Lee case. We were familiar with details of the hanging of Ronald Ryan, also in Melbourne in 1967, but had absolutely no knowledge of this case and nor did colleagues to whom we spoke. We were curious to know why there was such muted public opposition to her execution. We were anxious to find out more about her life story and her role in the crime for which she was convicted. We were alarmed by her portrayal as an 'evil murderess' in the media of the day, much as Lindy Chamberlain and other women have been vilified in more recent times. We were intrigued by the seeming haste with which the government pushed for the executions, despite much legal wrangling which would have indicated that a reduction in sentence to life imprisonment was possible.

So, since 1987 we have been gathering documentary evidence and interview material relating to Jean's

case. We carried out research in three States and consulted well over 100 people in minor or major ways. Chief Inspector Ken Allan of the Victoria Police, was extremely helpful in locating archival material and key people. We also managed to interview six now-retired police officers who were

directly involved in the arrest and interrogation of Jean and her accomplices. We checked details as thoroughly as possible, like confirming flight details for 1949 with the Qantas museum staff and also checking the time taken for postal deliveries from England with respect to the Privy Council's final rejection of their appeal in 1951. Those contacted generally were keen to contribute, including Frank Galbally QC who had witnessed the delivery of the guilty verdict in court and John Cain Jnr who gave details about his father who was the Victorian Labor Party leader at the time. We were fortunate to gain access to police and prison files, court transcripts and other documents made available from the archives or released under FOI.

While there are many issues raised and discussed in the book, here I shall focus on just three key findings from our research.

I. *The 'Safeness' of the Sentence*

From our research we concluded that Jean was not directly responsible for the death of Mr Kent. First, we believe that it was Clayton who committed the murder while Jean and Andrews were onlookers. Under the criminal conspiracy rule however, bystanders who fail to intervene are equally guilty under the law. Second, it is clear that the crime was essentially a robbery 'gone wrong' where none of the trio had any intent to commit murder. Yet, under the felony-murder rule, harm which results in death in the course of the commission of another crime is still considered to be murder even where there is no premeditation.

So while Jean could be, and was, legally found guilty, she should never have suffered the 'ultimate sanction' because of her lack of intent and her lack of participation in the actual killing. In every other similar crime which resulted in death in Victoria, except two, the death penalty had been reduced to a

sentence of life imprisonment. Yet, this was not to occur for Jean and her two accomplices. Further, there is a litany of police impropriety in the conduct of the murder investigation and the extraction of a false confession from Jean for which the Victorian Court of Appeal ordered that the original convictions be quashed and a new trial held. The Crown then appealed to the High Court against this appeal and the original guilty verdicts were restored. This appeal against an appeal is an exceptional action on the part of the State and shows what we believe was political impropriety in the conduct of this case.

2. *The Capriciousness of Criminal Justice for Women*

While most of the criminological literature focuses on men not women, some attention has been paid to the paradoxes within criminal justice in Australia and elsewhere with respect to female offenders. Generally, justice is chivalrous and lenient in its treatment of women where less arrests, more diversion and lighter sentences are the norm. In the case of Jean Lee, we see that she was given sedatives prior to her execution showing the unequal but chivalrous approach to female offenders. And, in the case of capital punishment in Victoria overall, we note that while women committed up to 15 per cent of capital crimes, just over two per cent were sent to the gallows in the time that the death penalty was in force in that State (see Cannon 1994).

However, there are occasions when individual women are singled out for particularly harsh treatment or where whole groups of women are differentially processed. In my own research in the Aboriginal criminal justice domain, this is apparent for black women as a group. For while the focus in Australia is on over-representation of Aboriginal men in official statistics, the over-representation is even greater for Aboriginal women on most criteria and yet this is usually ignored.

Melbourne criminologist, Kathy Laster compares the cases of women who were hanged with their sisters who escaped the gallows and finds that there is no reason to paint some of them as monsters while showing leniency to others. Laster points out that the women were hanged 'not for what they did, but for what they were'. So that chivalry, when it occurs, is arbitrary and the decision generally rests with the prevailing social attitudes toward women

rather than with any specifics of the crime or the offender (see Laster 1994).

3. *The Public Portrayal of 'Dangerous' Women*

In both public and private documents of the time, Jean was portrayed as an 'evil murderess'. She was seen as 'beneath her sex' because she worked as a prostitute, she had a number of minor although petty convictions, she was divorced and had left her only daughter with her own parents to raise, she had travelled in search of good times and excitement, she consorted with petty criminals and she was involved in the murder of Mr Kent. The facts of her life are not denied, but it is how they were expounded that is of concern.

By all accounts, Jean appears to have been assertive, intelligent and outspoken. She had worked hard at a number of jobs to support her child and usually the men with whom she lived. She enjoyed drinking, dancing and partying, and it was for these characteristics, that we believe, she was hanged, as much as for her part in the homicide. Indeed, these descriptions of her made it easier to dismiss her as a woman and therefore easier to allow the execution to proceed. While media portrayals of men who kill are likewise narrow and jaundiced, the public discourse on women offenders tends to be even more biased.

References

- Cannon, M. (1994) *The Woman as Murderer*, Today Australia Publishing, Mornington.
- Douglas, R. and K. Laster (1991) *A Matter of Life and Death: The Victorian Executive and the Decision to Execute*, 1842-1967, *ANZ Journal of Criminology*, July.
- Laster, K. (1994) *Arbitrary Chivalry: Women and Capital Punishment in Victoria*, 1842-1967. In D. Phillips and S. Davies (eds), *A Nation of Rogues: Crime, Law and Punishment in Colonial Australia*, Melbourne University Press, Melbourne.
- Laster, K. and K. Alexander (1992) *Chivalry or Death: Women on the Gallows in Victoria*, 1856-1975, *Criminology Australia*, October-November.

Asian women in higher education

in Australia

Dr Mary R. Power

BOND UNIVERSITY

Participation of women students in higher education is one important index of the equality and fluidity of a society. In Australia women students now outnumber men in higher education and have done since 1988. Growth in the numbers of women in higher education has been steady. Women were 45% of all students in higher education in 1981 and 52.6% by 1993 (1). In that year women were 54% of commencing students in public universities (2). By 1996 women were 54% of all students at Australian Universities (3).

It is worth comparing these figures with the rate of participation of women overseas students. In 1996 the greater proportion, or over 60%, of Australia's 53,188 overseas students are from Asia and the Middle East, and, of these, all but 289 are fee paying. AusAID scholarships, which pay students' fees for them, are distributed according to a policy of gender equity and accounted for 6086 students (4). The general, or perhaps stereotypical, view of Asian and Middle Eastern countries held by Australians would be that they are more traditional and more male-dominated societies than Australia. Following from this view it might be expected that such families sending their offspring to study in Australia might favour males.

However, in 1996 women were 46% of all overseas students studying in Australia, 46% of all fee-paying students and 46% of all students from Asia and the Middle East. Moreover, the percentage of women appears to be rising in these groups. Women were 47.7% of commencing overseas students in 1996 and the category "female fee-paying overseas students" rose by 19.4% in 1996 while male fee-paying overseas students rose only 11.2% from the 1995 figures. So it appears that overseas families are seeing the benefit of an Australian education for their daughters. It may be, too, that these families are seeing their women as a better bet educationally. Although the percentage of all overseas students who were women was 46% in 1996, in that year 51% of the overseas graduates at Bachelor's pass level were women. It can be anticipated that with a higher percentage of overseas women, compared with men, entering Australian universities in 1996, women will constitute an even

higher percentage of the overseas graduates in future years.

Another stereotype encountered was that Asian middle class families might prefer a "finishing school" or "cultural experience" for their daughters rather than directly professional courses.

In fact, the largest group of overseas students was studying Business, Administration and Economics and 53% of the 4553 overseas students who graduated in that area were women. Fewer overseas students (705) graduated in Arts, but, as in Australia, around 70% of these were women.

The search for the data on the gender of overseas students (not reported in all publications of student statistics) came as a result of research on the likely effect of fees for tertiary education for Australian students in Australian Universities. Three avenues were explored. One was evidence from the past when fees were charged. At that time women were under represented in higher education. Even as late as 1980 predictions that women's numbers in higher education would increase as a result of the removal of up-front fees were regarded with scepticism. Commenting on a 1977 Conference of university administrators report containing "data revealing a strong tendency for the proportion of women in higher education to increase", Anderson said "the fact remains, however, that for a considerable time to come, and for a great variety of reasons, women are likely to be very much under-represented in higher education" (5). However, even by 1984 commentators were looking at a changed situation and rates of participation by women have continued to rise since that time. The second was evidence from women students who had difficulty meeting living costs without family support, whether there were fees or not, when scholarships or Austudy was not available (6). And the third was enrolment statistics from Bond University Australia's first private, feecharging university (7). There, despite being the recipients of proportionally more scholarships than men, women made up only 35% of the non-overseas students consistently over 15 semesters.

Percentages of women from overseas at Bond were slightly lower than this over the same period with a rise to 40% of all overseas students and 44%

Higher Education Funding Act 1988 and the Higher Education Contribution Scheme, May 1995, pp. 26-27.

(2) Women were 53% of enrolments in higher education in 1993 and still outnumber males after nurse education numbers are subtracted, but they were only 43% of higher degree enrolments, pp. 79-80 of DEET Annual Report 1993-94.

(3) Selected Higher Education Student Statistics. (1996) DEETYA. Canberra: AGPS (All statistics, [except for the number of AusAID scholarships which came from a phone call to AusAID offices in Brisbane on 28.2.97] until the next footnote come from this source)

(4) *Australia's Overseas Aid program 1996-97* (1996) Canberra: Australian Government Publishing Service, p. 76.

(5) D.S. Anderson, R. Boven, P.J. Fensham & S. Powell, *Students in Australian Higher Education: A Study of their Social Composition Since the Abolition of Fees, ERDC Report No 23*, Australian Government Publishing Service, Canberra, 1980.

(6) Berthelson, D. & Power, M. (1996) Working all the while. *Journal of Applied Social Behaviour*, 3, (1), p. 44 - 58.

(7) Power, M. (1996, Monday, July 15) Will your daughter miss out on uni? *Canberra Times*, p. 9. Power, M. R. (July, 1996). *When parents pay, fewer women study at University: How up-front fees would affect students and their choices*. Paper presented at the annual conference of the Australian and New Zealand Communication Association.

The Foundation for Women

Thailand

The Foundation for Women, a Thai NGO have requested assistance with their library.

The FFW assists women with information, support, referral and emergency financial assistance to individual women, especially in cases of domestic violence, education and training in villages in the North and North-east of Thailand in developing ways to oppose the traffic in girls and women and sexual violence, media campaigns and distribution of materials for national and international distribution, and participatory research.

They have a library on women's issues, feminism, and women in development but due to the limited availability and expense, much of their library is very old.

They would greatly appreciate any donations from women's organisations, academics or publishers of more recent books in English (or Thai!) on women's issues.

If you have any spare copies of recent books that you have published or know of any organisations that may be able to help, please let Andrea Whittaker know and she will arrange to send them or put you in contact.

Andrea.Whittaker@coombs.anu.edu.au

(1) Excluding full fee-paying overseas students and basic nurse education students in higher education. The 1994 figures (which include basic nurse education training students) show that 56% of commencing students were female. Ninth Report to the National Board of Employment, Education and Training on the Operation of Section 14 of the

Footnotes

However, for some Australians it will come as a surprise that people from Asia and the Middle East who have to pay high fees appear to value the education of males almost at the level that Australians do in a largely state supported system with modest contributions from students after they graduate. Education statistics in the next few years will tell us the results of changed policies which will require Australian students to contribute a larger proportion of the cost of their education. Present trends seem to suggest that more Asian women will be studying at and graduating from Australian universities and that Australian women will find it harder to afford the education that so many of their mothers and grandmothers were denied.

supporting students may differ. supporting students and of Australian families university. Relative wealth of overseas families has been no need to seek out a feecharging private scheme at Australia's public universities and there families up until now have had access to a pay-later available in their own country, whereas Australian, for example, there may be no places and varied. For many Malaysian students studying in foreign country to study. Motivations will be many effort and undertaken the expense of travelling to a different from overseas students who have made the Australian students in their own country are very which make comparisons incomplete. It is clear that There are other factors to be considered

increasing. than do Australian families and the proportion is willing to do so, more proportionally do for women women. Of the Asian families able to pay fees, and comparison of Australian and Asian views of These figures could provide an interesting of students from Asia and the Middle East in the

than men students at Bond. Japan - countries which account for more women women particularly from Taiwan, Hong Kong and students but with a recent rise in the proportion of that of men for both Australian and overseas University the proportion of women is lower than first semester of 1997. So it appears that at Bond

DAUGHTERS OF
PALESTINE

by Amal Kavar
SUNY, 1996

Book Review

AMAL KAWAR'S DAUGHTERS OF PALESTINE

Reviewed by Maggie Grey

BOND UNIVERSITY

One of the problems with our information-rich West, is that it isn't. There is of course an information elite in the West (and elsewhere), which has access to an infinite global archive of text and image; but there is also a majority population which, for many reasons, is relatively information poor and as such, subject to the propaganda of a myriad interest groups, commercial enterprises and state manipulations. One area where Western public information systems are particularly impoverished and propaganda systems noticeably enriched is the Middle East. If one particularises further, Palestinians have generally been viewed through pro-Israeli perspectives which have contained little objectivity or cultural empathy. Palestinian women have received even less media coverage than their benighted brethren.

To the Western public, the only familiar images of Palestinian women are those of their most eloquent spokesperson, Hanan Ashrawi, or anonymous crowds of chador-shrouded women bemoaning their frequent family losses to members of the Israeli Defence Forces; between these two disparate images little has been offered as insight into the culture, lifestyle, aspirations and fears of women in this region. This book then is a welcome and much needed introduction for readers interested either in Middle Eastern political history or in female achievement generally.

The general invisibility of Palestinian women is highlighted in this paragraph by Kavar:

Social relief, the mainstay of women's work, and the female cadres' drive to mobilize the women in the refugee camps were nowhere to be seen in the imagery of heroism of the Palestinian National Movement. It was an invisibility that would continue to haunt the women's leadership throughout the history of the national liberation struggle. And yet, women's participation was an important part of the Palestinian nation-building, which was especially focused inside the refugee camps (p.37).

The book takes as its specific focus Palestinian female political leadership. Based on interviews with thirty four politically prominent

Palestinian women conducted between 1990 and 1991, its aim is not so much to highlight individual achievement as to contextualise the general struggle

for nationhood within the feminine public sphere, to historicise that struggle and to record its major obstacles, triumphs and successes. The thirty four women chosen represent a generous cross-section of Palestinian public affairs: twenty five of the women have been members of the PLO's legislative branch, the Palestine National Council; other PLO political agencies represented include Fateh; the Department of National Relations, the Political Department, the Office of the General Commander and the Families of the Martyrs. As well, representatives from all the major charitable societies and the General Union of Palestinian Women are included.

Most of these women own to secular tendencies and though Kavar acknowledges that since the 1980s, women from specifically Islamist communities have been active in welfare enterprises, she argues that they lack the "political structures" which would encourage communications and none were interviewed for the book.

The thirty-four women selected represent three generations of women involved in the nationalist and (subsumed feminist) struggle: the first group, born in the mandate era of the 1920s, have worked primarily in the organisation of a wide range of charitable societies; the second born in the 1930s and 1940s, and politicised in Nasser's era of pan-Arabism, are all members of PLO factions who mobilised large communities of women, including many within refugee camps, through the General Union of Palestinian Women; and the third and most geographically dispersed group born in the 1950s and politicised by the catastrophes of the 1967 war, became leaders of women's groups in the Occupied Territories or political advisers and strategists in Tunis.

The book carefully details four periods and sites of struggle: the formative years from 1967 to the early 1970s in Amman, Jordan; the regrouping and mobilization of the diaspora which occurred in Beirut during part of the Civil War (roughly 1973-83); the further dispersal of Palestinians and their

partial relocation in Tunis, and the fourth period which covers the Intifada (1987 onwards) in Palestine and the beginnings of state formation in Jerusalem. Though there are probably many good reasons why publication was so slow (the interviews were conducted between 1990 and 1991), it is a shame because so much has happened since, both to the nation and individual women engaged in the struggle, that the reader inevitably desires an 'updating' for which the brief epilogue is insufficient.

The book does however thoroughly cover the development of Palestinian women's organizing & mobilizing skills and the many difficulties, both internal and external which such a development faced. It equally carefully relates all these processes to the events taking place within the larger community and elite political structures of Palestine; and for many academic readers this may be all that is necessary: to be presented with a thorough chronology of the events, faces and places which compose the female contribution to Palestinian nationhood.

There is however so wide a cultural gap between textual material that is familiar to the academic and the great void which represents popular knowledge of Palestine that the very writing of this excellent book itself highlights a cultural dilemma which besets many aspects of Middle Eastern history and culture in this era: whether to preserve the integrity of historical struggle in museum-like texts, with facts precisely accounted for and personality largely erased from the scene; or whether to embrace other traditions (closer to Middle Eastern oral narrative) which further exploit nuances of sentiment, regale audiences with heroic deeds and lyrical text and which attract and influence larger audiences. Of course the two need not be mutually exclusive; but it seems that so much Middle Eastern history and culture has for so long been the sole preserve of the scholar or politician, that cultural rapprochement can be best encouraged either by appeals through more popular media or by subtle changes to scholarly works which render them more attractive to alien audiences.

The ignorance of Western audiences in regard to Middle Eastern history and culture is a common and accurate observation; but it will take new Middle Eastern initiatives and texts, be they film, video, non-fiction etc., to dispel this ignorance. From the viewpoint of a sympathetic alien, it appears that the Palestinian cause may more effectively prosper by a further book more attractive

to the general reader. Beginning with the dull, monotoned cover, this book appears to be proclaiming a very worthwhile but essentially boring tale. This of course is not the case, few twentieth century women anywhere would have led more dynamic and politically purposeful lives than the women discussed here and while the author also clearly believes that to be the case, she has nevertheless effaced that dynamism, that excitement, danger and passion from her text. There are no narratives of individual women for instance which extend more than a couple of paragraphs; this has the effect of constructing all the women as efficient and dedicated ciphers in a great struggle. Nor are there any dangerous, fascinating or surprising tales which might carry the reader into the heart of the struggle or arouse empathy for individuals and the group.

If the women of Palestine are to be elevated in the general consciousness above popular media images of ullulating chador-shrouded figures then the danger and passion of their lives as well as the intellectual and social challenges, need to be given more generous treatment. The women of Palestine could and should be the inspiration of millions of women around the world but in this book they unfortunately appear simply as bureaucratized and thoroughly respectable examples of Middle Eastern political engagement.

As an Australian female, I do not know how Palestinian women collectively wish to be perceived by audiences abroad; but I am confident that should they wish to market their struggle in a more popular format it would find a ready readership. I am equally confident that this could be further transformed into mass media audiences should the 'daughters of Palestine' decide to be as culturally adventurous as they have been politically adventurous and go for a popular audience. Considering the cultural standoff between Western communities and Middle Eastern ones, popular culture (along with tourism) is the key medium by which alienated but not hostile communities find first accommodation with each other.

REVIEWER'S DETAILS

Maggie Grey is a lecturer in International Relations at Bond University, Queensland, Australia who received her Masters degree for a thesis on the effects of UN sanctions on Iraq. She is currently pursuing her PhD on the nature and origins of moral authority in the international political system.

For the past six years at Bond University, I have been teaching overseas students (average age 18-24) from various Asian nations including Japan, Korea, Thailand, Taiwan and Indonesia. For the most part, I have been teaching academic English courses, as well as "Introduction to Linguistics" and "Introduction to Computer Enhanced Language Learning" in Applied Linguistics.

The major need overseas students have is to adapt to the Australian academic environment, which is often in stark contrast to the academic environment in their home countries. The two main issues that overseas students are confronted with are the social distance between the tutors and students and their role as learners in an Australian context.

From what students tell me, social distance between students and tutors is much more formal in their home countries, including how students are addressed and the dearth or complete absence of individual consultation. However, at Bond University where class sizes are small, tutors and lecturers are not only better able to consult with students, but also encourage such consultation. From personal experience, female Asian students are much more willing to consult staff and ask for help. They are seemingly more open than their male counterparts about their problems and will readily discuss any anxieties they may have about their study.

Nevertheless, there are still students who feel too embarrassed to consult with staff, as this apparently means a loss of face or a show of being incapable of dealing with their own problems. With such students, it is necessary to locate them early in the semester, to assess their abilities accurately and to inform them privately of the help available to them. Making a special appointment often breaks the ice and shows my willingness to give up my time to help them.

One practical strategy for breaking down social distance is to implement a learning journal as part of course assessment. I collect these on a weekly basis, so that an ongoing private dialogue takes place between each individual student and

Overseas Students: Developing Autonomy for Academic Study in Australia

Alexa Grunner

BOND UNIVERSITY

myself. There it is clear whether students are coping with the coursework and I can at the same time assess students' writing abilities. The learning journal is also a wonderful opportunity for students to communicate to me their anxieties without having to go through the embarrassment of a face-to-face consultation with me. I feel that many more students take advantage of this

medium to "open up" to me. Thus, I feel that the offer of private communication is important, so as not to increase the vulnerability and lack of confidence students may be experiencing.

In Australia students must be autonomous, responsible for their own learning and are required to actively participate in their own learning by researching topics of interest, writing expository essays that collate a range of information they have found and by developing their own arguments and opinions in both essays and tutorial discussions.

Needless to say, the success of overseas students in these tasks depends on a variety of factors—level of English, personality, motivation, attitudes to academic study adaptability. Such success is not dependent on a person's sex.

The best form of help available in the area of academic study "the Australian way" or rather "the Bond way" is to offer academic courses that provide Asian Students with a range of academic assignments that incorporate skills required for academic study, which include not only writing, but also reading, listening and note-taking, speaking and research skills.

Here at Bond, one course called "University English" does this. It is a one semester full-time course where overseas students actually do university level assignments and examinations and receive credit towards and English major as part of their degrees. Content is drawn from three of the compulsory courses at Bond, so that students are building up vocabulary that they will use later when they do these courses. Hence the work is not only relevant, but authentic as well. The feedback received from students after they have completed this course has all been positive and favourable. They state how relevant the course is and how much it helped them in other subjects.

It never ceases to amaze me that students choose to study at university level in a foreign country in a foreign language. But rather than expecting them to sink or swim, it is in Australia's best interest for universities to provide the best services possible to enhance overseas students stay and their academic success. This ranges from the individual help that each tutor can offer students, to the courses and services made available by the university. The more we can put overseas students at ease in the classroom and lecture hall, the more relaxed and confident they will become, so that a real cultural exchange of ideas can take place.

[Alexa Gunner is a teaching fellow at Bond University. She has a BA (majors in German, French and English) and a Dip Ed. from UQ and a MA in Applied Linguistics from Bond. her major academic interests include the integration of computer software in language learning, methodology of English for academic purposes, development of course materials, and language issues such as gender, taboos and pidginization.]

Women in Asia

Publication Series

(WIAPS)

Allen & Unwin

The Women's Caucus of the ASAA operates a publication series in conjunction with Allen & Unwin. We are currently seeking manuscripts for publication which deal with women in Asia. The series has published several volumes over the past few years including:

Maila Stivens' *Matriliney & Modernity*
Kalpana Ram's *Mukkuvar Women*
Norma Sullivan's *Masters & Managers*
Anne-Marie Hildson's *Madonnas & Martyrs*
Santi Rozario's *Purity & Communal Boundaries*
Julie Marcus' *A World of Difference*

If you have a project that may be suitable to be published as part of the series contact

Louise Edwards:

Faculty of Arts & Sciences
Australian Catholic University
PO Box 247 Everton Park. QLD 4953
L.Edwards@mcauley.acu.edu.au
tel (07) 3855-7252 fax (07) 3855-7245

5th

Women in Asia

Conference

3-5 October 1997

**University of New South Wales
Sydney, Australia**

We have identified six broad themes for the conference-

The Search for the Individual
Women in Public/Political Life
Women and Literacy
Women and the Home
Women and Religion
Women Travellers

Offers of papers and/or suggestions for panels should be submitted no later than 31 March 1997 to Organising Committee Contacts-

Heather Barker & Jan Elliott
Faculty of Arts and Social Sciences
School of History
University of New South Wales
Sydney 2052 Australia

email h.barker@unsw.edu.au
J.Elliott@unsw.edu.au

Fax: 61-2-9385 1566

Shar Deene is not the real name of a real wife of a "real important delegate" who attends endless inter-governmental meetings. If this is Manila, it must be APEC.

POSTCARD FROM THE EDGE

Shar Deene

When wives of 'real important delegates' (RIDs) arrive at the conference the first thing we have to do is get to the registration post and obtain our own little bit of plastic to hang around the neck.

Why, you ask, do we need plastic? Let me tell you this bit of plastic is greater than a diamond mastercard, it opens doors that are shut to the average person. It's like getting into the pointy end of the plane, not the boot.

Now, hanging a bit of plastic around the neck is not just a girly thing, the men have the plastic necklace also, but their's says "delegate", while ours state "name and country" - welcome to the spouses' programme!

There are two types of conferences for wives of RIDs:

- those with a programme for the spouses
- those that don't want to know spouses exist.

Let's look at the second type first. These are the conferences where the men are wine & dine and do the male thing, exclusively. If a spouse happens to be with a rid, you might be lucky enough to pass him going to the bathroom.

The RIDs' day usually starts with a breakfast meeting, followed on by meetings till midnight. But if the spouse is really lucky, and if you are still awake, she will have the privilege of seeing him fall asleep as he walks in the door.

On these occasions the spouses, (unless the company he works for has an office in the country being visited, an obliging wife and car and driver at your disposal), are at the mercy of local taxi drivers. This is itself quite an experience, and the one thing I have repeatedly promised myself, is to learn the phrase "what part of no do you not understand" in each and every appropriate language! You also have to have done a lot of reading on the country so that you get to see all the exciting things offered. You also have to carry the bank with you to pay for it.

The conferences with the spouses' programmes are a different kettle of fish. First, you are acknowledged as a human being. You are invited to the opening & closing ceremonies - although restricted to the press gallery, while the RIDs are in the main auditorium (this is largely on account of numbers). As the spouse of a RID, you are able to attend many of the various sessions, but this is not widely or loudly publicised.

The spouses' programmes are extensive, providing access to Museums, Art Galleries, Sheltered Workshops set up by large corporations, occasionally Royal Families, visits to the homes of prominent people (we were fortunate to visit the home of architect Bobby

Menosa in Manila, who was able to give an insight into the world he works in), the ballet, opera, famous historical sites, churches - and of course - shopping. All these tours are

gratis, and you usually have the pleasurable company of an armed guard on the bus, or a wee police escort (rear and forward) of the bus. There are also no traffic jams when the roads are closed for your benefit. The security was over the top, but when you have Heads of State and a bus load of RIDs spouses in the vicinity - what can you expect?

The organisation of some of these events is hysterical to say the least. At one conference I had to hitch a ride in a local police car to be escorted with sirens, flashing lights, and tin whistles to the hotel where I was to meet the bus for that day's events. On another occasion, the Australian Ambassador's car was used to ferry me to the meeting place - can't say that he was overjoyed!

At night, spouses of RIDs join their husbands to attend functions designed to be of benefit to both parties. I think these events give you, most importantly, the opportunity to meet with women from all over the world, and although language can sometimes be a difficulty, you get round it - and what a way to network.

Why do the organisers go to all the trouble and expense of providing a spouses' programme? I think the answer is simple. The men are there to meet with leaders of the country and the business community to organise suitable joint ventures which are advantageous to both nations. They are also selling a valuable product: their country. Then there is the old adage, "keep the wife happy, and the men are happy" and able to attend to the 'real business' at hand. Spouses' programmes certainly make for a more relaxed and affable work environment, instead of all work and no play.

As the spouse of a RID, I have certainly gained a lot from these experiences, mostly the ability to see and get to visit places that would normally be off the map to the tourist. But most important, I have had the opportunity to network with women from all walks of life that I would not have otherwise met, or normally have access to.

MEDIASWITCH

MediaSwitch is a national non-profit organisation which monitors the portrayal of women in the media

*builds community awareness

*lobbies for change

*offers innovative training & educational materials

*advocates for realistic, representative & diverse imagery of women in the media

You can become a member of MediaSwitch

Individual—\$20.00 Organisation—\$40.00

Contact:

MediaSwitch (Qld) Inc. PO Box 1321, Toowong Qld 4066

Asian Studies Association of Australia

The ASAA is a professional organisation made up of academics, teachers and others with experience or knowledge of Asia. The ASAA has more than 800 members. The ASAA holds Biennial Conferences and publishes a range of book series including Southeast Asian Publication Series, East Asian Publication Series, South Asian Publication Series and Women in Asia Publication Series.

The ASAA's journal *Asian Studies Review* will be published and distributed by Blackwells commencing in 1988 and will feature scholarly articles and reviews of the highest international standards. *Asian Studies Review* will be the flagship journal for Asian Studies in Australia.

Membership rates:

Ordinary Members—\$60.00

Student Members—\$25.00

Pensioners or retirees—\$35.00

Membership to the ASAA includes the journal subscription.

Payment can be made to:

Russel Hocking, Treasurer ASAA

School of Politics, La Trobe University, Bundoora, VIC 3083

The Women's Caucus is an affiliate of the ASAA

ALiTrA

AUSTRALIAN LITERARY TRANSLATORS' ASSOCIATION

ALiTrA is an organisation dedicated to the promotion and development of literary translation in Australia. It publishes a regular newsletter which features information on grants, translation support schemes as well as articles and literary translations by Australian translators.

Membership of this professional body is \$25.00 per year and can be sent to Simon Patton (address below).

Contributions of translations, news or articles for the newsletter are welcomed and can be sent to:

Simon Patton ALiTrA 182 Annandale Street
Annandale NSW 2038 FAX (02) 660 5580

For general information about ALiTrA activities contact:

Simon Patton (02) 660 5580

Judy Armstrong (03) 387 6885

5th

Women in Asia

Conference Update

Thank you all for your interest in the conference. The early response has been very promising and we have already received abstracts on a wide range of topics and time periods.

The Organising Committee has deliberately kept the themes of the conference broad and general in an attempt to be all-inclusive. We welcome all offers of papers on research on women in Asia and suggestions for panels (and hope that some of you will organise your own). The final program will be drawn up when all the abstracts have been received. The Committee has invited six overseas speakers and we have had acceptances from two. There have been expressions of interest and offers of papers from Asia, America and Europe.

**The deadline for abstracts has been extended to
31 March
because February and March
are so busy in Australian universities.**

We hope to have contributions from all Australian scholars researching women in Asia and look forward to an interesting and stimulating conference.

Heather Barker (h.barker@unsw.edu.au)

5th Women in Asia Conference

UNSW

FAX: 61-2-9385 1566

3-4-5 October 1997

**CHINESE STUDIES ASSOCIATION
OF AUSTRALIA**

5TH CONFERENCE

**UNIVERSITY OF ADELAIDE
16-18 JULY 1997**

A major theme of the conference will be Hong Kong, Present and Future. The conference will also have a broad range of panel discussions on all aspects of China and Chinese Studies. Speakers will include leading experts from Australia, China, Hong Kong, Japan, USA and Europe. The conference will be followed by a one-day seminar on the Chinese economy and business prospects for Australian companies and businesses.

Conference Highlights include:

Consumerism in China with Prof Beverley Hooper
Chinese Democracy with Sylvia Chan
Chinese Gender with Dr Anne McLaren
Chinese Nationalism with Dr John Unger
Chinese Minorities with Prof Colin MacKerras
Post-colonialism with Dr Michael Dutton
Daoism with Prof David Holm
Developments in Literature with Prof Kam Louie
Business History with Ass. Prof Tim Wright

If you have any queries regarding the conference contact Jan Holmes (08) 8303 4460
csaaconf@economics.adelaide.edu.au

ABSTRACT DEADLINE: 31 March 1997

300 words approx.

Abstracts should be sent to:
awatson@arts.adelaide.edu.au
(text only)

FAX: CSAA Abstracts (61 8) 8303 4388
Mail: CSAA Abstracts Centre for Asian Studies
University of Adelaide
ADELAIDE, SA 5005

The CSAA is the peak national body of Australian specialists in China Studies. Members are drawn from the higher education and secondary education sectors, as well as other China related organisations. The CSAA is run by an elected council.

The aims of the Association are to encourage & promote Chinese studies, including Chinese language teaching, in all educational sectors. The Association produces a newsletter and holds a conference every two years.

Membership of the Association is open to all who support the objects of the Association & possess a professional interest in Chinese Studies

Annual Subscription \$20.00

Mail to: Professor Tim Wright, Treasurer
School of Humanities, Murdoch University, Murdoch WA 6150

CALL FOR PAPERS

1998 IFRWH/FIRHF CONFERENCE

WOMEN & HUMAN RIGHTS,

SOCIAL JUSTICE,

& CITIZENSHIP:

INTERNATIONAL HISTORICAL

PERSPECTIVES

MELBOURNE, AUSTRALIA

30 June - 2 July 1998

The International Federation for Research in Women's History/Federation Internationale pour la Recherche en Histoire des Femmes announces a conference on the theme 'Women and Human Rights, Social Justice, and Citizenship: International Historical Perspectives', to be held in Melbourne, Australia from 30 June to 2 July 1998.

Proposals are invited for presentations on historical understandings, across time and place, of the experiences of women as they relate to issues of human rights, social justice, and citizenship. The programme will include sessions that analyse the origins of these terms and categories, contestations over their meaning and implementation, and their expression in a range of social and cultural contexts.

Proposals could either be in the form of individual papers or panels. Panels should consist of two or three presenters and a chair/commentator. Round tables should consist of three to five speakers. Proposals should include the paper title, a short vitae and an abstract. Proposals can be sent to convenors of national committees, to IFRWH Board members, or directly to the conference coordinator, Professor Patricia Grimshaw, History Department, University of Melbourne, Parkville, Vic. 3052, Australia.

The closing date for proposals is **30 JUNE, 1997**.

Program enquiries should be sent to Diane Kirkby, History Department, La Trobe University, Bundoora, Vic. 3083, Australia.

hisdek@lure.latrobe.edu.au

All other enquiries can be addressed to Patricia Grimshaw.
pat_grimshaw@muwayf.unimelb.edu.au

WOMEN IN ASIA EDITORIAL BOARD

Please send information for the newsletter to the editorial board member in your state or directly to
Andrea Whittaker—Gender Relations Project, RSPACS, ANU,
ACT 0200]

Western Australia

Tamara Jacka, Humanities,
Murdoch University, Murdoch, 6150
Tel (09) 360 2993
jacka@central.murdoch.edu.au

Victoria

Alison Tokita, Japanese Studies
Monash University, Clayton, 3168
ATokita@arts.monash.edu.au

New South Wales

Monika Bhatia, Vice-Chancellory
Australian Catholic University
North Sydney NSW 2060
Tel (02) 9739 2947
m.bhatia@acu.edu.au

South Australia

Lesley Potter, Geography Dept.,
University of Adelaide, SA 5005
Tel (08) 303 5647 Fax (08) 303 3772
lpotter@arts.adelaide.edu.au

Tasmania

Nerida Cook, Asian Studies,
University of Tasmania, GPO Box 2520 Hobart, 7001
Tel (002) 202914

Northern Territory

Christine Doran, Faculty of Arts
Northern Territory University
Darwin NT 0909
c_doran@banks.ntu.edu.au

Australian Capital Territory

Kathy Robinson, Dept. of Anthropology, RSPacS, ANU, Canberra,
ACT 0200
Email: kmr@coombs.anu.edu.au

Queensland

Helen Creese, Asian Languages and Studies
University of Queensland
Queensland 4067,
Tel (07) 3365 6413 Fax (07) 3365 6799
Email H.Creese@mailbox.uq.oz.au

COPY DEADLINE FOR THE NEXT ISSUE

June 20 1997

Reports, reviews and comments and activities past and future are most welcome.

The views expressed in *Women in Asia* are those of the individual contributors and do not necessarily reflect the opinions of the ASAA or the Women's Caucus

Subscriptions

A two-yearly subscription costs \$20.00 (waged) and \$10.00 (unwaged). Send payment to Anne Cullen. Receipts will be issued.

MAIL SUBSCRIPTIONS TO:

Anne Cullen
Asian and International Studies
Griffith University
Nathan
Qld 4111

I wish to subscribe to *Women in Asia*. Please find enclosed my cheque for \$20.00 waged/ \$10.00 unwaged.
(make cheques payable to Women in Asia)

NAME: _____

MAILING ADDRESS: _____

EMAIL: _____

OR:

Please update my mailing address to take into account the change in my title/name/address

CHANGE TO: _____

ISSN NO: 0729-3178