



UNIVERSITY OF
TECHNOLOGY SYDNEY

8th WOMEN IN ASIA CONFERENCE

University of Technology Sydney
26th – 28th September 2005

www.wia2005.net

Women's Caucus of the Asian Studies
Association of Australia &
University of Technology Sydney

DAY 1
Monday 26th September 2005

9.00 - 9.30 COFFEE & REGISTRATION Guthrie Theatre

9.30 – 10.30 CONFERENCE OPENING Guthrie Theatre
David Goodman
Pro-Vice Chancellor (International)

KEYNOTE SPEECH
Ananya Jahanara Kabir
Shadow Lines of Control: Nilima Sheik's Kashmir Paintings

10.30 – 11.00 MORNING TEA Guthrie Theatre

11.00 – 12.30 PANELS
Chinese Feminism: Chen Ran **Room 3.19**

Chair: Carolyn van Langenberg
Kay Schaffer & Xianlin Song
"Writing Past the Shadow of the Wall: Chen Ran's A Private Life, Tianmen Square and the Aftermath of Trauma"
Huang Lin
Interview with Chen Ran

Korea: Women & Politics **Room 3.20**

Chair: Louise Edwards
Heike Hermanns
Women in South Korea: Finally Making Inroads into Politics?
David Chapman
Beyond the Colonised and the Colonisers: Intellectual Discourse and the Inclusion of Japanese-Korean Women's Voices

Bronwen Dalton
Mothers of the Revolution: Rhetoric versus Reality for the Women of North Korea

Asian Women in Cyberspace **Room 3.21**

Chair: Christina Ho
Ting Liu
Dealing with sexual morality in cyberspace: comparing mainland China and Hong Kong

Le Anh Pham
Gender and Software Work - An Empirical Study of the Software Industry in Vietnam

Devleena Ghosh
"My name is Michelle, How may I help you?": Call Centres and the Transformation of Gender and Work Relationships in Bangalore

Women and Healthcare **Room 3.45**

Chair: Amarjit Kaur
Anna Hayes
Determining Vulnerability: Women, AIDS and the People's Republic of China
Nisha Bhatnagar
Women with Disabilities in Asia

Riana Dewi Nugrahani

Future directions of women and work in South Sulawesi, Indonesia: A comprehensive based approach on gender and health issues

Gender & Culture

Room 4.16

Chair: Lyn Parker

Jin-shiu Jessie Sung

Power of Dis/order: Gender Speciality in the local Medicine of Birth

Audrey Low

Gender Dynamics in an Iban Longhouse

Fang-tzu Yen

Across the border of marriage: courtship among the Kam People of Lu Village, Southeast Guizhou, China

Borders & Sex

Room 4.17

Chair: Heather Goodall

Sallie Yea

From Sex Slaves to Sex Workers: Border Crossings of a Different Kind

Jennifer Burn & Frances Simmons

Border Protection and Human Rights: Trafficked and Enslaved Women in Australia

12.30 – 1.30

LUNCH

DAB Café

1.30-3.00

PANELS

Asian Cinema

Room 3.19

Chair: Heleanor Feltham

Tess Do

From Bargirls to Long-legged Cinderellas: Women and Prostitution in Contemporary Vietnamese Cinema

Catherine Gomes

"Film Critics and the Asian Woman Warrior"

Yi Zheng & Stephanie Hemelryk Donald

Media Consumption by Middle Class Chinese Women

Women as Legal Subjects

Room 3.20

Chair: Sanjukta Dasgupta

Laura Dales

Legislating for Harmony: the Law for a Gender Equal Society in Japan

Deborah Cao

Women as Legal Subjects and Objects in Contemporary China

Yasmin Tambiah

Making (Im)morality: Gender, Sexuality and the Penal Code in Sri Lanka, 1995

Women Without Men

Room 3.21

Chair: Kay Schaffer

Tanya Caulfield

Happily Unmarried: Single Women in South Asia

Meiling Southwell-Lee

The Third Sex: Social Status, Gender and Marriageability in Urban China Today

Ooi Shong Gor

Narratives of Japanese Women Working In China

Violence against Women **Room 3.45**

Chair: Jennifer Burn

Yingje Guo & Shumei Hou

Empowering Battered Wives in China: Recent Legislation and Enforcement Problems

Sajar Othman

The Line that Divides: Barriers of Health Care Help in Malaysian Women who experience Domestic Violence

Jane Welsh

Initiatives to assist women acid attack survivors in Cambodia: an exploratory study

Women and War **Room 4.16**

Chair: Barbara Leigh

Margaret McLeod

Australian nurses in Malaya during the Emergency

Keiko Morita

An Overview of Japanese Women's Organizations before World War II: Controlled and Cooperated for Wars

Rowena Ward

Why didn't they go home?

Family Ties - India & Australia **Room 4.17**

Chair: Kama Maclean

Suzanne Falkiner

A Minute to Midnight: an Indian Prince and his Foreign Bride

Heather Goodall

Australia Connected: South-eastern Indigenous Women and their Asian Networks

Kalpana Ram

Nationalism, Rationalism and Family Planning in India: Moving the Borders of Feminist Critique

3.00 **AFTERNOON TEA** **Guthrie Theatre**

3.30-4.30 **KEYNOTE SPEECH** **Guthrie Theatre**

Harriet Evans

The Changing Subject of Gender: Perspectives from Mothers and Daughters in Contemporary China

6.00 **Inaugural Transforming Cultures Annual Lecture**
Bldg 3 Level 5 Rm 510

Dipesh Chakrabarty

The Legacies of Bandung: Decolonization from the 1950s to Contemporary Debates on Cosmopolitanism

DAY 2

Tuesday 27th September 2005

9.00 - 9.30 COFFEE & REGISTRATION Guthrie Theatre

9.30 – 10.30 KEYNOTE SPEECH Guthrie Theatre

Nicole Constable

Maids, Brides and Prostitutes: Reflections on the Study of “Trafficked” Women

10.30 – 11.00 MORNING TEA Guthrie Theatre

11.00 – 12.30 PANELS

Gender Ambiguity in Modern China and Japan Room 3.19

Chair: Rowena Ward

Tomoko Aoyama

Nomizo Naoko: the “Eternal Girl” Crosses Boundaries

Barbara Hartley

The Ambivalent Object of Desire in Kawabata Yasunari’s ‘Shōnen’

Rosemary Roberts

From Revolutionary Hero to Revolutionary Heroine: a Case Study of Gender Transformation in Maoist Theatre

Women and Forced Migration Room 3.20

Chair: Ruchira Ganguly-Scrase

Gillian Vogl

Gendered Displacements: Neo Liberal Globalisation And The Politics Of Exclusion

Ruchira Ganguly-Scrase

Development and Displacement: Women’s experiences of Flight and Settlement

Kuntala Lahiri-Dutt & Gopa Samanta

Marginal Women in A Marginal Land: Livelihood Strategies of Illegal Women Migrants in the Charlands of the Damodar River

Trafficking of Women & Children Room 3.21

Chair: Elaine Jeffreys

Elizabeth Hoban

In search of truth: the challenges and complexities of research with women trafficked for sexual exploitation

Melina Simmond

And So the Cycle Continues: The Importance of Offering Comprehensive Victim Support Activities for Trafficked Children in Southeast Asia

Larissa Sandy

No Skills Required? The socioeconomic context of sex workers’ choices in Cambodia

Philippine Women Crossing Borders Room 3.45

Chair: Sallie Yea

Glenda Bonifacio

Transnational Identities and Political Space: Filipino Women and Citizenship in Australia

Mina Roces

The Catholic Nun as Transnational Feminist: Filipino Militant Nuns in Western and Asian Spaces

Cirilla Limpangog

The oblivion of Filipino professional women in transnational migration and work research agenda

Diasporas and Identity

Room 4.16

Chair: Devleena Ghosh

Nilufar Ahmed

Crossing Borders: Negotiating Multiple Identities in a Transnational World

Tanveer Ahmed

"Marginal Woman"; the difficulties of negotiating life in conflicting value systems.

Jeni Allenby

Being Palestinian": Palestinian diasporic cultural representation, gender and identity

Two Documentary Films on Women in Indonesia

Room 4.17

Chair: Faiza Maedzoeki

The trafficking of Indonesian women and children

Buruh Gendong (Women Koeli in Jogjakarta)

12.30 – 1.30

LUNCH

DAB Café

1.30-3.00

PANELS

Japan – Women, Water, Death

Room 3.19

Chair: Barbara Leigh

Jill Miller

Time Banks: One Japanese Woman's Vision for an Aging Society

Tomoko Nakamatsu

Conventional Practice, Courageous Plan: Women and the Site of Death

Rituals in Japan

Kuntala Lahiri-Dutt

Engendering water

Activism & Women's Groups

Room 3.20

Chair: Rosemary Roberts

Smita Sabhlok

Women's participation and partnership in self-development

Lorena Gibson & Sita Venkateswar

Poverty, Empowerment and Grassroots Democracy: A Participatory Approach

Roslyn Appleby

Pushing the Boundaries: Gender Trouble amongst the Development Community in Transitional East Timor

Sexual Slavery in the Australian Courts

Room 3.21

Chair: Mina Roces

Sarah L'Estrange & Kyoko Metz
Modern Day Slavery: How conflicting perceptions of slavery play out in an Australian court room

Maria Platt & Kyoko Metz
Culture Concealed: The cross-cultural ramifications of trafficking within an Australian court room

Tania De Jong
Human trafficking, migration and marginality

Travel, Migration & Identity **Room 3.45**
 Chair: Kalpana Ram
 Christina Ho
Women Crossing Borders: Chinese Women, Migration and Gender Identity in Australia

Cynthia Joseph
"This cannot do, that cannot do": Identities of ethnic minority Indian-Tamil teenage schoolgirls in contemporary postcolonial Malaysia

Allison Cadzow
Crossing Over: Maria Byles' Australian – Asian Travels

Women Organising Unions
 Chair: Bronwen Dalton **Room 4.16**
 Sumithra Janaka Biyanwila
The Nurses' Union in Sri Lanka

Kaye Broadbent
Women-only Unions in Japan

Elizabeth Hill
India's Self-employed Women's Association

Translation: Borders and Echos **Room 4.17**
 Chair: Helen Creese
 Carolyn Van Langenberg
With tender contempt: history, fiction, auto/biography: writing across cultures

Pamela Allen
Translation / Transgression?: Reflections on the translating of Ayu Utami's novel Saman

Kai-ling Liu
Writing the Lesbian Body into History?: The Last Book of Montmartre

3.00 AFTERNOON TEA Guthrie Theatre

3.30-4.30 KEYNOTE SPEECH Guthrie Theatre

Vera Mackie
Shanghai Dancers: Gendering Japan's Colonial Modernity

7.30 CONFERENCE DINNER
Darbar
 134 Glebe Point Road, Glebe

DAY 3

Wednesday 28th September 2005

9.00 - 9.30 COFFEE & REGISTRATION Guthrie Theatre

9.30 – 10.30 ACTIVISM PANEL Guthrie Theatre

Ellene Sana & Carla Bianpoen & Debra Yatim

10.30 – 11.00 MORNING TEA Guthrie Theatre

11.00 – 12.30 PANELS

TV & Popular Media Room 3.19

Chair: Pam Allen

Sri Kusumo Habsari

Women and Power in Indonesian Popular TV Series “Sinetron Misteri Gunung Merapi”

Rachma Ida

Cynicism, Idealization and Distance: Urban kampung Women Talk about Contemporary Indonesian Female Identities in the Local Teledrama Texts

Barbara Leigh

Imagining a Gendered Divine – Male, Female or Couple: A Case Study of Material Culture in Aceh, Indonesia

Women and Social Change in Contemporary China

Room 3.20

Chair: Elaine Jeffreys

Louise Edwards

Strategizing for politics: Chinese Women’s Participation in the One Party State

Elaine Jeffreys

Over My Dead Body! Media Constructions of Forced Prostitution in the People’s Republic of China

Minglu Chen

The Way to Entrepreneurship: Education and Work Experience for Women Entrepreneurs, Jiaocheng County, Shanxi Province

Asian Women in Australia & New Zealand

Room 3.21

Chair: Christina Ho

Chilla Bulbeck

Don't mention the F word': The views of young people in the Asia-Pacific

Rachel Simon-Kumar

Cultures of Sexuality: Key Findings from a Study of Asian Student’s Sexual Values in New Zealand

Yaghoob Faroutan

Asian Women in Australia: a Demographic and Economic Approach

“Foreign” Women in Singapore & Malaysia

Room 3.45

Chair: Lenore Lyons

Anne-Marie Hilsdon

Citizens, workers, wives: ‘Foreign bodies’ in Sabah, Malaysia

Sophie Williams	<i>Fantatising the Feminine: Male sexual intimacy across borders</i>	
Theresa Devasahayam	<i>'Alienable Rights': Foreign Domestic Workers, Class and the Political Landscape of Singapore</i>	
Women in Unions		Room 4.16
Chair: Kaye Broadbent		
Michele Ford	<i>Women in the Indonesian Union Movement</i>	
Shahidur Rahman	<i>Women's Unions in the Bangladeshi Garment Industry</i>	
Vicki Crinis	<i>Female Unionism in the Malaysian Garment Industry</i>	
Veiling & Identity		Room 4.17
Chair: Helen Creese		
Nadide Karkiner & Mehmet Ecevit	<i>Social, Economic and Ideological Construction of Rural Women within the Limits of "Gorak" in the Aegean Region of Turkey</i>	
Lyn Parker	<i>To Cover the Aurat: Veiling, Sexual Morality and Agency among Minangkabau Adolescent Girls</i>	
Siti Syamsiyatum	<i>Securing Young Women's Gender Interests and Space during the Political Turbulence in Indonesia: Nasyiatul Aisyiyah's Experiences in 1960s-1970s</i>	
12.30 – 1.30	LUNCH	DAB Café
1.30-3.00	PANELS	
Women and Art in Indonesia		Room 3.19
Chair: Barbara Leigh		
Susan Ingham	<i>Where are the Women Artists of Indonesia Today?</i>	
Carla Bianpoen	<i>Indonesian Women Artists: Coming out of Obscurity</i>	
Old China		Room 3.20
Chair: Yingje Guo		
Zoia Harrison	<i>White Russian Women in Northwest China</i>	
Heleanor Feltham & Lily Lee & Xu Xiaoli	<i>Reclaiming Lost Lives: Women on the Fringe of the Fringe: Dunhuang from the 4th to the 12th Centuries</i>	
Ian Welch	<i>Australian Women Missionaries in 19th Century China</i>	
Muslim Women		Room 3.21
Chair: Cynthia Joseph		
Tanja Dreher & Sharon Chalmers	<i>Sexuality in the shadows</i>	
Nasya Bahfen	<i>Minorities within minorities: Public discourse on Australian Islam as interpreted by female international students of Indonesian Muslim background</i>	

Eka Srimulyani

Negotiating The Space: Women and Pesantren in Jombang: East Java

“Foreign” Women in Singapore and Malaysia

Room 3.45

Chair: Anne-Marie Hilsdon

Vicki Crinis

Colonisation, Migration and Prostitution in Colonial Malaya

Claire Lowrie

Predators or Prey? Representations of female domestic servants in European homes in Darwin and Singapore

Lenore Lyons and Michele Ford

Feminising the Indonesian nation: prostitutes and maids in Singapore

Women, Violence & Memory in Southeast Asia

Room 4.16

Chair: Lyn Parker

Helen Creese

Women and War: a Balinese Account

Trudy Jacobsen

Very superstitious: Gendered punishment and punitive memory in Democratic Kampuchea

Lauren Patrick

A quiet riot: Rape, ethnicity and representation in the Indonesian media, May-August 1998

Diaspora & Migration

Room 4.17

Chair: Vera Mackie

Amarjit Kaur

Bordering on Control: The State, Regulation of International Labour Migration and Women Migrant Workers in South East Asia

Roberta Julian

Hmong women in the diaspora: experiences of forced migration and settlement

3.00

AFTERNOON TEA

Guthrie Theatre

3.30-4.30

ROUNDTABLE DISCUSSION

Guthrie Theatre

**Ananya Kabir, Harriet Evans, Nicole Constable, Vera Mackie, Ellene Sana,
Carla Bianpoen, Debra Yatim, Barbara Leigh, Devleena Ghosh**

6.00

BOOK LAUNCH

Gleebooks

Upstairs

49 Glebe Point Road, Glebe

KEYNOTE SPEAKERS

INDONESIAN WOMEN ARTISTS: COMING OUT OF OBSCURITY

Carla Bianpoen

A brief overview of modern art history set against social and political conditions, the appearance of women artists in various periods, and a special focus on 5 contemporary women artists including projection of their art works.

Carla Bianpoen is a freelance journalist and writer, with a special interest in art and culture, women and development. She studied social science at the Wilhelms Universitaet in Muenster/Westfalen, Germany. "Indonesian Women: The Journey Continues", which she co-edited, has recently appeared in English translation. It was originally published in Indonesian in 1996 by Gramedia Pustaka Utama/Jakarta to mark the 1995 United Nations Fourth World Conference on Women held in Beijing.

BRIDES, MAIDS, AND PROSTITUTES: ETHNOGRAPHIC REFLECTIONS ON THE STUDY OF 'TRAFFICKED WOMEN'

Nicole Constable

In this paper I direct attention towards the blurred boundaries – or the analytical shadow lines – in conceptualizations of various sorts of Asian women migrants. I ask what women who migrate from the global South to the North as maids, brides, or sex workers have in common? How important are the commonalities and the distinctions between the three? When are such blurs warranted and what are the implications of such blurs for women's self-perceptions and life experiences, for feminist scholarship, and for immigration policies? Drawing from my ethnographic field research among Chinese and Filipina correspondence brides (Constable 2003, 2005), Filipina domestic workers (Constable 1997), and from the wider literature on sex workers, I weigh the risks and dangers of a "trafficking" framework, and consider the analytical and ethnographic possibilities that emerge with closer examination of the real and imagined shadow lines between the three groups.

Professor Nicole Constable received her MA and PhD degrees from the University of California at Berkeley in 1989. She is a sociocultural anthropologist whose interests include the anthropology of work; ethnicity, nationalism, and history; gender, migration and transnationalism; folklore; and ethnographic writing and power. Her geographical areas of specialization are Hong Kong, China and the Philippines. She has conducted fieldwork in Hong Kong on constructions of Hakka Chinese Christian identity and on resistance and discipline among Filipina domestic workers. Her current research involves Chinese and Filipino immigrants to the U.S. and U.S.-Asian correspondence marriages.

THE CHANGING SUBJECT OF GENDER: PERSPECTIVES FROM MOTHERS AND DAUGHTERS IN CONTEMPORARY CHINA

Harriet Evans

Changing practices of gender in China in the past few decades signify unprecedented possibilities for women's gendered self-identification. They also reaffirm and reproduce lines of individual and institutional hierarchy and discrimination. In analysing shifts in gender practice, there are many disjunctures between the observable changes in the external environment and the persistence of conservative gender assumptions, at the level of individual subjectivities and institutional arrangements. In this, where do women situate their own gender attitudes and practices, in explaining on the one hand their changing lives as women in contemporary China, and, on the other, the inertia of assumptions about gender when challenged by alternatives? What differences emerge across time distinguishing the themes and issues through which women articulate a sense of gendered self? From the perspective of women's subjective articulations, how and in what areas of experience and affiliation has gender shifted across the generations as, in Ellen Judd's words, the most 'profound and asymmetrical' differentiating feature in Chinese life?

This paper reflects on Chinese women's changing sense of themselves as women—as gendered subjects—over the past fifty years, a period during which extraordinary experiments and transformations of social organisation have reshaped gender relations and attitudes. It starts out with a very general assertion—that women's gendered self-positioning in social and cultural life is a necessary part of any full analysis of historical change in meanings and practices of gender. How do women articulate their own capacities, aptitudes and expectations—as students or as members of the labour market, as mothers to be or as daughters and sisters—alongside and in comparison to their mothers? What kind of importance do women give to their subjective experiences of gender relationships growing up in specific family networks in their views about their own limitations and strengths, their aspirations and desires? A comprehensive understanding of the processes and effects encouraging and inhibiting change in gender relations must take account of women's understanding of themselves, as agents and recipients of choices and decisions, conservative as well as progressive, in different social and cultural contexts.

Identifying and theorising change in subjective understandings of gender is not easy. Formed through historical and social processes, family dynamics and unconscious motivations, the individuated person makes sense of her self in ways that coincide with and differ from others around her, of different ages, socio-economic and cultural formation. Such continuities and differences produce many apparent contradictions in the articulation of self. This paper approaches these issues through a focus on the daughter—mother relationship, and its singular importance in the formation of women's gendered subjectivities, across time and generation, in China as elsewhere. The daughter-parent—and especially the daughter-mother relationship—in China has long been obscured from public view, obstructed by the cultural importance attached to patrilineal relationships. In reflecting on the relationship between daughters and mothers, this paper also foregrounds the importance of a relationship that has long been ignored in China studies as a source of authority in shaping women's decisions and choices about their relationships and responsibilities.

Professor Harriet Evans was educated at the University of London's School of African and Oriental Studies, the University of British Columbia, the Beijing

Languages Institute and Beijing University. She taught modern Chinese history in Mexico between 1979 and 1984. Formerly head of the University of Westminster's Chinese Section, she is now co-ordinator of the MA and MPhil/PhD programmes in Contemporary Chinese Cultural Studies and International Studies. Her publications include "Women and Sexuality in China: Discourses of Female Sexuality and Gender since 1949" (1997) and "Picturing Power in the People's Republic of China: Posters of the Cultural Revolution" (co-edited with Professor Stephanie Donald, 1999). She has contributed many articles to leading journals and edited volumes. Her current research includes a project on mothers, daughters and gendered subjectivities in China, sexuality and reproductive health in China, and political posters and visual culture in the People's Republic of China.

SHADOW LINES OF CONTROL: NILIMA SHEIK'S KASHMIR PAINTINGS

Ananya Jahanara Kabir

Postcolonial Asia is a continent scarred by national boundaries. These new lines in the sand drawn across older cultural affiliations are now the reasons for which nations engage in war, weaponry and violence, directed against the perceived enemy across the borders as much as the enemy within— those groups or individuals who resist the machinery of the nation's myth of itself. What critique can the female artist-as-citizen mount against these bellicose, masculist displays of nationalist assertion? Through what means does she expose the shadowy nature of those lines whose solidity is so desperately asserted through the silent pact between the citizen and the myth? And are there any channels through which this feminist/ feminine critique may permeate and transform the democratic space? My paper addresses these issues through the work of Nilima Sheikh, one of contemporary India's most important artists, in particular, her evolving series of paintings on the subject of the territorial dispute over Kashmir, where she conducts a 'dialogue' with the late Kashmiri poet, Agha Shahid Ali.

Dr Ananya Jahanara Kabir lectures in English Literature at the University of Leeds. Initially trained as a medievalist, she now focuses on conflict, cultural belonging and imaginative expression. Her recent work theorises post-Partition identity politics in contemporary South Asia by examining different media – the written word, visual arts, music, film. As an Indian living in the UK, she is interested in the South Asian diaspora's cultural productions – from dance music to domesticity – and their relocation within trans-Asian circuits of fashion, power and pleasure. Her latest research project concerns representations of the Kashmir conflict in postcolonial India and counter-representations by Kashmiri artists and writers. This project taps into a number of research interests: the relationship between cultural and political representation; theories of trauma, memory, mourning and affect; global and local Islams; postcolonialism and/as postmodernism; and the work of Gilles Deleuze and Felix Guattari. She is also working with the Manchester-based arts initiative Shisha (www.shisha.net) on an exhibition of South Asian women artists responding to conflict, and collaborating with the Centre for History and Economics, King's College, Cambridge on a long-term project, "Charting the Past: Oceanic Networks of Exchange, 1780- 1830".

SHANGHAI DANCERS: GENDERING JAPAN'S COLONIAL MODERNITY

Vera Mackie

This lecture will focus on recent research on 'modern girls' and 'modern boys' in the visual culture of early twentieth century Japan and its peripheries. This involves a consideration of the role of visual representations in constituting new forms of masculinity and femininity, gender as a category in the formation of modern nation-states, the place of embodied practices in modernity, a consideration of Japan's modernity as an exemplar of 'colonial modernity', and a consideration of the transnational flows of signs, symbols, people and representations under conditions of colonial modernity. This lecture develops from my participation in a collaborative research project on 'The Modern Girl and Colonial Modernity in East Asia'.

Professor Vera Mackie is an ARC Professorial Research Fellow in History at the University of Melbourne. She is currently working on "A Cultural History of the Body in Modern Japan". Vera Mackie is a collaborator on an international research project on "Colonial Modernity and the Modern Girl in East Asia", funded by the Japan Department of Education and Science, and convened by the Institute for Gender Studies, Ochanomizu University, Tokyo. Her most recent books are "Gurobaruka to Jenda Hyosho (Globalisation and Representations of Gender)" (Tokyo, 2003) and "Feminism in Modern Japan: Citizenship, Embodiment and Sexuality" (Cambridge UP, 2003).

Ellene Sana

Executive Director of the Center for Migrant Advocacy - Philippines

Ellene Sana is the Executive Director of the Center for Migrant Advocacy – Philippines, an independent policy advocacy group which promotes the rights and development of overseas Filipinos. It works for a world that is just, equitable and gender-fair by campaigning on behalf of migrants, conducting research, networking and providing direct assistance to the most distressed. She received her Bachelor of Science degree in Civil Engineering from the Central College of the Philippines. She has had a long career as a political activist. In 1996 she was arrested by the Malaysian authorities for attending the 2nd Asia Pacific Conference on East Timor and in 1998 she was arrested by the Burmese military for pro-democracy activities in support of Daw Aung San Suu Kyi. In addition to her role as head of CMA-Phils, Ellene is involved in various other socialist and feminist groups.

Debra Yatim

Debra Yatim is a journalist and activist in Aceh, writing and campaigning on a range of issues. She is the founder and director of Komseni, a consultancy for mass media communication and social marketing relating to culture, gender equality, environment and democratisation. She is also a member of Yayasan Aceh Kita, a foundation that started Aceh.Kita.com as a reaction to the declaration of martial law in Aceh in May 2003. The group publishes the magazine Aceh Kita and launched a newspaper version of Aceh Kita on the day of the recent Aceh peace accord. She is currently adviser to the head of the Indonesian Government's reconstruction agency in Aceh, BBR (Badan Rehabilitasi dan Rekonstruksi).

ABSTRACTS

CROSSING BORDERS: NEGOTIATING MULTIPLE IDENTITIES IN A TRANSNATIONAL WORLD

Nilufar Ahmed

Throughout our lives we move across many borders, the life course for example: from childhood to adolescence to adulthood. Conventionally these transitions are marked chronologically, however in many cultures chronological age is not the main definer of where one is in their lives, rather, significant life events confer status and achievement onto individuals, personal events such as marriage and childbirth, or more social ones including holy pilgrimages like Hajj. These transitions are frequently felt all the more keenly by women as, for example, they often leave their natal homes following marriage and cross over into their new homes. For women who migrate, there are large physical borders to negotiate as well as far more subtle and subjective borders of identity and role formation in the face of new and alternative realities.

Migration offers women the opportunity to recreate and redefine roles for themselves devoid of wider familial constraints and hierarchical systems which may have circumscribed roles in the home country. Women are presented with lifestyles vastly different from their own from which they can (theoretically) choose features, such as employment and education, which might previously have been unavailable to them. However the stress of arriving in a new country with new customs and norms could lead to isolation and a stagnation of values in a desperate attempt to hold on to the familiar.

This paper will draw on a study of Bangladeshi women living in the London Borough of Tower Hamlets, UK, who migrated between the 1970's – 1990s. Most of the women in this study chose to recreate traditional roles for themselves, having made a massive journey across the world, they felt vulnerable in a new land where they could neither understand nor be understood. Language, food, behaviours, dress and customs proved for both sides to be at once bemusing and bewildering. Whilst it was possible to hold on to traditional roles while their children were young, both due to the demands of child-rearing and the unique community structure of Tower Hamlets which served to reinforce traditional values, as children grew older, the women's traditional role fulfilment became more difficult. They were able to perform the role of 'mother' but often found themselves unable to attain their perceived and expected roles as 'mother-in-law' and 'grandmother'. Somehow the experience of migration had changed the scope of those roles, and in many situations women were faced with roles that were very different to the ones they felt they would have fulfilled had they been living in Bangladesh. This revelation together with the fact that their children had little desire to visit, let alone return permanently to Bangladesh, and their own experiences of return visits to Bangladesh, where they found that the homeland had changed and they didn't quite fit in led many women to question and re-evaluate their own roles and identities. Despite the fact they had migrated decades previously and made the physical journey across continents, the personal journey continued for these women.

This paper will explore the fluid nature of identities of both first generation women who migrated from Bangladesh to London, and second generation, British-born Bangladeshis, who whilst not having migrated, cross borders of sometimes

conflicting identities (British/ Muslim/ Bangladeshi/ Asian), and continue to be entangled within the webs of transnational identities and allegiances.

Nilufar Ahmed is at St George's, University of London.

“MARGINAL WOMAN”: THE DIFFICULTIES OF NEGOTIATING LIFE IN CONFLICTING VALUE SYSTEMS

Tanveer Ahmed

In my paper I want to discuss the paradox of South Asian women in the West, most notably in Britain. It is particular to the second generation where the suicide rate is five times the national average yet their academic achievement is at the very top. How can this be so? I look at the concept 'marginal man'- coined by sociologist Everett Stonequist- which suggests juggling life in two disparate value systems can create such tension in young adults that greater deviance tends to arise. This then overlaps with one of the greatest debates of our age- terrorism and how to integrate migrants. Whilst few women have been implicated directly in terrorist acts, I will argue that this is because deviance is expressed differently in men and women. Furthermore, Islam serves as an identity for alienated South Asians, especially from the subcontinent, regardless of sex.

Dr Tanveer Ahmed is a psychiatrist in training and former SBS TV journalist.

“BEING PALESTINIAN”: PALESTINIAN *DIASPORIC* CULTURAL REPRESENTATION, GENDER AND IDENTITY

Jeni Allenby

*We lift up our hearts [to] the valiant Palestinian women,
the guardians of our life and our survival, and keepers of our eternal flame*

Palestinian Declaration of Independence

United Nations, Security Council General Assembly 18 November 1988

Half a century after the creation of the State of Israel (an event Palestinians call *al nakba*, the catastrophe) led to the Palestinian global *diaspora*, Palestinians remain the largest refugee group in the world. For Palestinians today – without a homeland, exiled, suffering severe geographical dispersal, over half (their number of eight million) without citizenship - preserving a sense of Palestinian cultural and national identity is extremely important. But as Edward Said has argued: “who we are, where we come from, what we are – is difficult to maintain in exile. Most people take their identity for granted. Not Palestinians, [whose] existence as native Arab inhabitants of Palestine ... is [constantly] either denied or challenged” (Said 1986: 16). Palestinians now residing in Western countries – where governments and media deny the historical reality of a Palestinian homeland and thus deny Palestinians and others “permission to narrate the Palestinian experience” (Said 2000: 244) – have found this denial especially difficult. In response Palestinian *diasporic* communities (including some in Australia - Cox and Connell 2003: 334) have become “ethnically invisible” national groups to avoid discrimination.

One means by which Palestinians counter such denials is via their cultural heritage, the simple existence of which validates Palestinian history and identity, and acts to unify Palestinians worldwide. Both within the Palestinian region and the *diaspora*, Palestinian women have come to play an important role as guardians of Palestinian culture, the keepers of its “eternal flame” (Palestinian Declaration of Independence 1988). But can cultural identity be preserved within an “ethnically invisible” community? After half a century of exile, exactly what constitutes “tradition”? And how might it be invested with new meaning specific to

contemporary national discourse? This highly visual paper explores how Palestinian *diaspora* women in Europe, the United States and Australia have responded both individually (including artists) and communally to “being Palestinian”, preserving the vibrancy of Palestinian cultural identity and the right to publicly present the Palestinian narrative.

Jeni Allenby was formerly a curator at the National Gallery of Australia and is now director of the Palestine Costume Archive, Canberra (www.palestinecostumearchive.org). An expert on Middle Eastern costume, her exhibitions include the internationally acclaimed Portraits without names: Palestinian costume (touring since 1995) for the Archive, and Arabesque: the mythology of Orientalism (1997) for the National Gallery.

TRANSLATION / TRANSGRESSION?: REFLECTIONS ON THE TRANSLATING OF AYU UTAMI'S NOVEL SAMAN

Pam Allen

At a recent forum on literary translation, I was asked whether translation ultimately has the potential to be an act of betrayal. It was a powerful question, and one which in the end I had to answer in the affirmative. In this paper I reflect on the process of translating the best-selling Indonesian novel *Saman* by Ayu Utami. When I began reading *Saman* soon after its publication in 1998, I couldn't put it down. The novel took hold of me in many ways and for many reasons. It wasn't only the narratorial style that takes the reader on a marvellous meandering journey through time and space. It wasn't only the wonderfully crafted characters that come alive on every page. It wasn't only the bold engagement with Indonesian socio-political realities. It was all of the above plus perhaps most of all the language - language that is at once lyrical and descriptive, language that achieves just the right mix of metaphor, metonymy and realism, language that draws you in yet keeps you alert.

When I took on the task of translating the novel into English, the most difficult challenge was to keep that enticing linguistic *mélange*. I had to find the right tone, the right style and of course the right words. More than that, I had to achieve what Ayu Utami does so well in Indonesian - a cinematographic effect, whereby the narrator describes what is, without attempting to explain or interpret, whereby the reader is presented with a visual panorama rather than a plot-driven narrative, whereby the subject is effectively removed from the text.

Thus began a long, arduous, but ultimately thoroughly rewarding process, which entailed much pondering, revising and tinkering with the text as well as collaboration with Ayu. I can only hope that in the end I managed to avoid committing that act of betrayal.

Dr Pam Allen is a Senior Lecturer in the School of Asian Languages and Studies, University of Tasmania

NOMIZO NAOKO: THE “ETERNAL GIRL” CROSSES BOUNDARIES

Tomoko Aoyama

Despite a promising start as a fiction writer in the early 1920s and a successful academic career from the 1950s onwards, Nomizo Naoko (1897-1987) was very little known to the general reading public until 1980, when a collection of her short stories was published—more than three decades after the publication of her previous collection. This was to be followed by a series of other publications. This new interest in Nomizo has been closely connected to the surge of interest in *shôjo* (girl) culture

and literature triggered by Honda Masuko's pioneering work, *Ibunka to shite no kodomo* (The Child as Another Culture, 1982). Yagawa Sumiko, another important contributor to the *shôjo* in literature, may have been the first to draw attention to the "spiritual nobility" (terms such as these can only be provisional translations) of the girl in Nomizo's writing. Yagawa was joined by other critics such as Kuze Teruhiko and Kawamoto Saburô, who use adjectives such as "pure," "absolute," and "eternal" to describe Nomizo's *shôjo* protagonists. It is clear that the *shôjo* is treated as the Other, or as "another culture" by these critics. Takahara Eiri, on the other hand, insists that what he terms *shôjo-gata ishiki* (literally, girl-type consciousness), i.e. excessive "desire for freedom and arrogance," does not necessarily belong uniquely to the biological *shôjo*, and he cites Nomizo's *Kuchinashi* (Gardenia, 1926) as the first literary text that manifests such consciousness.

If the notion of the "eternal girl" associated with Nomizo and her literary works has thus attracted much attention, little has been paid to the crossing and transgressing of gender, cultural, and literary boundaries. This paper examines this neglected and yet prominent aspect of the "eternal girl" in Nomizo's texts.

Tomoko Aoyama is a senior lecturer in Japanese at the University of Queensland. Her research area is modern and contemporary Japanese literature.

PUSHING THE BOUNDARIES: GENDER TROUBLE AMONGST THE DEVELOPMENT COMMUNITY IN TRANSITIONAL EAST TIMOR

Roslyn Appleby

This paper explores the ways in which international development aid has reproduced white patriarchal regimes of an earlier colonial era. Just as colonial space, away from the safety of 'home', was primarily constructed as a domain of masculine endeavour, so too contemporary development missions, particularly those located in areas designated as politically unstable, produce a masculine domain that marginalises 'unruly others' defined by gender and race.

Drawing on interview data, this paper explores the experiences of white Australian women working in East Timor as part of an international development effort during the nation's transition to independence between 2000 and 2002. Despite the emphasis on gender equity in development rhetoric, the women's experiences suggest that the male dominated international development community pushed gender boundaries to produce a neo-colonial space in which women were perceived as an anomaly. In this context, white women became objects of expatriate male desire and surveillance, their mobility constrained by the threat allegedly posed by indigenous male violence. The intertwined gender and racial relations established by these expatriate discourses testify to the persistence of colonial relations of power in the contemporary development enterprise.

Roslyn Appleby is a lecturer and PhD candidate at the University of Technology, Sydney.

MINORITIES WITHIN MINORITIES: PUBLIC DISCOURSE ON AUSTRALIAN ISLAM AS INTERPRETED BY FEMALE INTERNATIONAL STUDENTS OF INDONESIAN MUSLIM BACKGROUND

Nasya Bahfen

Increased internationalisation has seen the temporary and permanent movement of people across borders. It is often described as a consequence of globalisation. Today, international students comprise a significant proportion of Australia's student population. Just six years ago Australia played host to 4,000

Indonesian students – a figure which rose to more than nine thousand students in 2003. Female international students of Indonesian Muslim background are minorities on two levels. Firstly, the majority of Indonesian international students studying in Australia are not Muslim. Conversely, the majority of Muslims in Australia do not come from an Indonesian background.

During the amount of time that female international students of Indonesian Muslim background are in Australia, it is hypothesised that their participation in regards to public discourse varies. This paper explores the engagement of female international students of Indonesian Muslim background with developments concerning Islam and its followers, as covered by the Australian media. It looks at the level of interest or involvement by these students in news stories about Australian Muslim leaders and the Australian Muslim community. It also applies uses and gratifications theory to interpret the responses of these students regarding their consumption of local media.

Nasya Bahfen is in the Faculty of Business and Law, Bowater School of Management & Marketing, Deakin University Burwood.

WOMEN WITH DISABILITIES IN ASIA

Nisha Bhatnagar

The challenge of the 21st Century is to empower persons with disabilities who will then promote a barrier free society. Women with disabilities are multiply disadvantaged through their status as women, as persons with disabilities, and majority numbers as persons living in poverty. In May 2002, a resolution was adopted “Promoting an inclusive, barrier-free and rights-based society for people with disabilities in the Asian and Pacific region in the twenty-first century”. The resolution also proclaimed the extension of the Asian and Pacific Decade of Disabled Persons, 1993-2002, for another decade, 2003-2012. The United Nations has set Dec. 3 as the International Day of Disabled Persons. This annual observance is a reminder to be aware of disabled persons' need for physical and social access. The commemoration's motto, Nothing about Us without Us, is used by organizations for disabled people worldwide, and has an ultimate aim to attain full participation and equal opportunities for disabled persons.

The Declaration on the Rights of Disabled Persons, adopted by the General Assembly on 9 December 1975, encouraged national and international protection of the rights of the disabled. Recognition was given to the fact that disabled persons were entitled to the same political and civil rights as others, including measures necessary to enable them to become self-sufficient.”

Around the world, women make up just over 51% of the population. Women with disabilities are the most marginalized in Asian society. They are deprived of political, Social, Economic, and health opportunities. The problems of women with disabilities become very complex with other factors such as social stigma and poverty. Women with disabilities have been largely neglected. Women with disabilities do not form a homogeneous group. For example, the mentally ill and mentally retarded, the visually, hearing and speech impaired and those with restricted mobility or with so-called “medical disabilities” all encounter different barriers, of different kinds, which have to be overcome in different ways.

Emotional, physical, and sexual abuse of women with physical disabilities is a problem largely unrecognized by rehabilitation service providers. There is no question that abuse of women with disabilities is a problem of epidemic proportions that is only beginning to attract the attention of researchers, service providers, and funding

agencies. For each disability type, different dynamics of abuse come into play. For women with physical disabilities, limitations in physically escaping violent situations are in sharp contrast to women with hearing impairments, who may be able to escape but face communication barriers in most settings designed to help battered women. Certain commonalities exist across disability groups, such as economic dependence, social isolation, and the whittling away of self-esteem on the basis of disability as a precursor to abuse. Research that employs methodological rigor must be conducted with women who have disabilities such as blindness, deafness, mental illness, and mental retardation. Particular attention must be paid to identifying vulnerability factors that are disability-related as opposed to those factors experienced by all women.

In Asian countries, women and girls with disabilities (far more than boys and men with disabilities) face discrimination within the family, and denied equal access to health care, education, training, employment and income generation opportunities, and are excluded from community activities. In fact, within self-help organizations of persons with disabilities in some countries, women with disabilities face further discrimination. Women with disabilities tend to be under-represented in membership of mainstream self-help organizations and not so visible in leadership and executive roles. Their concerns are often not sufficiently addressed in the advocacy agenda of NGOs and self-help organizations. Women with disabilities may not have been targeted to leadership training.

The President of Philippines has declared the last Monday of every March as *Women with Disability* day. The total development and empowerment of women is a State policy enshrined in the Philippine Constitution which specifically provides that... "The State recognizes the role of women in nation-building, and shall ensure the fundamental equality before the law of women and men" (Section 14, Article II). Although 70-80 percent of the disabled in developing countries, including those of Asia live in rural areas, most of the programmes for the disabled cater to the urban population. It is also evident that most of the programme beneficiaries are men; in spite of the fact that many of them are 'gender neutral' and may even have a female bias in traditional terms. The most important issue for integration of the disabled in any society is for the mainstream to act and live in conjunction with and not separately from the disabled. For this, awareness regarding the nature of disabilities, their causes and the potential ability of the disabled must be raised. Communication skills of the non-disabled with the disabled could be enhanced by teaching the basics of sign language in schools and through the media.

The disabled women have immense potentials which remain untapped. These can be put to productive and profitable use to benefit the family, the society and the country. It is said that a nation's development is also measured by the ease with which it integrates the disabled into the mainstream society. As a criteria of development, the issue of considering the disabled as a neglected but extremely important sub-group of the population merits immediate and continuous attention.

Nisha Bhatnagar is a Ph.D. student at Victoria University, Melbourne.

THE NURSES' UNION IN SRI LANKA

Janaka Biyanwila

This paper focuses on the main female-dominated nurses' union in Sri Lanka. Amidst the general paralysis of most unions, the main public sector nurses' union has

expanded its membership and flourished. By situating this union within the broader context of the labour movement, the aim of this chapter is to explain the ways the male leadership has limited as well as enabled the union to develop as a civil society actor. This has implications for debates around union revitalisation, expressed by social movement unionism. By examining the independent unionism of the nurses' union, this paper explores its' limits, as well as possibilities to revitalise the union movement as a participant in civil society.

Janaka Biyanwila is a sessional lecturer in the Department of Organisational and Labour Studies at the University of Western Australia. He completed his PhD at UWA in 2004, which focused on trade unions in Sri Lanka. His areas of interests include trade unions, privatisation, social movements, and civil society. He has worked in Sri Lanka as an economic policy analyst for USAID (United States Agency for International Development), then as a project coordinator for a non-governmental organisation, the Social Scientists' Association (SSA) in Colombo.

TRANSNATIONAL IDENTITIES AND POLITICAL SPACE: FILIPINO WOMEN AND CITIZENSHIP IN AUSTRALIA

Glenda Lynna Anne Tibe Bonifacio

Globalization has intensified the movement of peoples from developing to developed states. As an immigrant-receiving country, Australia has adopted multiculturalism as a policy of integration – fostering the retention of ethnic identities while accepting the core values of the host society.

Embedded in the idea of citizenship is a political identity, which becomes the primary goal for many immigrants. Having an Australian political identity and an ethnic identity that traverses national boundaries create different political spaces for migrant women. This paper will present how a group of migrant Filipino women construct their political spaces as Australian citizens and argues that transnational identity imbibes not only national identification with the country of origin but also the political tradition of the receiving state.

Dr. Glenda Bonifacio did her Ph.D. in Australia and writes on Filipino women.

WOMEN-ONLY UNIONS IN JAPAN

Kaye Broadbent

Low rates of union membership and lack of representation on union committees for women in contemporary mixed unions disguise the long history of organising and activism of women workers and their contributions to Japan's pre- and postwar union movements. Enterprise unions have become the dominant union structure and as the majority restrict their membership to full-time workers, the growing number of non full-time workers, a significant majority of whom are women, are excluded. As a way of overcoming the gap between unionised and non-unionised workers, women workers in Osaka created Japan's first women-only union in 1990 - *Onna Kumiai* - and central to its activities is the treatment of non full-time workers. Since this time the numbers of women-only unions in Japan has increased to twelve. Women-only unions in Japan share characteristics with their contemporary international counterparts but their future expansion, particularly into workplaces which have existing enterprise unions, may be obstructed by their treatment as 'second' unions.

Kaye Broadbent is an Australian Research Council postdoctoral fellow at the Griffith Asia Institute, Griffith University (QLD) where she is undertaking research on women-only unions in Japan and Korea. Her publications include Women's

Employment in Japan: The Experiences of Part-time Workers (2003) and Employment Relations in the Asia Pacific: Changing Approaches (2000) (with Greg Bamber, Park Funkoo, Lee Changwon and Peter Ross). In addition she has published on gender, work and unions in Japan and several on women-only unions in Japan and Korea.

DON'T MENTION THE F WORD: THE VIEWS OF YOUNG PEOPLE IN THE ASIA-PACIFIC

Chilla Bulbeck

Based on a survey of 1700 young middle class urban dwellers in ten countries in the Asia-Pacific region, this paper explores several dualist constructions of 'western' and 'other' feminisms, for example that women in the west are equal and no longer require a women's movement by contrast with their benighted Asian sisters, or conversely that exhausted western feminism is being outpaced by vociferous and engaged Asian feminisms; that western feminism favours the discourse of gender equality in its liberal variant and combative opposition to men in its radical variant, while the women's movements in Asia endorse gender differences and men and women working together, for example under the banner of national development feminism.

Chilla Bulbeck is Professor of Women's Studies at the School of Social Science, University of Adelaide

BORDER PROTECTION AND HUMAN RIGHTS: TRAFFICKED AND ENSLAVED WOMEN IN AUSTRALIA

Jennifer Burn & Frances Simmons

An evaluation of victim support for those who have been trafficked and enslaved highlights how the principles of border control and sovereignty limit compassion. Trafficking and slavery will trigger a human rights response by the Australian government in one circumstance - that is where the victim can provide significant assistance to law enforcement agencies and the criminal prosecutorial process. In most other circumstances the human rights of trafficked and enslaved women have been neglected by policy and law-makers in Australia.

This paper outlines the development of the Australian government response to trafficking for sexual servitude, including the development of the Australian Government Action Plan to Eradicate Trafficking including the funding of a new specialist police team, new visas, the provision of limited social support to maintain the social support of a victim while they assist the criminal justice process and a community education program. In this evaluation of the Australian government response to trafficking of women for sexual servitude in Australia a best practice model of reform is presented.

Jennifer Burn is a Senior Lecturer in the UTS Faculty of Law and Director of the UTS Community Law Centre & Anti-Slavery Project of which Frances Simmons is also a member.

CROSSING OVER: MARIA BYLES' AUSTRALIAN – ASIAN TRAVELS

Allison Cadzow

This paper looks at the border crossings of Australian author, mountaineer, solicitor and Buddhist Marie Byles (1900-1979). Her trip to Burma and China, motivated by a desire to climb mountains in the late 1930s was her initial contact with Buddhism, prompting further trips/ spiritual odysseys to Japan, India and Vietnam. One of the founders of the Buddhist Society of NSW, and author of numerous

spiritual/travel works, Marie was a vital contributor to mid 20th century understandings of Asia (and Australia's place within it. The paper considers crossing boundaries of 'being' (spirit & body), the establishment of Buddhist networks across Asia, and the impact of Buddhism on Marie's relationship to Australian and Asian environments. The way in which her beliefs shaped the use of her property Ahimsa (non-violence) in northern Sydney will be discussed.

Dr. Allison Cadzow is Senior Research Officer Parklands Culture and Communities, Department of Social Inquiry, University of Technology Sydney

WOMEN AS LEGAL SUBJECTS AND OBJECTS IN CONTEMPORARY CHINA

Deborah Cao

In this paper, an overview of the contemporary Chinese legislative regime related to women is first presented. This is followed by an examination of Chinese women's changing fortune and status in such a legal context and against the constantly changing social and economic backdrop through the analysis of three recent legal cases. It is proposed that Chinese women are describable as both subjects and objects in the legal process, with both positive and negative implications for women's rights. Lastly, the changing status of women in China is discussed within the legal system as a hierarchical social order in the male dominated Chinese culture, with law both empowering Chinese women in the legal process and placing them in an unwinnable position in the Chinese social strata. It is argued that law provides limited recourses for Chinese women in their quest for rights, and it also perpetuates women's low status. Chinese culture and law are mutually constitutive in maintaining such discriminatory treatment of women. It is proposed that Chinese women's rights and a genuine women's liberation will not be achieved unless and until equality at home in family relationships is first obtained. This will require the fundamental change in Chinese thinking regarding men and women, to involve all members of the society and the Chinese culture as a whole if Chinese women are to play a meaningful role in a civil society that is yet to emerge but needs to emerge in China.

Dr Deborah Cao is a researcher affiliated to the Socio-Legal Research Centre of the Law School, Griffith University.

HAPPILY UNMARRIED: SINGLE WOMEN IN SOUTH ASIA

Tanya Caulfield

I do not think it is difficult to be a single woman although social attitudes towards unmarried women make single women's lives complicated. (Deepti: fieldwork interview)

Why are women choosing to remain single in contemporary South Asian societies? How difficult is it for women to lead an independent life? How do 'single women' perceive their sexualities as being 'different' to those of married women? Based on narratives provided by urban middle class women in Delhi, this paper examines:

- a) the slow but increasing emergence of 'single women' as a perceptible sociocultural group in South Asian societies and how, despite social perceptions of 'single women' as abnormal and ill-fated, 'single women' are shaping and negotiating their ways of being within 'modern' society;
- b) 'single women's' familial and socio-economic locations with regard to their living spaces, class/caste issues, religion, regional background, and age.

Recognising the limited studies on women who 'choose' not to marry, my research offers an understanding of the emergence of 'single women' in contemporary South Asian societies from a perspective that examines the multiplicity and diversity of women's lived experiences. I explore the possibilities of diverse female lived experiences and variations of actual situations that may be manifest in established structural and cultural arrangements and how women might construct their lives in the context of prevailing notions of femininity and pressures towards marriage. My study recognises, evaluates and explains the differences between women, highlights the complexity of 'single women's' modes of being in South Asian societies, and works to contest Western perceptions that marginalise and construct a singular 'Third World Woman'.

Tanya Caulfield is a Ph.D, student in Anthropology at the University of Queensland, Brisbane.

BEYOND THE COLONISED AND THE COLONISERS: INTELLECTUAL DISCOURSE AND THE INCLUSION OF JAPANESE –KOREAN WOMEN'S VOICES

David Chapman

There has been much debate and as a result more understanding of the multilayered complexity of racial and ethnic prejudice against the Migrant Korean population in Japan (Zainichi). However, there is little discussion or consideration of gender and sexual prejudice against women from this community (Pak Hwa-Mi, 2000: 12).

For several decades the voices of the 'Korean' communities in Japan have attempted to have their voice heard through a number of genres of writing. Some individuals such as Yu Miri (1997) and Yi Yang Ji (1988) have won the Akutagawa award for literary works about their lives as zainichi. Others, through their positions as public commentators or intellectuals, have critiqued Japanese society and the treatment of zainichi and other marginalised communities. To date, little has been written about the comments of zainichi intellectuals in English.

This paper examines the relatively recent emergence of the voices of women *zainichi* feminists in the wider space of public *zainichi* discourses.[1] In particular, I will demonstrate how these emergent voices, through the use of gender studies and feminist theoretical frameworks, are contesting the hitherto dominant discourse of race and ethnicity as central to the process of decolonisation in *zainichi* resistance. I will also investigate how these women discuss the role of what is best termed 'hegemonic masculinity' in preventing other forms of liberation. I thus trace the manner in which the participation of women commentators in *zainichi* forums has resulted in a shift from a race/ethnicity limited approach to a more multi-vocal, multipositional reality inclusive of women's perspectives.

Dr. David Chapman is convenor for Japanese Studies in the School of International Studies at the University of South Australia. David's recently completed doctoral thesis focused on the Korean communities of Japan. He is interested in marginalisation and migrant communities, the nexus between gender and exclusion/privileging and notions of citizenship.

THE WAY TO ENTREPRENEURSHIP: A RESEARCH ON THE EDUCATION AND WORK EXPERIENCE OF WOMEN ENTREPRENEURS

Minglu Chen

While the background and social origin of Chinese entrepreneurs has drawn much academic interests, the objects of these researches are mostly male entrepreneurs. The situation of their female counterpart is comparatively less explored. In this article I will fill in this gap by looking at Chinese women entrepreneurs' background. This paper will use case studies based on my recent interviews with women enterprise owners and wives of male enterprise owners in the north China county of Jiaocheng.

The question is whether education and prior work experience play a significant part on these women's ways to entrepreneurship. To this end, these women were interviewed about their education and working experience. By analyzing the interview results, I will try to find the similarities and differences of the two groups of women and the corresponding effect on the wives of enterprise owners to choose to stay behind their husbands.

Minglu Chen is a Ph.D. student at the Institute for International Studies, University of Technology Sydney.

WOMEN AND WAR: A BALINESE ACCOUNT

Helen Creese

On 20 September 1906, Dutch armed forces landed at Sanur, Bali to launch their final offensive against the last of the independent kingdoms of South Bali. The Balinese raja of Badung, together with most of his followers, both men and women, dressed in ceremonial white and brandishing their *kris*, walked directly into the Dutch fire and fell in a hail of bullets. The story of the *puputan* ("finishing"), as it became known, has been written many times: it was widely reported at the time in the Dutch and Indies press where it caused outrage; the military and other official reports were duly published; and in the post-independence period the *puputan* became an important symbol in Bali of the nationalist struggle to repudiate colonial oppression. Like most war accounts, however, the discussion has focused on male concerns of strategy, defeat and victory or has celebrated the heroism of the island's male ruling elites. Seventy-one years after the event, in 1977, the Balinese daily newspaper, the *Bali Post*, published a series of articles that ran over a week from 19 to 26 September as part of the *puputan* commemorations for that year. The articles were written by A.A. Puteri Agung Kapandyan and were reportedly based on oral histories she had collected from elderly informants who had been involved in the events. In these articles the *puputan* is related largely through the experiences of a young pregnant female survivor, Jero Nyoman Nuraga, a commoner wife of the raja's nephew, A.A. Alit Badra. Her experiences, which are described in all their mundane detail, have a compelling immediacy as she initially flees the palace and later returns to witness the final battle and its aftermath. This account forms the basis of my paper in which I discuss the ways in which a female point of view presents the *puputan*.

Helen Creese is Reader in Indonesian in the School of Languages and Comparative Cultural Studies, University of Queensland. Her research focuses on Bali, and covers broad themes in gender, history, culture and literature. Her most recent gender-related publications include Women of the Kakawin World: Marriage and Sexuality in the Indic Courts of Java and Bali, 9-19th Centuries (M.E. Sharpe, 2004), 'Reading

the Bali Post: Women and representation in post-Suharto Bali', Intersections, 10 (August 2004), and (with Laura Bellows) 'Erotic Literature in Nineteenth-Century Bali', Journal of Southeast Asian Studies, 33.3 (2002).

FEMALE UNIONISM IN THE MALYSIAN GARMENT INDUSTRY

Vicki Crinis

In Malaysia, women workers in the garment and textile industries have their own trade union in each state but only 12% of workers in these industries are in the garment and textile workers' trade union. This is both a reflection of the decline of trade union power in Malaysia and unions' attitudes towards women. This paper questions male leadership attitudes towards women and how the largely female workforce in the garment industry has negotiated this lineal space.

Vicki Crinis is an Honorary Research Fellow in the Centre for Asia Pacific Social Transformations Studies (CAPSTRANS), University of Wollongong and completed her PhD in December 2004. Vicki is interested in the study of women and work, migrant workers and trade unions in Malaysia.

COLONISATION, MIGRATION AND PROSTITUTION IN COLONIAL MALAYA

Vicki Crinis

This paper examines the ways prostitutes and domestic workers were similarly positioned within colonial discourses in British Malaya. These discourses sought to separate maids and prostitutes from 'good' women and stop the spread of sexually transmitted diseases, as well as distinguish between the coloniser and the colonised. A close examination of the archives of British Malaya reflects the marginalisation of Malay women, who were relegated to the home and reproductive sphere, outside standard definitions of waged work. There was little written record concerning Malay women workers, and immigrant women workers were described in the appendices or subsidiary sections of the labour reports. In contrast, prostitution was documented in great detail. Given that the largest numbers of women worked in the agricultural sector and were not prostitutes or domestic workers, the colonial governments emphasis on collating reports concerning prostitution and the *mui tsai* raises certain questions. Why did the colonial officials document the lives of sex workers when the working lives of women were generally ignored? This paper argues that the contribution of female family members to the economy was subsumed within unofficial family support systems, which required little or no intervention by colonial authorities in the plantation and mining sectors of the colonies because workers, by definition, were male. In contrast, the work of the prostitute required official intervention because of its effects on production processes: the prostitute's life was important to the management and productivity of estates/mines and thus required surveillance.

Vicki Crinis is an Honorary Research Fellow in the Centre for Asia Pacific Social Transformations Research Association (CAPSTRANS) at the University of Wollongong.

LEGISLATING FOR HARMONY: THE LAW FOR A GENDER EQUAL SOCIETY IN JAPAN

Laura Dales

This paper focuses on recent legislative efforts to address gender inequality in Japan. The development and implementation of the Danjo Kyōdō Sankaku Shakai

Dzukuri Hōhō (translated as The Law for a Gender-Equal Society), represents the recent rise in popular currency and awareness of “gender”, as an issue for governmental and social concern.

The law aims to “position the realization of a Gender-equal Society as a top-priority task in determining the framework of 21st century Japan”, and identifies changing social trends such as lower birth rates and the greying population as motivation for this prioritization. Positing these issues as gender-related and central concerns of the Japanese state, the law examines the responsibilities of the State, of local governments and of citizens in striving for the ideal society in which “every citizen is able to fully exercise their individuality and abilities regardless of gender”.

In this paper I will explore the explicit aims and the assumptions of family, sexuality and gender implicit in the construction of the law. I will also explore possible ramifications of the law, in terms of family gender roles and employment patterns. Finally, I will address the reception of the law, among women and among the wider public, with specific attention to backlash in the media and at the local government level.

Laura Dales is a Ph.D. student in Asian Studies, School of Social and Cultural Studies, University of Western Australia.

MOTHERS OF THE REVOLUTION: RHETORIC VERSUS REALITY FOR THE WOMEN OF NORTH KOREA

Bronwen Dalton & Kyung-ja Jung

Reports of famine and human rights violations have contributed to a growing interest in the nature of North Korean society. Yet this society is rarely researched due to the country’s isolation and repressive political system. The paper seeks to provide a more nuanced understanding of ordinary life in the ‘hermit kingdom’, particularly focussing on the role and status of women and how gender and gender relations may have changed since the food crisis which began in the mid 1990s. The paper argues that, since the crisis, women have become both victims and agents in a process of transition. Many have suffered a great deal, particularly due to the impact of starvation and famine-related disease, infant mortality and morbidity, family breakdown and an increase in sex trafficking and prostitution. However, recent reports also suggest that women, more than men, have become active players in emerging market processes, particularly those centred on local markets, thus creating new opportunities for themselves and new challenges for the regime.

Bronwen Dalton is a Lecturer in the School of Management at the University of Technology, Sydney

HUMAN TRAFFICKING, MIGRATION AND MARGINALITY

Tania De Jong

In the Good Shepherd Social Justice office in Melbourne, Tania de Jong, a Good Shepherd Sister, has recently directed her attention to the issue of the trafficking in women and children. In this role Tania has followed the first Victorian trial in the County Court in Melbourne in March, April and May 2005 of people accused of possessing and using a slave.

In her paper Tania will reflect on her work as a migration agent of about 15 years during which she specialised in migration advice to people on the margins of society. As an Asian woman herself, Tania will reflect on the desperation of young Asian women who are trafficked into Australia, wittingly or unwittingly.

Tania De Jong is a Good Shepherd sister working on human trafficking.

“ONE OF US!”: FOREIGN DOMESTIC WORKERS, WOMEN’S RIGHTS, CLASS AND THE POLITICAL LANDSCAPE OF SINGAPORE

Theresa Devasahayam

In recent decades, the growing numbers of foreign workers taking up wage employment in Singapore include domestic workers (consisting mainly of women) and construction workers (consisting mainly of men). According to labour laws, foreign workers lack the basic entitlements enjoyed by the local populace. They lack reproductive freedoms, possess limited access to protection because of the nature of their work, and are prohibited from marrying Singaporean nationals. In addition, they are vulnerable to abuse and exploitation owing to the absence of legal protective mechanisms. For these reasons, unskilled foreign workers have come to be socially perceived as occupying the lowest economic class in the social hierarchy relative to Singaporean nationals.

Although both foreign (female) domestic workers and (male) construction workers are subjected to similar labour laws, as this paper demonstrates, the former have less protection and are more vulnerable to various abuses. This paper argues that the greater vulnerability of unskilled female foreign workers present in the country is indicative of the Singapore government’s antipathy to primarily gender issues and secondarily to class concerns. This is evidenced in the Singapore government’s constant reiteration that women’s rights, as in human rights, should be shaped by communitarian ideals necessary for the achievement of the country’s economic goals. It is this position that has also come to be mapped onto the community of unskilled foreign women employed in the country whose rights have also been side-lined. As such, while the presence of foreign workers in the country is perceived by the government to be a necessity for the workings of its economy, particularly the employment of foreign domestic workers is treated as a temporal necessity and, as such, their issues considered as inconsequential following their Singaporean sisters and whose basic rights are dismissed in favour of the larger goals of the Singapore government.

By and large, the Singapore government’s approach to human rights has been marked by caution although changes, however, have been recorded in recent years with the Singapore government being more open to having its policies come under external scrutiny. In so far as women’s rights are concerned, these, too, are made to defer to larger political goals aimed at the common good of society. To this end, the government has inadvertently reinforced patriarchal ideals.

Advocates by way of local non-governmental organisations for the protection of foreign workers especially foreign domestic workers have been restricted in the employment of the rights approach in addressing the plight of these workers. In the international development sector, including the United Nations, the rights approach has been heralded as a tool in addressing the plight of cross-border migrants including unskilled foreign workers. This paper questions the relevance of the rights discourse in addressing foreign domestic worker issues with special reference to Singapore. The term ‘rights’ is synonymous with the concept of civil liberties, with roots in the Enlightenment period of 17th century Europe. Civil liberties, however, are a prerogative of free people or in Marxian terms -- ‘the owners of production’. Concomitantly, the concept does not apply to the proletariat, especially since the latter lack various freedoms. In the same vein, foreign workers in Singapore may be said to exhibit characteristics of the proletariat group since they lack civil liberties as a result of how they have come to be politically and socially perceived.

Given the limitations of this concept in its applicability to the foreign domestic worker context, an all-encompassing concept that transcends class such as the capabilities approach, as expounded by Martha Nussbaum may have greater relevance since foreign domestic workers fall outside the class structure of Singapore, as this paper demonstrates.

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FROM BARGIRLS TO LONG-LEGGED CINDERELLAS: WOMEN AND PROSTITUTION IN CONTEMPORARY VIETNAMESE CINEMA

Tess Do

Prostitution in Vietnam has always been a reality, and the prostitute figure is not a taboo for poets and writers (the most famous being Kieu). Yet not many film directors had given this theme their full attention. The two directors whose films feature a prostitute as the female protagonist are from the Vietnamese diaspora: Tony Bui in the United States and Tran Anh Hung in France. However, Bui's and Hung's prostitutes, respectively in *Three Seasons* (1999) and *Cyclo* (1995), are artistically and aesthetically portrayed as gliding through life, untouched and unspoiled by any violence.

When Vietnamese film director Le Hoang's *Gai Nhay* (loosely translated as *Bargirls*) hit the silver screen in 2003, it shocked the whole country with its brutal and bleak representation of prostitution and the life of young bargirls. It revealed for the first time the ugly and violent world of prostitution, drugs and AIDS, the deep despair of HIV infected prostitutes, their terror of dying, and their frantic and desperate calls for help—a call that society does not always know how to answer. In spite (or because) of its dark realism, the powerful portrayal of the prostitutes and their life fascinated the Vietnamese public, mostly the young generation, who flocked in by the millions to see the film, making it the greatest hit ever in Vietnamese cinema. Although the high ratings of *Bargirls* proved to be very profitable for its author Le Hoang, the latter found himself the target of almost every other film director's attack. They shunned him, disdained his Silver Kite Award, and accused him of making a cheap, commercial film, using sex and prostitution to attract the audience. Yet, within a few years after *Bargirls*, more films on prostitutes flooded the market, some of them bearing the same famous word “gai nhay”, starting with Hoang's *Street Cinderellas*, also known as *Bargirls II* (2004), Tran Vong Duc's *Paradise for the Bargirl* (a 2004 Vietnamese adaptation of James Hardley Chase's *A Lotus for Miss Chau*), Vu Ngoc Dang's first feature film *Long-legged Girls* (Silver Lotus Award, 2004), and Nguyen Quoc Hung's “*Xe Om*” *Drivers and Prostitutes* (2005).

This sudden interest in and focus on bargirls by Vietnamese film directors could be purely motivated by profit rather than any real concern about social corruption; nonetheless it has provided us with a series of popular films on prostitution. According to different feminist points of view, prostitution need not be seen only in a negative way as a means for men to exploit and objectify women as sexual commodities: it can also be sexually liberating for women. Prostitutes are not only victims: playing on and controlling men's desire, they can reverse men's power game.

In the Vietnamese context the stigmatisation of prostitutes is very high and where prostitution is considered above all a moral offence; so it is significant that in their films, Hoang and Dang keep changing their “good” girls to “bad” girls and vice versa, constantly switching the prostitutes' role as victimised and victimiser. After the

direct approach to the ugly world of prostitution in *Bargirls*, Hoang steps away from realism and retreats into fantasy in *Bargirls II*, followed by Dang who avoids the sordid bar scenes to enter the glamorous world of the supermodels, where love and career mentoring are used as a nice cover-up for plain prostitution. Why do these directors flee from “hardcore” prostitution and why do they insist on presenting “good” and “repentant” prostitutes whose only wish is to get married and build a family? Is it because they want to show sympathy towards these girls so that, in order to do so, they find it necessary to purify their “soul” if not their body? Is it because they want to hope for the girls’ spiritual salvation? Or is it because subconsciously they have sensed the power of these prostitutes, the subversive power of their desire? Is it also because the sexual female body forces them to face men’s deepest fear: that of castration and death?

These questions lead my comparative study of the prostitute figure as imagined and projected on screen by contemporary Vietnamese film directors. While my analysis focuses on Hoang’s *Bargirls* and *Bargirls II* and Dang’s *Long-legged Girls*, I will also draw from Hung’s *Cyclo* and Bui’s *Three Seasons*, as both are Vietnamese major award-winning films featuring young prostitutes. My examination of their life, the relationship they have with their body and sexuality, and the way they use their body to relate to others highlights these young women’s desire in a male-dominated society where their sexual expression and aspiration for love and happiness conflict with the ideal image of the Vietnamese woman.

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SEXUALITY IN THE SHADOWS

Tanja Dreher & Sharon Chalmers

The latter half of 2001 saw the development of a media and political spiral of racialisation which represented Muslim women as the quintessential ‘other’ in the public sphere in Australia. At the end of July, news reports emerged of a series of vicious sexual assaults in Sydney’s western suburbs which were categorised as ‘a new race crime’. While these events still dominated talk-back radio and political and social commentary, subsequent events including the Tampa incident, September 11, the children overboard scandal, and the federal election campaign shaped by a discourse of fear around ‘border protection’ were reduced to a monolithic political diatribe of terror, threat, national and personal security. Previous research has found that these events were explained by categories of culture, ‘race’ and religion as opposed to other social factors such as socio-economic issues and social exclusion.

What has been missing from public debates has been a rigorous interrogation of the racialisation of gender and sexuality. The only attempts at focusing on the gendered and sexualised nature of the initial sexual assaults was to either frame the victim as innocent, pure and white, or, alternatively to blame the hyper-masculinity of the perpetrators on the assumed oppression of Muslim women. Scholarly research has produced detailed analyses of the racialised discourse around these events but little scrutiny has been directed towards the complexity of the intersection of race and sexuality. Indeed, they have been interrogated as mutually exclusive and as a consequence common sense understandings of sexual violence have become normalised. In this paper we highlight a range of concerns that have remained in the shadows and argue for a more sophisticated and complex approach to understandings of the cultural inter-connections between gender, sexuality, ‘race’, and ethnicity in the contemporary Australian body politic.

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STRATEGIZING FOR POLITICS: CHINESE WOMEN'S PARTICIPATION IN THE ONE PARTY STATE

Louise Edwards

The article outlines the key challenges and obstacles for aspiring women leaders that have emerged during the economic and political reforms from the mid 1980s. It presents the perspectives of women activists in the PRC currently working to improve the rates of women's participation in formal, official politics. Their views as presented in the public media, predominantly newspapers, can be taken to be broadly acceptable to the Communist Party leadership since censorship is still commonplace within the news media sector in the PRC. I analyse key problems with their discussions of women's political participation. The article then argues that in the face of ongoing obstacles to women's participation, women activists in the PRC are beginning to dismantle within formal political discourse a key tenet that has limited women's advocacy powers in the reform period. This being the principle that women's equality with men will be achieved through economic development and therefore requires no special gender-specific program to facilitate its emergence.

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A MINUTE TO MIDNIGHT: AN INDIAN PRINCE AND HIS FOREIGN BRIDE

Suzanne Falkiner

Until, almost literally, the last minute before midnight on 14 August 1947, the British Raj believed that the Indian princely order, with its ancient hierarchies of caste, race and class, should be kept culturally and racially pure, so that the rulers' lines of succession would remain acceptable to both the Government and to the princes' subjects. To this end, marriages between foreign - and particularly European - women and Indian princes were strongly discouraged. Apart from wanting to avoid embarrassing social encounters with 'unsuitable' women, the practical aim of the British had been to maintain the ruling families as an institution, so they might more satisfactorily fulfill their role as allies in the government of India. To this end, the British often went to extraordinary lengths to thwart the princes' wishes and keep the royal families under their control, without being bound by codified rules or having to openly reveal how and why they reached their decisions. This paper looks at one such case, and how the Nawab of Palanpur, a small state in Gujarat, prevailed and obliged the British Government to formally recognise his marriage to an Australian woman.

ASIAN WOMEN IN AUSTRALIA: A DEMOGRAPHIC AND ECONOMIC APPROACH

Yaghoob Foroutan

The multi-ethnic and multicultural characteristic of Australia has brought together people of diverse nationalities from four corners of the world to the country, including from a large number of Asian countries. The central concentration of the present research is on Asian women aged 15-54 in Australia who embrace almost 40 per cent of all immigrant women in the same ages in the 2001 census. In terms of data and method, the present paper is based on the special tabulations of the 2001 full

census provided by the Australian Bureau of Statistics (ABS). These data are studied and analysed using SPSS software, in particular, Logistic Regression Analysis.

At the first step, the paper presents a profile of demographic and socio-economic characteristics of Asian women in Australia. This profile contains age composition, human capital investments (education, English proficiency), family formation (couple status, partner's annual income, the age of the youngest child at home), and migration issues (duration of residence in Australia, region and country of origin). This profile will be given in a both whole figure of Asian women and in terms of various sub-groups (i.e. South Asia, South East Asia, Central and North Asia). Meanwhile, their demographic and socio-economic characteristics will be compromised with those of both Australian born women and non-Asian immigrant women. A special focus is given to the issue of employment status (i.e. whether employed or not employed) at the second and third steps of this paper. In fact, at the second step, employment status of Asian women (both as a whole and in terms of the sub-groups) is discussed.

Finally, using Logistic Regression Analysis, competing influences of the most important determinants of women's employment status reviewed in the literature are explored in terms of different regions of birth. In this stage, not only the contributions of these determinants for Asian regions will be discovered but also their differences and similarities with those of other (non-Asian) regions will be revealed in a comparative approach.

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RECLAIMING LOST LIVES: WOMEN ON THE FRINGE OF THE FRINGE: DUNHUANG FROM THE 4TH TO THE 12TH CENTURIES

Heleanor Feltham & Lily Lee & Xu Xiaoli

The Silk Road is a loose network of trade routes that linked the Mediterranean via the Persian Empire with China. At its most active, between the 1st and the 12th centuries of the Common Era, it linked people of many cultures and religions and carried art, lifestyle and belief as well as trade and technology. At the Chinese outpost of Dunhuang on the Great Wall, pastoral nomads of the Central Asian steppes and traders from Sogdiana and Bactria (now Uzbekistan and Afghanistan) met Indians, Tibetans and Chinese. Women of the Silk Road existed on the fringes of the fringe culture. They lived at the point of intersection of very different life-styles, belief systems, status markers and economies, Chinese, oasis-trader and nomad, mercantile and military. Their lives were harder because they often had to fend for themselves under difficult frontier conditions, but they may have had more freedom and space to manoeuvre in such conditions and almost by default had more control over their own lives and were perhaps empowered to achieve more. Our project aims to reclaim the lost lives of the women of the eastern Silk Road, particularly Dunhuang and nearby oasis cities, using the cave frescos and sculpture of Mogao, the scroll paintings and documents from the Library Cave and the tomb figures and grave goods from nearby oasis necropolis to determine how freedom from the constraints of societies at the centre led to the empowerment of women on the periphery.

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Xu Xiaoli recently completed her Ph.D. at Lanzhou University on the status of Chinese women in the 9th and 10th centuries.

WOMEN IN THE INDONESIAN UNION MOVEMENT

Michele Ford

The revitalisation of the Indonesian labour movement began in feminised, labour-intensive clothing, textile and footwear industries in the mid 1990s after decades of repression by Suharto's New Order regime (1967-98). After the New Order fell in 1998, it was workers' organisations in these same feminised sectors which most eagerly embraced new opportunities to register and operate as formally-recognised unions. Yet while women comprised the bulk of workers (and therefore union members) in this sector, they had relatively little access to executive positions at even the branch level, let alone on unions' central committees. This paper examines the challenges faced by women unionists in Indonesia and their efforts to harness international resources in order to gain entrée into the higher echelons of the Indonesian union movement.

Michele Ford is a Lecturer in Asian Studies in the School of Political and International Studies at Flinders University. Her main research interests are traditional and non-traditional forms of labour movement organisation in Southeast Asia and cross-border interactions between Indonesia, Singapore and Malaysia. In recent years, Michele has published on these topics in journals including International Migration, Journal of Industrial Relations, Australian Journal of Politics and History, Asian Journal of Women's Studies, Asian Journal of Social Sciences and the Review of Indonesian and Malayan Affairs.

DEVELOPMENT AND DISPLACEMENT: WOMEN'S EXPERIENCES OF FLIGHT AND SETTLEMENT

Ruchira Ganguly-Scrase

The process of decolonisation and the reconstruction of nation states in much of the developing world have resulted in mass dislocation and displacement. However, the goals of national development in post-colonial states are often at odds with the rights of minority groups. While refugees threaten to subvert the very basis upon which nation states base their legitimacy, internally displaced persons are symptomatic of ruptures within an ostensibly unified state. This paper explores the gendered nature of forced migrations in Eastern India. Drawing on specific case studies of poverty induced internally displaced women in the state of West Bengal and refugee women from Bangladesh I focus on how women and their families cope as forced migrants and how women themselves assess their situation. By interrogating the complex relationship between gender and displacement, marked by unequal economic and cultural domination, I analyse the efficacy of post-colonial states to ensure the rights of their citizens.

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“MY NAME IS MICHELLE, HOW MAY I HELP YOU”: CALL CENTRES AND THE TRANSFORMATION OF GENDER AND WORK RELATIONSHIPS IN BANGALORE

Devleena Ghosh

The Indian Ocean, has always been a model of transnational cultural commerce. My thesis is that culture and commerce are always imbricated and I examine the phenomenon of call centres in India to examine the way in which trade and culture involve translation and negotiation of meanings, and the forging of new modes of living and being across in between spaces. I investigate the way in which

technology transforms ideas of time and space and enables people to transform themselves. Is this new work culture empowering or exploitative. Is this an example of the 'Empire fighting back' that is a positive side of globalization. Or are they 'cyber-coolies', victims of corporate colonialism and homogenisation of identity; both connected and disconnected from the local and the global by the fibre-optic cables that traverse the sea. Talking about culture *with* commerce in the context of this transnational phenomenon will contest the tendency to uniformity in European modernisation and globalisations narratives in their application to the East.

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POVERTY, EMPOWERMENT AND GRASSROOTS DEMOCRACY: A PARTICIPATORY APPROACH

Lorena Gibson & Sita Venkateswar

This paper addresses ongoing research the authors are conducting in Kolkata (formerly known as Calcutta) among small, grassroots organisations that have emerged in some of the poorest slums of the city. Led by young, Muslim, women, these initiatives aim to ameliorate some of the conditions of poverty, as well as seek alternatives that could provide additional employment and income generation options to the communities where they work. Our research will assess the conditions that have led to the empowerment of some of these urban poor women, and analyse the short and long term consequences of these development initiatives on the women involved, their families and the larger communities in which they live. Dr Venkateswar will discuss how, guided by a participatory ethos, this research also seeks to identify the ways in which we can work collaboratively with these organizations, to construct an action-research programme that is empowering and inclusive of their own visions for a better life. Ms Gibson will share her general impressions of the lives of some young Muslim women she met during a preliminary fieldwork trip to Kolkata, focusing on the difficulties they face in trying to achieve their aims. In particular the 'shadowy borders' governing accepted practices and behaviours of Muslim women will be discussed, as these present a major obstacle to successful development initiatives and women's empowerment.. The paper will be illustrated with an exhibition of posters.

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WESTERN FILM CRITICISM AND THE ASIAN WOMAN WARRIOR

Catherine Gomes

In this paper I examine the way western film criticism treats the Asian woman warrior. I do this by interrogating film criticism on Asian woman warriors and the actresses who play them in recent internationally released *wu xia* (chivalric swordplay) films such as *Crouching Tiger, Hidden Dragon* (2000), *Hero* (2002) and *House of Flying Daggers* (2004). The recent surge of internationally released Chinese-language *wu xia* films featuring Asian women warriors, have generated a significant amount of interest in film criticism. Scholars and popular film critics alike have become fascinated with the physically strong Asian woman character whose strength is illustrated, not by emotional characteristics as those in art house-type Chinese-language melodramas featuring tragic female protagonists such as Ju Dou in *Judou* (1990) and Songlian in *Raise the Red Lantern* (1991), but by physical strength through displays of martial arts.

Western film criticism on Chinese-language martial arts films featuring the Asian woman warrior is interestingly varied and diverse. This is because she is read either as sexualised or feminised. In her study of women in Hong Kong martial arts films, for example, Wendy Arons reads the Asian woman warriors as decorative and weak rather than formidable and strong. Similarly, in popular film criticism literature highlighting the Asian woman warrior, such as those by Hong Kong-based writer Bey Logan, stresses the eroticism of the Asian woman warrior.

However, it was *Crouching Tiger, Hidden Dragon* that generated a plethora of popular and academic film criticism primarily because it is a film that not only featured Asian women as protagonists but Asian women who are physically strong and capable martial arts exponents. At the time of release, film reviewers such as Elvis Mitchel from *The New York Times* and Lisa Schwarzbaum from *Entertainment Weekly*, note that *Crouching Tiger* is a different kind of Asian martial arts film precisely because of its “feminist” slant as the characters in the film are physically strong and strive for “feminist freedom” as in the case of the character of Jen (Zhang Ziyi). Likewise, academic Fran Martin suggests that *Crouching Tiger*’s female warrior protagonists are able to strike a familiar feminist cord with western audiences already used to a fodder of Hollywood 1990s pop-feminist television serials such as *Buffy the Vampire Slayer* 1997-2003) and films like *Lara Croft: Tomb Raider* (2001)

But while *Crouching Tiger* encourages a (western) feminist-type reading of its woman warrior protagonists, film criticism of recent films such as *Hero* and *House of Daggers* present a different kind of film criticism – one that emphasises the concept of glamour by referring to the figure of the Asian woman warrior and the actresses who play her. This reading of glamour is not solely located within the objectification of Asian women but rather in the glamour associated with Asian women engaging in martial arts.

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AUSTRALIA CONNECTED: SOUTH-EASTERN INDIGENOUS WOMEN AND THEIR ASIAN NETWORKS

Heather Goodall

This paper will trace some of the Asian-Australian relationships which arose not from the pre-colonial trading networks along the long northern coastline but from the turmoil and ferment of colonialism and modernity. It explores the ways in which indigenous women in south-eastern Australia developed relationships with men from a wide network of international communities, many of them Asian, as a result of the trading and labour processes created by colonial settlement and exploration. While seldom acknowledged today in a period when recognition of indigenous people’s status has been so hard won and remains the key dimension of identity claims, it is nevertheless true that the long colonial period in south eastern Australia brought many ‘subaltern’ contacts which generated a rich familial and cultural heritage for indigenous peoples.

The widespread presence and political impact of African men is now being researched by a number of researchers, notably the Aboriginal historian Dr John Maynard, whose work has identified the strong influence of Garveyite ideas penetrating indigenous politics with strong contacts developing between Aboriginal wharf workers in Sydney’s ports and African American seamen in the 1920s. However many of the contacts and relationships in rural areas were developed between Aboriginal women and Asian men. In central grazing areas, indentured

Indian labourers were brought to rural pastoral runs in the 1840s and later in the century many Chinese men fanned out after the gold rushes to work in pastoral and agricultural work like clearing and stick picking, or in market gardening, with a range of irrigation methods, for the big grazing runs and emerging townships. The importation of camels into the arid inland meant that Afghan camel handlers arrived in the later 19th century as well, and some of them, as well as a range of 'Syrian' and Middle Eastern men became hawkers in the early years of the 20th century. Among the more well remembered of the Asian men who shared their lives with Australian indigenous women was George Fernando, remembered as a Sinhalese man from Sri Lanka whose curries are legendary among the grandchildren who knew him. His long marriage from the 1910s to Ada Woods, a Yuwalaraay woman in north western NSW, was the foundation of a large and highly politically active dynasty across the region and on both state and national political stages through the later 20th century. This paper will explore the networks created by these families and discuss the processes of remembering and forgetting which have obscured the impacts of such Asian relationships.

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EMPOWERING BATTERED WIVES IN CHINA: RECENT LEGISLATION AND ENFORCEMENT PROBLEMS

Yingjie Guo & Shumei Hou

Available statistics and survey data invariably indicate that domestic violence has increased dramatically in China in recent years and generated massive impact on individuals, families and society. By far the hardest hit are married women, who make up 85-95% of victims of domestic violence in the country. For the Party-state, containing domestic violence is not simply a matter of maintaining law and order; it has become a part of a national project which aims to prevent the family – the 'most basic social cell' – from being torn apart and to construct a new 'family moral system with Chinese characteristics', which in turn will serve as a bedrock for a stable society amidst the uncertainties accompanying China's heady reforms. These objectives, however, cannot be achieved through the 'rule by law' not only because the new laws enacted to empower battered wives are patchy and difficult to enforce, but also because they often run up against the Confucian and socialist legacies which remain entrenched in the legal system and law enforcement bodies as well as in the community at large. In fact, some of these broad objectives impede law enforcement and the protection of victims of domestic violence.

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WOMEN AND POWER IN INDONESIAN POPULAR TV SERIES *SINETRON* 'MISTERI GUNUNG MERAPI'

Sri Kusumo Habsari

Since the fall of Indonesian cinema around 1990s television film, well-known by the word "sinetron", has become one of the most popular television program and often obtains the highest rating. The word *sinetron* refers to a television series broadcasted on a certain day and a certain time every week. This word is an acronym of *sinematografi and elektronik*, "electronic cinematography". This word means also

telefilms on videotape because the film is recorded on electronic tape not on celluloid tape. One of the most popular *sinetron* which has been broadcasted since 1998 up to now is *Misteri Gunung Merapi* (*Mystery of Mount Merapi*). The first two years of its broadcasting, *Mystery of Mount Merapi* achieved the top rating according to AC Nielsen survey and until today it has been still in the top ten.

This *sinetron* basically tells a story of an evil and powerful witch woman, Mak Lampir who tries to spread evil among human beings in which her efforts are opposed by Sembara, a sacred hero but she cannot be defeated. It is about a conflict between good versus evil power in which the good always wins.

Mystery of Mount Merapi is about people's belief in supernatural power, a power to spell, to charm, to fly on the sky, look into the future, read someone else's mind, to see beyond into different locations or places or situations, to destroy a huge stone or big tree just by using hand, create a fire or explosion without any medium etc. The setting is Java in the 17th century, traditional in setting and background but it is modern in spirit and technics of taking the pictures. Although it is about Java in the past, considering its popularity it is Indonesia in modern era.

Power in the Javanese concept is a spiritual potency that brings the greatest prestige to the people who have it. Powerful is not always large and forceful but it could be small and fragile-looking because by spiritual power and effective potency the small and fragile looking can defeat the large and forceful.

On the other hand in the Western idea power refers to economic control and coercive force. Power is identified also with activity, forcefulness, getting things done, instrumentality, and effectiveness brought about through calculation of means to achieve goals. It can be said that any status or prestige not linked to it is considered as empty prestige or mere symbolism.

Power in *Mystery of Mount Merapi* could be read not only as a supernatural power in Javanese tradition but also power in Western idea. People portrayed in *Mystery of Mount Merapi* learn to be powerful by mastering supernatural power to achieve material wealth or superior coercive force for their status and prestige. Yet supernatural power is only an instrument to gain a worldly goal.

In the Javanese concept women is considered as inferior to those men because of their lack of spiritual power and ascetic exercise, although in many areas of activity women's roles appear not merely equal but indeed dominant. Women are responsible to control household finances, make all day-to-day decisions, and take major responsibility for raising the children. They are even active in economic activities outside the home. But lacking spiritual strength which make them seen incapable of refined, controlled speech and of emotional control women are dependent on a man for full social representation. Her standing is determined by the occupation and personal reputation of her husband. However, *Mystery of Mount Merapi* describes women who are able to master the spiritual power through an ascetic discipline. Javanese people believe the existence of powerful spirits such as Nyi Roro Kidul who lends her power, through marriage, to each Javanese king to enable him to rule or Nyi Blorong who could give anyone's dream of material wealth. That women could be powerful is reflected also in Javanese puppet show through the characters of Srikandhi, Larasati and Mustakaweni.

Although the setting of this *sinetron* is Java in the 17th century, it doesn't mean that the problems portrayed in the story are not Indonesian women today's. Studies of popular entertainment, in this case television film, provide opportunity to analyse critically the ideological concept of women, power and the gender relation through its representations. This paper will sketch out the cross-cultural understanding of power

and the contradiction between legends of female power and the relative powerlessness of women in contemporary Indonesia.

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WHITE RUSSIAN WOMEN IN NORTHWEST CHINA

Zoia Harrison

In my paper I will share what happened to the White Russian women who lived in Russia and who had to cross the border into northwest China after the Bolshevik revolution. I will also share how that Chinese border of protection disappeared after 1949, when Mao Zedong came into power.

In 1920, White Russian women crossed the border into northwest China and found refuge from the communists. This meant that they found refuge from persecution and certain death. Their husbands and fathers, who were mostly Cossacks for Tsar Nicholas II, were responsible for their fate. The Bolsheviks in Russia were annihilating anyone who did not conform to the communist rule and this meant that whole families were being wiped out in the relentless onslaught. The White Russian women not only crossed a political border, but a cultural and religious one. At that time, Turkic Muslims were dominant in northwest China, but only in number because the Chinese still governed from within. The White Russians, however, were allowed to govern themselves and not only established schools and hospitals in northwest China, but invited the Chinese and Turks to attend them. As well, they played an important role in government, overthrowing governments and electing new leaders, which included Turks.

Zoia Harrison has a Ph.D. in Creative Writing.

THE AMBIVALENT OBJECT OF DESIRE IN KAWABATA YASUNARI'S 'SHONEN'

Barbara Hartley

The notion of boy love in a school dormitory is the ostensible theme of a short text, entitled 'Shōnen' (1952, *The Boy*), written by 1965 Nobel Prize winning Japanese author, Kawabata Yasunari (1899-1972). However, this text was written in Kawabata's middle-age and is thus a constructed memory of the physical and psychological love of the author as a young man. As the writer himself notes, the narrative relates experiences that are contemporaneous with those outlined in one of Kawabata's earliest texts, 'Izu no odoriko' (1926, *Izu Dancer*), the story of a young student's pure love for a beautiful adolescent itinerant dancing girl. Structured around the embedded text of what is purported to be a number of pages omitted from a letter sent over thirty years ago to an adolescent boy lover, the 'Shōnen' narrative provides, among other things, a densely evocative expression of youthful desire. However, gender ambivalence surrounds the object of this desire. The text features repeated references to the beauty of some of the boys. In addition, as critic Takahara Eiri (*Muku no chikara*, 2003) has noted, the language of the love-letter is such that it could be directed to a young boy or a girl. Furthermore, in the closing stages of the text, Kawabata introduces a beautiful youth deliberately constructed to be mistaken for a girl. This paper will examine the border crossing processes at play which result in the presence of this liminal figure whose indeterminate identity unsettles dominant gender discourses. This gender instability is complemented by the uncertain genre of the text, which may be fiction or self-writing. In addition the reader is required to negotiate a

series of oblique references to madness and disease which generate a further sense of unease and disquiet.

Barbara Hartley is currently working in the School of Languages and Comparative Cultural Studies at the University of Queensland. She is interested in issues associated with text, gender and nation in twentieth century Japan.

DETERMINING VULNERABILITY: WOMEN, AIDS AND THE PEOPLE'S REPUBLIC OF CHINA

Anna Hayes

This paper investigates specific sources of vulnerability to HIV transmission that women in China face. It uses the UNAIDS vulnerability matrix to identify the social, cultural, political and economic factors that are contributing to women's vulnerability to HIV/AIDS transmission in the People's Republic of China. In addition to acknowledging the recognised HIV/AIDS vulnerabilities faced by Chinese women, this chapter also uses recognised global vulnerabilities and draws parallels between these examples and the situation in the PRC. It also establishes links between the status of women in China and their HIV/AIDS vulnerability.

In China, HIV/AIDS is spreading to new groups of the population, and serious localised HIV/AIDS epidemics have been observed in several provinces. What is of most concern, however, are reports showing a significant increase in HIV/AIDS infection through sexual intercourse between 1997 and 2000, indicating that unprotected sex with non-monogamous partners has increased. In fact, evidence suggests that HIV transmission by heterosexual sex might become a main mode of transmission in the future. If this trend continues, women's vulnerability to HIV transmission will only increase.

Anna Hayes is a PhD student in the Department of Humanities and International Studies, University of Southern Queensland, Toowoomba,.

WOMEN IN SOUTH KOREA: FINALLY MAKING INROADS INTO POLITICS?

Heike Hermanns

While Korean women have made great advancements in South Korean society and economy, the number of women in politics has been woefully low since the introduction of universal suffrage in 1948. Although there have been prominent female figures such as Yim Yong-sin (minister in the first cabinet), the number of representatives in the National Assembly stayed below 6% until 2004. Few women have come out of the shadows into the limelight of the political arena and elective politics and among those who did, most had not been elected directly but entered parliament indirectly on a proportional list. In local politics, re-introduced in 1991, the number of female representatives also remains well under 10%. Democratisation in 1987 actually reduced the number of female National Assembly members as women candidates had difficulties to be selected by political parties as candidates and, if nominated, to collect enough votes. Still under the influence of traditional values many Koreans, men and women alike, are reluctant to vote for a woman and often doubt women's ability, commitment and qualifications to succeed in politics.

With the growing influence of the women's movement in South Korea, quotas for nominations were introduced during the 1990s only in the last round of elections in April 2004, they were applied consistently by the major parties. This resulted in an increase in the number of female National Assembly members from 9 (3%) in 1996 to 39 (13%) in 2004. Korean women groups have hailed this as the break through for

women, hoping for a steady increase in female representation in the coming years. Beyond the introduction of quotas, changes in society as well as a new, younger generation of politicians influenced this outcome. However, it remains to be seen whether the recent changes will translate into a larger pool of female politicians at all levels or if societal and cultural constraints will continue to limit the increase in women in politics.

This presentation aims at presenting some insight into this question, as well as looking at the causes for the low representation of women and the background to the recent changes.

Dr Heike Hermanns is a Research Fellow in the Department of Political and Social Change, Research School of Pacific and Asian Studies, Australian National University

INDIA'S SELF EMPLOYED WOMEN'S ASSOCIATION

Elizabeth Hill

The Indian trade union movement has failed to engage with women workers because the industrial and masculine culture has defined the Indian union movement and the gendered construction of 'worker' in the Indian context. Through a case study of the Self Employed Women's Association (SEWA) I discuss the gender politics that shaped the early development of SEWA. Unique to SEWA is their status as a very large all women's union and the type of workers SEWA represents - women employed in what economists call the 'informal economy' working as labourers, small-scale vendors, small producers and industrial home-based workers. As informal workers at the bottom of the labour market SEWA members experience profound forms of social, political, cultural, legal and economic marginalisation. The discussion focuses on the structure of the union and its services as well as the strategies it has adopted to organise poor informal women workers towards socio-economic security and well-being.

Elizabeth Hill teaches Political Economy in the School of Economics and Political Science at the University of Sydney and recently submitted her PhD. Her current research focuses on the informal economy in advanced and developing economies, informal employment, and collective action as a particular strategy for socio-economic development amongst highly marginalised workers. She has published in Work, Employment and Society.

CITIZENS, WORKERS, WIVES: 'FOREIGN BODIES' IN SABAH, MALAYSIA

Anne-Marie Hilsdon

In the last decade Malaysia has attempted to reduce its reliance on foreign labour and to repatriate illegal immigrants, particularly in East Malaysia where the immigrant population has at its highest reportedly comprised one third of the population. Yet migrants, including Filipino entertainers, musicians, masseuses, and sex workers whose desires for work, love and marriage cannot easily be distinguished, continue to arrive in Sabah. Their work premises and living environment remain heavily surveilled by various state authorities which attempt to regulate illegal flows of 'foreign' people, goods and media forms, and illegal and anti Islamic practices.

By exploring the interlinkages between citizenship, work and relationships, the paper investigates the agency of Filipina sex workers in Sabah and their native Philippines. How does their positioning in national narratives of Malaysia and the Philippines relate to their racialisation and sexualization in the workplace? And what

are the impacts on their daily lives? How do they respond to and negotiate such tensions in the creation of subjectivity in transnational spaces in Malaysia and the Philippines? The paper draws on ethnographic interviews with Filipinas in the entertainment industry in Sabah in 2003.

Anne-Marie Hilsdon is a Senior Lecturer in the School of Social Sciences, Curtin University of Technology.

WOMEN CROSSING BORDERS: CHINESE WOMEN, MIGRATION AND GENDER IDENTITY IN AUSTRALIA

Christina Ho

In Asia and elsewhere, more women are on the move than ever before. Increasingly, these 'feminised' migration streams comprise highly skilled women, with strong professional work histories. However, migrant women are often not able to continue their careers after migration, because of problems transferring their skills across borders and renegotiating work-care arrangements. Looking at the experiences of Chinese women in Australia, this paper explores the impact this has on women's gender identity, arguing that migration often results in a 'feminisation' of identity and roles, as women reorient their lives away from the world of work and toward the domestic sphere of the nuclear family.

Christina Ho is a Ph.D. student at the University of Technology Sydney.

IN SEARCH OF TRUTH: THE CHALLENGES AND COMPLEXITIES OF RESEARCH WITH WOMEN TRAFFICKED FOR SEXUAL EXPLOITATION

Elizabeth Hoban

The trafficking of women and children for work in the globalized sex industry has captured the interest of international law enforcement, migration and human rights agencies and governments worldwide. Several countries have introduced new legislation in an effort to deal with this phenomenon, either through the control of trafficking or through the decriminalization of prostitution. Researchers face many challenges in their attempts to collect quality data that is needed to provide a basis for legislation, policy and programs. When researchers are designing and conducting research with women trafficked to work in the sex industry they need to consider several key issues: 1) the quest for truth, 2) the position and skills of the researcher, 3) methodological rigor, 4) theoretical complexities; 5) realistic outcomes, and 6) ethical issues in the conduct of research. This paper will draw on primary research conducted by the author in Australia and Cambodia with women trafficked for sexual exploitation, in particular for prostitution.

Elizabeth Hoban is a medical anthropologist and Lecturer in Public Health at Deakin University in Melbourne, Australia, and is a health advocate for marginalized women and their families. Elizabeth has worked in public health research and practice as an aid/development worker, international health adviser, academic and community-based worker with marginalized populations for twenty years in indigenous Australia, the Middle East and Southeast Asia, in particular Cambodia where she conducted her doctoral and subsequent research in the area of Safe Motherhood. Her research and practice is advocacy based. She has conducted research in partnership with community-based, local and international non-government organizations to raise awareness and inform legislation and policy makers about marginalized women's health and human rights issues with the goal of bringing about structural change in the form of policy and programs, especially women whose legal and migration status is being challenged by the state.

INTERVIEW WITH CHEN RAN

Lin Huang

Chen Ran has said in her prose titled "Wander Alone": in the past ten years, I have struggled on the edge of mainstream of Chinese literature. She definitely emphasizes the individual freedom of female writing, including the writer's calm observation of modern impetuous life and the confidence of her personal spiritual quality. There is no such a record as the practice of women's liberation; woman that creates in literature is certainly only an ideal. It is more important that the writer's subject and the ideal are united. Chen Ran's novels mark the culture consciousness of contemporary female writings, and culture consciousness means the beginning of woman's real liberation.

Huang Lin is Professor of Chinese Literature at the Capital Normal University in Beijing.

CYNICISM, IDEALIZATION AND DISTANCE: URBAN KAMPUNG WOMEN TALK ABOUT CONTEMPORARY INDONESIAN FEMALE IDENTITIES IN THE LOCAL TELEDrama TEXTS

Rachmah Ida

The female image has long been a crucial part of the traditional filmic pleasure, and its creation and representation on the screen provide alternatives for the critical reading of the spectator. As such, the representations of contemporary urban Indonesian women in the television texts are expected to open up a space for the assertion of a critical particular class female spectatorship. In this paper, I discuss the reading experiences of the urban middle to lower class (*kampung*) women viewers, in particular the dominant themes that emerge when these women, situated within their own identities (i.e. class, age, and religion), talk about the portrayals of contemporary urban Indonesian female identities in the locally-produced teledrama (known as *sinetron*) texts. I attempt to draw a picture of how the television-watching experience of the urban middle to lower class viewers might be distinctive for women of that class, given the elements of their particular *kampung* cultural circumstances. This paper also focuses on illustrating the form of *kampung* women's involvement with the television characters, particularly female characters. The question raised is how urban *kampung* women viewers 'link' the characters seen in the television to their own identities, and how the effects of class, gender, & religion operate when these women react to the (female) subject's characteristics that are represented in the teledrama texts. I present viewers' comments and criticisms of the creation of characters in popular melodramas, the way women judge and show opposition and/or affirmation toward the representations, I then look at how *kampung* women read and relate the various female ideals that coexist in the Indonesian television texts.

Rachmah Ida is a postgraduate student in the Department of Media and Information, Curtin University of Technology, Western Australia.

WHERE ARE THE WOMEN ARTISTS OF INDONESIA TODAY?

Susan Ingham

Why there are so few women artists in Indonesia? Official statistics don't seem to exist but of the three major tertiary arts schools in Java, administrators in two reported only 5 – 10% of the students in the Fine Arts faculty are female, while lecturers from ITB, (*Institut Teknologi Bandung*), the third art school, report this was true in the mid 1990s but has improved. Graduation from one of these institutions is the initial

step in a career in the visual arts, yet following graduation many of the best female artists just disappear. It may well be that Indonesia has the lowest participation of women in contemporary visual arts for S E Asia.

This paper will consider factors that militate against women developing successful careers in the visual arts, independently of how such a career is defined. The expected roles for women, the conditioning in what constitutes being 'a good woman', the high priority placed on marriage and the conventions that surround it have combined to make a career in the visual arts extremely difficult for women. These conventions are based in Javanese culture and Islamic practice modified by local customs, and the situation is compounded by the onslaught of modernisation and Westernisation. To develop a career, a woman artist must deal with issues beyond those of her practice far more than a man has to do.

Susan Ingham is a Ph. D. Candidate at the UNSW College of Fine Arts.

VERY SUPERSTITIOUS: GENDERED PUNISHMENT AND PUNITIVE MEMORY IN DEMOCRATIC KAMPUCHEA

Trudy Jacobsen

Cambodia during Democratic Kampuchea (1975-1979) was characterised by suspicion and violence. The systematic nature of persecutions ordered by *Angkar Leou*, the Khmer Rouge 'higher organisation', has been documented in many studies over the past decade, including analyses of methods of torture used to extract 'confessions' that were then interpreted as justifications for further abuse. Yet although great numbers of both men and women were killed during the brief but bloody DK period, there are discernible differences in the nature of the violence enacted. Despite the purported gender equality of the Khmer Rouge, it is clear that the reasons for targeting women differed significantly from those justifying imprisonment and subsequent torture of men. This paper discusses the ways in which women were persecuted during Democratic Kampuchea, arguing that they were most often targeted for perceived transgressions of the moral code that sought to control their sexuality as a metaphor for the latent power contained within female bodies, and how this contrasts with the collective memory of women from this period.

Trudy Jacobsen is a Research Fellow in the Key Centre for Ethics, Law, Justice and Governance at Griffith University, where she is involved in several projects in which questions of gender, governance, and religion in Southeast Asia, particularly Cambodia and Burma, intersect. Her recent research has been published as 'Paying through the nose: Punishment in the Cambodian past and lessons for the present', South East Asia Research 13, 2 (July 2005) and the forthcoming Women, Time and Power in Cambodia (NIAS Press).

'OVER MY DEAD BODY': DEBATING SEXUAL SERVITUDE IN THE PEOPLE'S REPUBLIC OF CHINA

Elaine Jeffreys

This paper examines some of the tensions surrounding the PRC's official policy of banning prostitution by focusing on two highly publicized cases of deceptive recruiting for sexual services—the 'Tang Shengli Incident' and the 'Liu Yanhua Incident'. Both cases involve young rural women who had migrated from their native homes to other more economically developed parts of China to look for work. Both were forced to sell sex and both resisted. However, whereas Tang Shengli jumped from a building rather than be forced into prostitution, Liu Yanhua escaped from conditions akin to sexual servitude by stabbing her 'employer'. An examination of

these cases highlights some of the problems associated with efforts by the Chinese women's media to promote and protect women's rights in a country marked by rapid, yet unequal, economic growth and an expanding, albeit banned, sex industry.

Elaine Jeffreys is at the University of Technology, Sydney

“THIS CANNOT DO, THAT CANNOT DO”: IDENTITIES OF ETHNIC MINORITY INDIAN-TAMIL TEENAGE SCHOOLGIRLS IN CONTEMPORARY POSTCOLONIAL MALAYSIA

Cynthia Joseph

The interplay between discourses of ethnicity, gender and schooling in relation to the subjectivities of the ethnic minority group of the Indians in contemporary postcolonial Malaysia is examined in this paper. Drawing on a theoretical framework of feminism of difference, the experiences of nine Indian-Tamil girls involved in an ethnographic study on gender, ethnicity and schooling in Malaysia provide a conceptualisation of the Malaysian experiences of being Indian teenage schoolgirls. Differences and similarities in ways of being and knowing as Indian girls are examined in relation to these girls' negotiations with essentialised notions of the 'old-fashioned' or 'good' Indian girl and the 'Western' girl. Ways of being an Indian schoolgirl in relation to Malay and Chinese schoolgirls is also discussed to provide the inter and intra dynamics of the various ethnic collectives in ways of knowing and being in Malaysia. The ways in which these Indian girls are both empowered and disempowered through their social, educational, economic and political positionings at the personal, schooling and national levels is debated. This multiethnic Malaysian context provides a non-Eurocentric context to add on to contemporary ways of being and knowing as ethnic minority teenage girls.

Dr. Cynthia Joseph is in the Faculty of Education, Monash University.

HMONG WOMEN IN THE DIASPORA: EXPERIENCES OF FORCED MIGRATION AND SETTLEMENT

Roberta Julian

Hmong women throughout the diaspora are increasingly expressing 'what it means to be Hmong' and 'what it means to be a Hmong woman' in a variety of media that constitute western popular culture. At the same time, Hmong women residing in different nation-states *live* Hmong femininity differently. This paper explores the contested nature of Hmong identity through an exploration of discourses and practices at global and local levels, with a particular emphasis on their gendered dimensions.

Through a focus on Hmong women in Australia and the United States, the paper questions the value of artificial distinctions between 'economic migrant' and 'political refugee' for understanding the settlement experiences of Hmong women and highlights place, generation, and gender as more significant axes of contestation in the construction of Hmong identities.

Dr. Roberta Julian is at the University of Tasmania.

SOCIAL, ECONOMIC AND IDEOLOGICAL CONSTRUCTION OF RURAL WOMEN WITHIN THE LIMITS OF “GORAK” IN THE AEGEAN REGION OF TURKEY

Nadide Karkiner & Mehmet Ecevit

In this paper, we will present the analysis of social, economic and ideological construction of rural women within the limits of “gorak” in two villages of the Aegean region. In these villages, women have to wear the "gorak" which is a type of "çarsaf" which has covered women from head to foot since Ottoman time. While it is not compulsory at home and in the garden, it is compulsory in the streets of the village. In the field, women could leave off the “gorak”. This garment has been peculiar only to women who live in the Pergamon district of the Aegean region. Women of this region were also in conflict with Ataturk who is the establisher of secular Turkey. The aim of this paper is to argue the “gorak” issue today by evaluating it as a limitation in those women’s life.

Nadide Karkiner Assistant Professor, Department of Sociology, Anadolu University, Eskisehir, Turkey.

Mehmet Ecevit Professor, Department of Sociology, Middle East Technical University, Ankara, Turkey.

BORDERING ON CONTROL: THE STATE, THE REGULATION OF INTERNATIONAL LABOUR MIGRATION AND WOMEN MIGRANT WORKERS IN SOUTHEAST ASIA

Amarjit Kaur

Since about the 1980s Southeast Asia has experienced unprecedented economic integration and the economies of Singapore, Malaysia and Thailand in particular have been transformed through increased trade, capital and migration flows. Labour migration has assumed ‘new’ regional patterns, coinciding with changing patterns of labour market demand and national development policies.. Migration goals have also changed and emphasise the nationality, race, geographical origins, gender and skills of migrants.

This study moves beyond the broad migration goals to the underlying structural changes in the labour market which have coincided with the drawing in and reordering of women’s labour. These global economic processes have in turn created the conditions for domestic worker employment on a much larger scale than ever before in these countries.

My paper examines the specific aspects of the design of the temporary worker schemes and how these have impacted (and continue to impact) on migrant labour governance *at* and *across* the border. It argues that at present the schemes have resulted in:

- the gendered division of labour among migrant workers.
- differential provisions and protection in national employment relations systems with respect to the civil, economic, and social rights of migrant women workers, and
- the use of medico-legal border controls to define a major parameter of the state’s sovereignty vis-a vis women migrant workers.

Amarjit Kaur is Professor of Economic History at the University of New England, Armidale.

ENGENDERING WATER

Kuntala Lahiri-Dutt

Water is commonly seen only as a part of the physical environment, and is studied by tracking the pathways of the hydrological cycle and into biology. However, much of what we make of water belongs to the domain of human culture, and hence cultural and social norms are reflected in the ways water is used, perceived, governed and treated. In making sense of water as a gendered subject inhabiting the cultural domain, I look closely and critically in the ways we live our lives. From this gendered vantage, water becomes much more than a physical resource, and assumes the identities of a gendered resource. The pursuit of seeing water as a gendered resource, in turn, has a powerful effect upon the uses of water, upon the relationships between those who use it, and on those who supply it. Attempts to make gender the central concern in water have been ongoing at various levels and the richness of scholarly and practical approaches already generated through research and praxis are entering and enriching the public domain.

This presentation attempts to make sense of water as a gendered subject inhabiting the cultural domain, we need to look closely and critically in the ways we live each part of our lives. From this vantage of water as a gender issue, it becomes much more than a physical resource; it assumes the identities of a gendered resource that is encoded with cultural, social, political, spiritual and environmental meanings. These pursuits in turn have a powerful effect upon the uses of water, upon the relationships between those who use it, and on those who supply it. Water begins to have gendered understandings and meanings of water in a wider range of cultural contexts.

Kuntala Lahiri-Dutt is a Research Fellow in the Research School of Pacific and Asian Studies, Australian National University,

MARGINAL WOMEN IN A MARGINAL LAND: LIVELIHOOD STRATEGIES OF ILLEGAL WOMEN MIGRANTS IN THE CHARLANDS OF THE DAMODAR RIVER

Kuntala Lahiri-Dutt & Gopa Samanta

Charlands (sandbars on river bed or river islands) offer uncertain and risky environments for living in the Lower Bengal region. The existence of these lands depends on the mercy of the river as with the shifting of river courses the edges of *charlands* may erode and a whole *char* may disappear overnight. Coping with such vulnerabilities is not unusual in developing countries, where increasingly large numbers of people find themselves in difficult environmental conditions that present challenges for survival. The general complexities of life in *charlands* arise from poverty-induced hardships in the poor environmental conditions offering little resources for subsistence. However, gender relations compound the differences in socio-economic status and the ability of individuals to cope with difficult living conditions. Based on research conducted in *char* Gaitanpur of the river Damodar in Burdwan district of West Bengal this paper will examine the gendered livelihood survival strategies of migrants from Bangladesh. We will demonstrate that attempts by *char* residents to create safe conditions are thwarted by the illegal nature of their migration. They have been forced to cross the border because of political and religious pressures that pose serious threats to their lives and property in Bangladesh.

Our paper will focus on the experiences of destitute women who have ended up in the *charlands* with their husbands who later died or deserted them. In other cases they have arrived as widows with their children and have very close relatives such as

father, brother and brother-in-law, arranging their shelter and helping out with determining livelihood strategies in the *chars*. The women have built up their knowledge of means of survival from a long experience of living in poverty, from working out solution to daily problems of life in a specific and difficult location, and also from cultural traditions. Compared to other low-income households living in marginal conditions, the *charland* households are poorer, more vulnerable, living in constant uncertainty and insecurity, and their illegality resulting in a state of being powerless to control their destinies.

In the above context our paper highlights the significance of utilising participatory methods in the field, repeated personal interviews and through the recording of oral histories dealing with subjective experiences to uncover how *charland* women innovate and adopt their livelihood strategies.

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Gopa Samanta is a Senior Lecturer in Geography at Mankar College, Burdwan, West Bengal.

IMAGINING A GENDERED DIVINE – MALE, FEMALE OR COUPLE: A CASE STUDY OF MATERIAL CULTURE IN ACEH, INDONESIA

Barbara Leigh

The Androgynous form of Shiva and Parvati is depicted in the Catalogue, *Dancing to the Flute: Music and Dance in Indian Art*. Such forms are known as *Ardhanarisvara* (the lord whose half is female) in Sanskrit. It introduces us to a very profound theological concept of the Hindus who believe that their Supreme Being is of both genders.

This paper will examine how gendered coupling of the divine, incorporating its transformative energy, is manifest in the embroidered cloths of Muslim Sumatra. From Hindu-Buddhist city-states of Sumatra through to the coastal Islamic sultanates, the material cultural evidence of the godhead as both male and female is expressed in iconography that resonates with Southeast Asians; whilst at the same time it evinces the increasing influence of Arabic and Islamic mental cartography.

Barbara Leigh is Head of Asia Pacific Studies in the Institute for International Studies at the University of Technology Sydney.

THE OBLIVION OF FILIPINO PROFESSIONAL WOMEN IN TRANSNATIONAL MIGRATION AND WORK RESEARCH AGENDA

Cirila P. Limpangog

The Philippines epitomizes a migrant worker sending country with a tenth of its population living and working across all regions of the world. The growing contribution of women especially in the domestic service and care-giving category has elevated their status, but also sparked debates on identity devaluation. “Filipina” often bears the demeaning connotation of “maid” in Hong Kong, and “nanny” in Canada. The tragedies of violence and discrimination they encounter, such as those of Flor Contemplacion and Sarah Balabagan, and of others in similar vulnerable situation, e.g. entertainers and (mail-order) brides, have attracted significant attention in both mainstream and feminist advocacy and research agendas. But professional skilled women category has been notoriously sidetracked, notwithstanding the high rates of placement of doctors, nurses, and teachers, amongst others. Such phenomenon found compatibility with the first world’s economic globalization thrusts entailing recruitment of Filipino and other third world nationals in expanding their

global developments, for which transnational migration research is narrowly androcentric, and the welfare sector usually serviced by women is blatantly ignored (Kofman 2000).

The paper examines the erasure of Filipino professional women in the international migration discussion. It offers an analysis of their gendered and racialized construction while negotiating work; and traces work-related discrimination they may be confronted in a host country, such as Australia, where equal opportunity policies have long been established.

Cirila P. Limpangog is a PhD student at the History Department, -Gender Studies Program, University of Melbourne.

WRITING THE LESBIAN BODY INTO HISTORY?: *THE LAST BOOK OF MONTMARTRE*

Kai-ling Liu

This paper analyzes *The Last Book of Montmartre*, written by a late Taiwanese lesbian writer Miao-chin Chiu, in the hope of exploring how and if a lesbian writer may write herself into history with her word and body. The book includes 20 letters from Zoe, a Taiwanese who studies psychology in France, to her lover, Hsu, who broke up with Zoe and has returned to Taiwan. Structurally, the letters are not arranged in an orderly way. Letter Seventeen comes after Letter Ten and appears again after Letter Sixteen-yet the contents and the dates of the two letters are different; Letter Five comes after the first Seventeen. Besides, Letters Fifteen, Eighteen, and Nineteen do not contain any details of the letters. Two testimonies enclose the letters. The one in the beginning of the book addresses another (girl) friend of Zoe illustrates her desperation and the one at the end is the citation of Téo Angelopoulos's *Le pas suspendu de la cigogne* and its Chinese translation. Thematically, love/life and death entangle with each other through the book. The book describes Zoe's desire for her woman lover, but this desire also implicates her desire for the mannish lesbian identity which is rendered by Zoe/Chiu only to be completed in the trope/act of writing. Thus, writing the book is writing the body and since the word is aimed to be the last work, this body is doomed for self-destruction. With the investigation of the fragmentary structure of the letters, the apparent enclosure of the book structure, and the trope of word/body, this paper concludes that while we may say Chiu Miao-chin remaps the wo/men's literary history by textualizing a lesbian body / subject, this remapping is just the beginning of a "genealogical inquiry" instead of the end since the word/body is in the end being scratched over.

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DEALING WITH SEXUAL MORALITY IN CYBERSPACE: COMPARING MAINLAND CHINA AND HONG KONG

Ting Liu

Women and minorities are no longer content to be constantly regarded as a target for assertions of sexual morality in various societies. With the help of new technologies, particularly the Internet, Chinese women started to gather online and use cyberspace to push back the boundaries of the existing sexual morality in different ways. By comparing practices of women's groups (in a broader sense) in mainland China and Hong Kong, this paper will explore the role of the Internet in current

women manifestations of sexual morality within different underlying political and economic conditions.

After a brief discussion of women's sexuality and its moral implication in the two societies, a comparison of how the Internet offering discursive space for women to express their desire, write erotica and publish queer stories will be provided. In the next section, the use of the Internet for promoting activism as a means of supporting diverse forms of sexual identities will be examined. This section is followed by an analysis of the Internet serving as a site where the topic of incestuous relationship can be touched. Based on the detailed comparison, this paper is expected to show the similarities and differences of ways in which women's groups deal with the issue of sexual morality via the Internet.

Ting Liu, is a second-year PhD student at the Faculty of Asian Studies in the Australian National University, Canberra

GENDER DYNAMICS IN AN IBAN LONGHOUSE

Audrey Low

Rumah Garie longhouse in Sarawak is five hours away by boat from the nearest landline phone. This remoteness means that generally the inhabitants of rural longhouses find themselves locked out of the cash economy and the economic development of the rest of Malaysia. One exception to this situation is a very traditional woman's activity – the weaving of sacred textiles. The Pua Kumbu has become a significant item associated with Iban identity politics, and has increased in value among international tribal art collectors. Men are locked out of this activity. With this art, the women in Rumah Garie have a significant earning capacity; they weave for wealthy indigenous patrons, the Sarawak Tourism Board, and the Government Craft Council. Two women in the longhouse are especially successful, being affiliated with Unesco and Chinese business interests. Their travels over a twenty year period is in the capacity as Iban culture bearers and expert artists in this art. This research examines how the weavers and this object fit into the entangled social and political contexts in Sarawak as it circulates through gendered, mythic and contemporary landscapes.

Audrey Low is a PhD candidate at the Institute for International Studies, UTS.

PREDATORS OR PREY? REPRESENTATIONS OF FEMALE DOMESTIC SERVANTS IN EUROPEAN HOMES IN DARWIN AND SINGAPORE, 1900 – 1942

Claire Lowrie

This paper explores representations of Aboriginal and Chinese female domestic servants in European homes in Singapore and Darwin. In both these sites the colonial home is represented as a symbol of the colony, the empire and, ultimately, the nation. The female domestic servant holds a significant position in the space of the colonial home. In relation to the white colonial woman, the domestic servant is often imagined as predatory. She is represented as having the power to take the place of the white woman in the home, as both mother and sexual partner. In displacing the white woman, she threatens to pollute or contaminate 'white civilisation' as a whole. Conversely, the female domestic servant is represented as sexual prey. In this case, it is the European male who is predatory. The 'other' woman is polluted by the white male in the same way that her own culture has been polluted by the intrusion of European 'civilisation'. The contradictory and complex representations of domestic servants reveal deep anxieties regarding the outcome of the colonial venture and the

construction of national identities. Questions regarding the ownership and form which the future nation might take are played out through the representations of female domestic servants and their role in the colonial home.

Claire Lowrie is a PhD Candidate in CAPSTRANS at the University of Wollongong.

FEMINISING THE INDONESIAN NATION: PROSTITUTES AND MAIDS IN SINGAPORE

Lenore Lyons & Michele Ford

This paper examines the discursive roles performed by Indonesian domestic workers and sex workers in constructing the boundaries of the Singapore nation-state. Two predominant tropes of Indonesian womanhood – the predator within and the polluter without – act not only to differentiate ‘good’ Singaporean women from risky ‘others’, but to distinguish the Singapore nation from its potentially threatening Muslim neighbour. We argue that Insular Riau, which forms the borderlands between Singapore and Indonesia, is the space in which these discursive practices are most evident. The islands of Riau are home to a large sex industry that caters predominantly to Singaporean men. The islands of Bintan and Batam are also major transit hubs through which domestic workers pass on their way to deployment in Singapore’s middle-class homes. For Singaporeans, Insular Riau embodies an Indonesian nation that is imbued with the characteristics of its prostitutes and maids. This feminised nation is not only constructed as subordinate and weak, but also potentially threatening to Singapore’s moral and social order (e.g. Islamic fundamentalism, racial hatred towards Chinese, and the lack of a strong work ethic). These discourses are actively utilised by the Singapore state as part of its deliberate strategy of manufacturing ‘national crises’ that seek to mobilise the Singaporean population around the ruling party’s national goals and values.

Dr Lenore Lyons is Director of the Centre for Asia-Pacific Social Transformation Studies (CAPSTRANS) at the University of Wollongong.

Dr Michele Ford is a Lecturer in the School of Political and International Studies at Flinders University.

FIVE SHORT DOCUMENTARY FILMS ON WOMEN IN INDONESIA

Faiza Maedzoeki

The trafficking of Indonesian women and children

Yayasan Jurnal Perempuan 2003; Producer/Director: Gadis Arivia; Reporters: Deedee Aciani, Gadis Arivia, Himah Sholihah; Camera: Haryo Bangun; Indonesian with English Subtitles

The women of Indonesia are known for their dedication to their family and household. However, even from the young age of thirteen, many are taken from their homes, forced into abusive settings, often by their own family and friends. Some become maids and are molested by their employers, others are sold to foreign men, enduring heavily abusive marriages. Still others end up as sex workers and in turn witness their own babies being sold. This documentary is the result of field research conducted by Yayasan Jurnal Perempuan (Women’s Journal Organisation) in West Kalimantan, Batam and Kuching (Malaysia).

Buruh Gendong (Women Koeli in Jogjakarta)

Yasanti 2002; Producer: Yasanti; Director: Endang Mulyaningsih; Camera/Editor: Deddy Setyawan; 22 mins; Indonesian with English subtitles.

This short video relates the lives of five manual labourers, or Buruh Gendong. Facing an uncertain future in farming and agriculture due to infertile lands, the women were forced out of their village of Tuksono Kulon Progo, into working in the Beringharjo Market in the city of Yogyakarta. In these circumstances, the women thus become the economic backbone of their families back home.

AUSTRALIAN NURSES IN THE MALAY EMERGENCY

Margaret Mcleod

This paper, utilising the research method of historiography and the theory of Foucault, follows the journey of a small band of Australian Army nurses who served in the multi-cultural environment of Malaya during a civil war which was called an Emergency (1948 - 1960). At the start of the conflict the main cultural groups comprised of the British administrators, and the people they governed: the Malays, Chinese and Indians.

In 1948, the Malayan Communist Party launched a campaign to rid Malaya of the British. In response to the Communist Party's show of arms the British declared a State of Emergency. Thereafter, the Communists entered the jungle to continue their struggle, which would last twelve long years.

Several years elapsed before the Australian Government committed ground troops to the campaign. In 1955 an advance party from the Army, accompanied by six nurses, was deployed to Malaya. The nurses came from Australian cities where they encountered limited opportunities to care or work with people from diverse backgrounds. The Australian nurses had a brief introduction to the Malay language and culture during their short voyage to Malaya, but their tuition excluded other cultural groups.

The six nurses were assigned to British Military Hospitals where they worked in multi-cultural environments; this resulted in many new and challenging experiences. The Australian nurses cared for soldiers from a number of Commonwealth countries, and their patients included a large number of Gurkhas, and troops from Britain, Fiji, East Africa, Australia and New Zealand. The nurses also cared for the families of the troops.

The British Military Hospitals employed local people from nearby Malay villages. Some were trained health professionals, including nurses; other employees were assigned to work in supporting roles within the hospitals. The rich oral histories provided by three of the original group of six Australian Army nurses captures their interaction with patients, other members of staff, and people from the community. Their stories reflect their attempts to understand and respect the different cultural groups, and the delight they experienced working and living in such a culturally diverse country.

Margaret Mcleod is at Charles Sturt University.

MODERN DAY SLAVERY: HOW CONFLICTING PERCEPTIONS OF SLAVERY PLAY OUT IN AN AUSTRALIAN COURT ROOM

Kyoko Metz and Sarah L'Estrange

In 1999, the Commonwealth Slavery and Sexual Servitude Act was conceived. This new legislation originated partially to address an emerging modern form of slavery. However, old perceptions of what constitutes slavery are still being played out in Australian courts of law. This paper investigates these opposing perceptions of slavery in a criminal trial on the possession and usage of five Thai complainants allegedly kept as slaves. Through rigorous trial observation it is clear that whilst a

legal definition of modern slavery exists, old notions predominate within the court room.

Kyoko Metz gained a BA in Social Sciences with Honours at Curtin University in Perth, Western Australia in 2003. Her Honours thesis was based on the trafficking of both Thai and Albanian women into the London sex industry. She has since carried out extensive research into trafficking and prostitution both in Europe and Australasia. She is also a member of a research team currently concerned with the trafficking issue in Australia. In addition, Kyoko Metz has worked as a Native Title anthropologist, investigating both gender and cultural issues faced by indigenous Australians.

Sarah L'Estrange has worked on qualitative research projects on issues such as post-natal depression, carer professional boundaries, death and dying, and sexual slavery. Sarah has a Bachelor of Arts in Anthropology, Queensland University, and a Graduate Diploma in Development Studies, Melbourne University. Sarah is currently doing her Masters in Applied Media at Swinburne University in which she will explore the link between community development and media.

CULTURE CONCEALED: THE CROSS-CULTURAL RAMIFICATIONS OF TRAFFICKING WITHIN AN AUSTRALIAN COURT ROOM

Kyoko Metz & Maria Platt

In April of this year, five Thai women bore witness to the fact that they had been allegedly possessed and used as slaves in a case that was tried in the Melbourne County Court. The case was among the first to be heard under the new slavery legislation introduced in Australia in 2003. This paper will illustrate how the Australian legal system dealt with the cross-cultural ramifications of trafficking within the context of this trial. Through avid trial observation, a distinct lack of cultural sensitivity and understanding due to the ingrained legal culture of the Australian justice system, became evident.

Maria Platt is an Associate Lecturer, School of Health and Social Development, Deakin University, Victoria. Maria Platt completed a Bachelor of Applied Science (Health Promotion) with Honours in 2002. Her honours thesis explored issues of stigma and discrimination in the workplace faced by women living with hepatitis C. She has an ongoing interest in women who are marginalised and the subsequent responses of 'the system', whether this be within the provision of health care, the workplace or a legal (courtroom) setting. Along with teaching at Deakin University, Maria is also involved in a research team which is exploring the issues of trafficking of women into Australia. She hopes to extend this research to an in-country study in South East Asia.

TIME BANKS: ONE JAPANESE WOMAN'S VISION FOR AN AGEING SOCIETY

Jill Miller

In 1950, an award winning essay by Teruko Mizushima, a Japanese housewife, proposed the creation of a new unit of economic exchange in the form of time. The simple concept was that people give at least two hours a month of volunteer activity as anyone could manage that amount. Each hour of time contributed would be rewarded with a point that could be saved and later exchanged for services in return. Mizushima envisaged that this could ensure that people could receive help when they needed it in old age, looking to deal with the problems of an ageing society long before they became apparent. In 1973, Mizushima founded a group consisting of

housewives which put her ideas into practice and by 1979 it had a national network in place right across Japan. Mizushima died suddenly and unexpectedly in 1996 but her group remains active with many of the original members still involved. I talked to some of them and attended several of their group meetings while in Japan this year doing fieldwork for my thesis on ageing. This paper aims to give credit to the innovation and dedication of Mizushima. Organisations operated on principles similar to hers are active in Western countries where they form alternatives to the money economy along the lines which Mizushima envisaged. They are sometimes called 'time banks,' a term used in Mizushima's first book in 1967.

Jill Miller is a Ph.D. student at the Australian National University, Canberra.

AN OVERVIEW OF JAPANESE WOMEN'S ORGANIZATIONS BEFORE WORLD WAR II: CONTROLLED AND COOPERATED FOR WARS

Keiko Morita

Japanese women used to be considered hardly had econo-political rights before World War II. Yet the national integral idea had been cultivated by nation-state of Japan through women's associations. They were Aikoku Fujinkai (Aifu - Patriotic Ladies Association), Dainippon Rengou fujinnkai (Renpu - Great Japan League of Women), Dainippon Kokubou Fujinkai (Kokufu - Great Japan National Defense Women's Association) and Dainippon Fujinnkai (Nippu- Great Japan Women's Association). These organizations has been leveled as the government controlled women's organizations and recognized as the symbols of the mobilizing women for fascism of Imperial Japan. Recently historical materials for women movements and women organizations in modern Japan had been reprinted and researches on them have been progressing. This trend of research progresses from the critical view towards Japanese women as mere victims of wars swung and used by the state power. This also aims to reconsider the traditional historical studies of women liberalization that ignored or took little counts on women's movements for participating and supporting national agenda of wars. This report tries to make an overview on these four women organizations supporting wars from beginning of 20th century to the end of World War II in order to have better understanding women's organizations in modern Japan.

Keiko Morita is in the Institute for International Studies at the University of Technology, Sydney.

CONVENTIONAL PRACTICE, COURAGEOUS PLAN: WOMEN AND THE SITE OF DEATH RITUALS IN JAPAN

Tomoko Nakamatsu

I am looking after our family-grave only from a sense of duty. I married into this family, so it's only natural that I do. But I don't have that sort of feeling, like relying on the ancestors. I just think I have to keep it tidy... So, because of this [sense of obligation], I feel sorry for the descendants if they have to look after our grave. That's why I would like to end it here. (personal interview, 2003)

Since the early 1990s, a growing number of women are opting for alternative burials to the here to conventional practice of the family-grave in Japan. The presence of family-graves are a remnant of the patriarchal family-household system, where its succession by the single, patrilineal line is considered imperative. In this light, discontinuing the family-grave is a radical decision departing from the social convention which rests on the premise of perpetuity.

Based on interviews with the women in their 50s and 60s in a provincial town, my study explores their experiences and perceptions towards the custom of the family-grave and their own (future) grave. Analysis in this paper focuses on the women's pragmatic approach to the convention and on modality of agency that is expressed in a non-confrontational manner in response to social constraints. The women take share in reproducing the normative cultural practice through their everyday action of looking after the grave and their decisions on their own graves are expressed as out of sympathy for the future generations. I argue that their pragmatic, non self-centred approach comprises an important part to bring a profound change to the burial practice and the patriarchal order it represents.

Tomoko Nakamatsu is a lecturer in Asian Studies at the University of Western Australia, Perth.

FUTURE DIRECTIONS OF WOMEN AND WORK IN SOUTH SULAWESI, INDONESIA: A COMPREHENSIVE BASED APPROACH ON GENDER AND HEALTH ISSUES

Riana Dewi Nugrahani

Background:

The study of women's and men's occupational health merits scientific attention and potentially contributes to the improvement of the health status of the workers. Many occupational health scientists are interested in studying the relationship between health and exposure to work which often differ by gender. However, gender analysis has not always been treated adequately in studies of mixed population (Messing et al., 2003). The need for gender-specific occupational research has been identified, especially on gender differences in occupational and non-occupational modifying factors (Zahm and Blair, 2003).

As a growing nation and facing a multidimensional conflict, Indonesia has established several programs to improve the welfare of its people, including people in the workplace. One of the national priority programs is to protect the workers through promoting occupational health and safety program. Job seekers in Indonesia are accounted for over 100.8 million or 67.8% of the productive age. The majority of this group are unskilled and having low productivity. This is evident in the Indonesian's Human Development Index's rank of 112 out of 175 countries. For Gender-Related Development Index, Indonesia is in 91 ranks of 144 countries (Indonesian National Priority Programs 2005-2009).

Objectives:

1. To identify the differences of biomedical health determinants between men and women at work.
2. To identify the differences of non-biomedical health determinants between men and women at work.
3. To identify the differences of access toward health services between men and women at work.
4. To identify the differences of health seeking behavior between men and women at work.
5. To understand the underlying factors of such differences.
6. To identify the gaps between workers's needs and existing regulations.
7. To examine the appropriate gender-based policies and regulations for occupational health and safety programs.

Methodology

Mixed methods will be applied to achieve the objectives of the research. Quantitative approach will be employed to study the characteristics of the study population and the magnitude of health problems in the workplace. Qualitative research will explore the social and cultural influences on the workplace in South Sulawesi, Indonesia. Variables will include bio-medical health determinants in terms of their physical well-being, such as their nutritional status and infectious disease, injury rate and reproductive health (pregnancy, abortion, STD, sexual harassment, etc) and psychosocial factors such as the level of stress. The non bio-medical health determinants will cover the aspects of social dislocation (cultural differences-changing of lifestyle, the concept of work, urbanization/migration), the role of peer group (women's organization, unionism), housing and working environment (workload and domestic work), social life activities, the usage of income (% to healthy food), leisure activities (watch movies, shopping, walk in the beach, go to pub), smoking and drinking habit, future planning (savings, retirement, pension).

Study population:

Male and female workers who works in Makassar Industrial Estate, South Sulawesi, Indonesia.

Timeline:

This is a PhD research study which started in May 2005 and expected to be completed in May 2008.

Significance of research

South Sulawesi is one of the provinces in Indonesia, which consists of several unique cultures which are believed to affect the way people work and handling the problems. However, little improvement was evident in the study of occupational health in South Sulawesi, Indonesia. To the best of researcher's knowledge, this paper will be the first of its kind to explore the comprehensive knowledge and assessment on gender differences of health determinants at the workplace in South Sulawesi. Therefore, this study will fill the gap of what is known and unknown, as well as to contribute to the development of gender-based policies and regulations on occupational health and safety programs.

Riana Dewi Nugrahani is a PhD Student at the Key Center for Women's Health in Society, School of Population Health, Faculty of Medicine, Dentistry and Health, University of Melbourne

THE LINE THAT DIVIDES: BARRIERS OF HEALTH CARE HELP IN MALAYSIAN WOMEN WHO EXPERIENCE DOMESTIC VIOLENCE

Sajar Othman

Background:

Domestic violence cuts across all races, nations and countries. It is a social problem that also contributes to major health consequences. With poor health status, women who experience domestic violence tend to be frequent attendees to health care facilities. In Malaysia, one in six adult women attending one outpatient clinic was found to have abusive relationship background. Yet, many of these women did not receive adequate help from the health facilities they presented to.

Objectives:

This paper discusses some of the barriers to delivering effective health care services to women who experience domestic violence in Malaysia. It also highlights actions that need to be taken to improve the current situation.

Methods:

The discussion is based on an actual primary care research that explores the management of domestic violence by Malaysian general practitioners. In this research, a GP researcher has conducted interviews with fellow GPs, victims of domestic violence and patients attending general practice clinics for other reasons. They were asked about domestic violence and related issues.

Discussion

The multi-racial and multi-religion backgrounds of Malaysia have influenced the Malaysian population on how domestic violence is perceived. These also affect the ways women who experience domestic violence seek help and how health care providers perceived their role in helping these women. The Malaysian health systems and available programs for domestic violence intervention affect the way these women decide to come forward for help. For individual doctors, their background culture and values related to domestic violence affect the way they respond to this problem of domestic violence. Domestic violence has been widely acknowledged in Malaysian media as a social problem, intervention is mainly confined to reporting to the police with the hope of legal action. However there is very little awareness of its medical consequences. This forced women with experience of domestic violence to be careful with their help-seeking behaviour.

Sajar Othman is in the Faculty of Medicine at Monash University, Melbourne.

TO COVER THE *AURAT*: VEILING, SEXUAL MORALITY AND AGENCY AMONG MINANGKABAU ADOLESCENT GIRLS

Lyn Parker

In this paper I explore the meaning of the Islamic veil for Minangkabau adolescent girls who live in West Sumatra, Indonesia. I posit several ways of examining the trend towards veiling, using the concept of agency as an analytical tool. Much of the literature on veiling as a recent practice in Indonesia and Malaysia presents veiling as an expression of an Islamic modernity and a new subjectivity focused on Muslim identity. Brenner, for instance, speaking of Java, sees the trend for wearing Islamic clothing as simultaneously expressing membership of an international Islamic community, a new awareness of Islamic authority among a more educated generation of young women and a distancing from local historical traditions and customs (1996). I argue that a rather different discourse surrounds the practice of veiling among Minang adolescent girls.

In 2004, I conducted fieldwork in West Sumatra that focused on Minangkabau adolescent girls and schooling. Adolescent girls emphasized that the function of the veil is “to cover the *aurat*”, the area of the body that should be covered in public. While this might seem an obvious statement, it seems to have been neglected in the literature. Preliminary analysis suggests that the significance of the veil for younger Minang women extends from this basis: that veiling has to do with sexuality and gender relations, and with sexual morality, propriety and public virtue. This Islamic teaching coincides with the local customary (*adat*) discourse of protection, seclusion and supervision of young women by their extended matrilineal families.

Veiling has recently been made compulsory school uniform in many state senior high schools in West Sumatra. These initiatives were associated with the implementation of decentralization and regional autonomy, locally interpreted as the “*kembali ke nagari*” (return to the traditional village) movement. This suggests that, rather than the veil working to distance Muslim women from local traditions, as in Java, veiling is an expression of a resurgent Islamic and local Minang identity. It also suggests that the adoption of the veil is not simply a matter of individual desire or

faith. Wearing the veil is part of a heavy double burden placed on young women: the responsibility for maintaining a good name and hence marriageability as well as the burden of the future of their whole matrilineal culture. Nevertheless, the paper emphasizes that young women do not generally feel trapped by the intersection of patriarchal discourses, symbolized by the veil, but that they variously interpret the veil according to their own life experiences.

Lyn Parker is at the University of Western Australia.

A QUIET RIOT: RAPE, ETHNICITY AND REPRESENTATION IN THE INDONESIAN MEDIA, MAY-AUGUST 1998

Lauren Patrick

In May 1998, over the course of two days (May 13 and 14), Chinese populations in Java, Bali and Sumatra became the targets of mass violence – the result of months of accumulated social pressures induced by the Asian economic crisis of 1997. Among the victims of the May riots were hundreds of Chinese-Indonesian women and girls who were singled out because of their ethnic heritage and subjected to rape and torture - some even burnt alive - as part of this spate of attacks. This paper intends to discuss the portrayal of the rapes of Chinese women as documented by the Indonesian newspaper *Kompas* in the days and weeks following the riots, addressing the absence of gender in subsequent print media coverage, and the general reluctance to discuss sexual violence in detail.

Lauren Patrick is a PhD Candidate in the School of Languages and Comparative Cultural Studies, University of Queensland. Lauren's PhD focus is violence, the State and the minority Self and the functions and processes of ethnic Othering in the creation of Indonesian national identity.

GENDER AND SOFTWARE WORK – AN EMPIRICAL STUDY OF THE SOFTWARE INDUSTRY IN VIETNAM

Le Anh Pham

Women's entry into technological and industrial sectors, which have been traditionally male professions, is still very small (World Bank, 2003; Wajcman, 1997). The new Information technology (IT) industry does not require masculine strength. International studies suggest that despite the more gender friendly image, the industry has a high level of occupation hierarchy and is pre-dominantly accessible for men rather than women (Mitter, 1995; Gothoskar, 1995; Chong Sim and Young, 1995; Gaio, 1995; Woodfield, 2004).

The IT industry in Vietnam is quite young and experiencing rapid growth (USAID, 2001, World Bank, 2002; VINASA, 2004). Studies of the IT industry and IT occupations in Vietnam remain very thin.

This paper presents empirical data collected from a large scale survey implemented between July 2004 and October 2004 and covered 26 software firms in Vietnam. The paper argues that although software occupation has not been classified in Vietnam, gender segregation at work already exists in software industry and it is the main barrier for Vietnamese female software professionals to advance their career. There are three sections in the paper. The first section provides an overview of the software industry and the software workforce. The second section describes the organisation of software work. The third section analyses gender division of labour in software work.

Le Anh Pham is a Ph.D. student in the Demography and Sociology Program at the Australian National University.

WOMEN'S UNIONS IN THE BANGLADESHI GARMENT INDUSTRY

Shahidur Rahman

Until the mid 1980s women in Bangladesh did not participate actively in the labour market due to cultural and religious norms and values in a patriarchal society. The development of the garment industry in the early 1980s has created an opportunity for women to work outside the home and it is in this industry where women have become involved in unions. In discussing the history of a union in Bangladesh, dominated by women, I will explore how women in Bangladesh became union members. This will contrast with a case study of a Bangladeshi garment company where workers are happy with welfare committee and have no interest to unions, and interviews with union leaders I will explore the reasons the women are interested in welfare committee and whether this represents a trend in the organising of women and the implications for the union movement in Bangladesh.

Shahidur Rahman is a PhD student in the School of Political and Social Inquiry, Monash University working on the Bangladesh garment industry.

NATIONALISM, RATIONALISM AND FAMILY PLANNING IN INDIA: MOVING THE BORDERS OF FEMINIST CRITIQUE

Kalpana Ram

This paper examines the impact of rationalism on Indian nationalism through the lens provided by policies of family planning. What are the limits of the kind of feminist critique of family planning that developed in the 'second wave' of Indian feminism? How might we help to move the boundaries of feminist critique by allowing ourselves to re-consider social practices that have been dismissed as superstition?

Kalpana Ram is at Macquarie University.

FROM REVOLUTIONARY HERO TO REVOLUTIONARY HEROINE: A CASE STUDY OF GENDER TRANSFORMATION IN MAOIST THEATRE

Rosemary Roberts

Post Maoist research in both China and the West has tended to be highly critical of the Maoist state and society for what it terms the 'erasure of gender and sexuality' from public and cultural space (*xingbie mosha*). As part of this analysis, the revolutionary heroine who featured prominently in Maoist theatre and cinema was reassessed and found to be merely a class symbol 'emptied of female signifiers' (Li Xianglin 2000); a 'woman in male masquerade who does not signify female subjectivity because her entrance into the collective sphere depends exactly on the erasure of anything that is feminine' (Cui Shuqin 2003). Such views have gained such acceptance that they are now being taken as established fact in peripheral studies (e.g. Baranovitch 2003).

The 1964 spoken drama *Song of the Dragon River* and its 1972 adaptation to revolutionary modern Beijing opera form (one of the famous *yangbanxi*) offer a unique opportunity to retest these conclusions about Maoist culture because the male protagonist of the earlier work became a female in the 1972 work. This study uses the framework of semiotics of the theatre to analyse the changes that were made to the central heroic character to effect this transformation. It suggests that gender models of the time showed far more continuity with both traditional and contemporary beliefs in gender difference than is commonly recognized.

Rosemary Roberts is a lecturer in Chinese at the University of Queensland. Her research focuses on Chinese women's literature and women's studies, and she is currently writing a book on gender in the model works of the Chinese Cultural Revolution

THE CATHOLIC NUN AS TRANSNATIONAL FEMINIST: FILIPINO MILITANT NUNS IN WESTERN AND ASIAN SPACES

Mina Roces

Histories of the women's movement in the Philippines focus on the women who fought the revolution against Spain (1896-98), the suffragists (1920s), or the women's organizations of the post-1970s until the present. The Catholic nun as feminist has not been included in the metanarrative of the feminist movement in the Philippines. And yet, it was a group of militant nuns who began as political activists against the Marcos dictatorship who metamorphosed into leaders of prominent feminist women's organizations since the 1970s.

This paper explores the Filipino Catholic nun as transnational feminist. Nuns received their first seminars on feminist theology while attending conferences of the their religious orders overseas. They had to adapt Western feminism to the Philippine environment focusing campaigns on prostitution, domestic violence, and poverty while avoiding discussions of divorce, abortion and contraception. These ideas are disseminated through private educational institutions run by nuns. Their leadership in women's organizations enabled them to represent Filipino feminism abroad speaking at overseas conferences including the United Nations. Feminist Catholic nuns therefore operate in Philippine space and in Western space and cross these boundaries constantly. Even their use of dress (the nun's habit) clearly illustrates this—Sister Mary John Mananzan wears the habit when she is in the Philippines because it gives her symbolic capital but she does not wear the habit when she goes overseas. And it is their unique positioning as transnational feminist that makes them effective leaders of the women's movement.

Mina Roces is from the University of New South Wales

WOMEN'S PARTICIPATION AND PARTNERSHIP IN SELF- DEVELOPMENT

Smita Sabhlok

Women's participation in self-development is an attempt to forge relationships that will fulfill practical and strategic gender needs in their quest for equality and social justice. How and to what extent they are able to do so is a matter of improving their capability to forge new relationships and deal with existing relationships of power. Social capital in the form of existing and new relationships can increase the capability of the poor, but in the mandated, assisted model of self-development, the capacity of the poor and of women to forge equitable relationships remain limited by lack of opportunities and existing power dimensions. The paper examines women's experiences of participating in self-help groups through a development project in India and their ability or inability to establish relationships of partnership by crossing the border from dependency to self-reliance.

Smita G. Sabhlok is a Ph.D. Candidate in Development Studies, School of Anthropology, Geography and Environmental Studies, University of Melbourne, Australia.

NO SKILLS REQUIRED? THE SOCIOECONOMIC CONTEXT OF SEX WORKERS' CHOICES IN CAMBODIA

Larissa Sandy

Cambodia's transition to a free-market economy has had a dramatic impact upon a population in which almost eighty percent of people live in rural areas and nearly eight-five percent of the population are engaged in agriculture and related activities. A stagnant rural economy, with agricultural growth at one percent annually combined with three percent per annum population growth rate means that more and more people look beyond farming and that many working age Cambodians are now drawn to urban centres in search of employment opportunities.

This paper presents findings from fieldwork data collected as part of my doctoral studies with women working in the Sihanoukville sex industry in Cambodia. It aims to explore the economic background and ramifications of women's choices in broader socio-economic terms. My research strongly supports the view that most young women choose to do sex work, and as my paper will show, this choice is made from an extremely narrow range of economic opportunities open to them.

Larissa Sandy is a PhD student in the Gender Relations Centre, Research School of Pacific and Asian Studies, Australian National University.

WRITING PAST THE SHADOW OF THE WALL: CHEN RAN'S *A PRIVATE LIFE*, TIANANMEN SQUARE AND THE AFTERMATH OF TRAUMA

Kay Schaffer & Song Xianlin

In the last decade a number of post-Tiananmen narratives have appeared, the majority by women living in the West. Eschewing direct political commentary, these boldly sexualised narratives address the trauma and transpose the "impossible memory" of Tiananmen Square into new cultural landscapes. Chen Ran's *A Private Life* (2004) is distinctive in that was written by an *avant garde* mainland Chinese writer who continues to live and work productively in Beijing. Rich in metaphors of physical and emotional fragmentation, the novel explores the protagonist's experience of trauma with reference to the body as a carrier of Chinese history, geography, culture, and of internalised, private pain resultant from the politics of the 1980s. Although a deeply introspective text, it is one nevertheless in which one Chinese critic has commented: "even the dog occupies a political position." This paper attempts a poststructuralist reading of *A Private Life* to explore the ways Chen registers "the political" through an erotics of the body underwritten by Nietzschean philosophy and *écriture féminine chinoise*.

Kay Schaffer is Adjunct Professor of Gender Studies, University of Adelaide.

Song Xianlin is a lecturer at the Centre for Asian Studies, University of Adelaide.

NARRATIVES OF JAPANESE WOMEN WORKING IN CHINA

Ooi Shong Gor

Since the 1990s, with the high speed of globalization and economic development in developing Asia countries, there are increasing numbers of long-term resident (Chokitaizaisha) Japanese women who are living and working, particularly in the People's of Republic China (PRC). However, little research focuses on this current social phenomenon of why and what motivated women migrate from advanced countries to developing countries. It is an importance phenomenon to understand the circumstances of global migration and gender issue in developing Asia countries at present and future. In this paper, I explore migrant Japanese women's working lives, family's lives and their unique experiences in China. The differences in occupational

structure, social structures and social values concerning women's roles in the family and workplace between Japan and China exist. China provides more childcare, household support and ability-based working environment that favor women. As a result, I suggested that career-oriented Japanese women migrate to China seeking better opportunities for career development. I conducted qualitative interview with 25 Japanese women who are working or have working experiences in China, from October 2004 to June 2005.

Ooi Shong Gor is a Ph.D candidate at the Graduate School of Law, Keio University.

AND SO THE CYCLE CONTINUES....THE IMPORTANCE OF OFFERING COMPREHENSIVE VICTIME SUPPORT ACTIVITIES FOR TRAFFICKED CHILDREN IN SOUTHEAST ASIA

Melina Simmond

In Southeast Asia, illegal cross-border migration is on the rise as increasing numbers of children and young people seek better vocational opportunities and more stable sources of livelihood abroad. It is against this background that human traffickers are able to operate.

Southeast Asia's response to child trafficking is in its relative infancy; while recent years have seen the development of formal return policies and practices throughout the region, there remains a scarcity of victim support activities. In the absence of rehabilitation and reintegration supports, however, the likelihood of re-trafficking is high.

This paper will use Lao People's Democratic Republic as a case study of current victim support programming in the region. Gaps in current responses and potential avenues for future work will be detailed. A brief of one woman's trafficking experience will be employed as an illustration of the detrimental long-term impacts of neglecting the victim support needs of trafficked persons.

Melina Simmond is a paediatric occupational therapist with a particular interest in international child health. During her career, Melina has actively contributed to many community health projects in South and Southeast Asia with a range of industry and academic partners. She is currently studying for a doctorate in Population Health at The University of Melbourne, researching the issue of child trafficking in Southeast Asia. The research presented in this paper was undertaken in early 2005 in collaboration with Save the Children Australia (SCA) and with funding from the Australian Youth Ambassadors for Development (AYAD) Alumni Development Internship Program.

CULTURES OF SEXUALITY:KEY FINDINGS FROM A STUDY OF ASIAN STUDENTS' SEXUAL VALUES IN NEW ZEALAND

Rachel Simon-Kumar

The paper presents the findings of a pilot study that examines the sexual values and practices of Asian women students enrolled at the University of Auckland, New Zealand. The aim of the study was to explore the experiential understandings of the different social and physical contexts that the Asian students confront, and the implications for sexual practice. Current discourses in medical research and media construct Asian women in New Zealand as 'reckless' in sexual behaviour and 'conservative' in contraceptive use. In-depth interviews were conducted with a small sample of women students drawn from five Asian ethnicities: Chinese, Malaysian, Japanese, Pakistani and Indian. The analysis highlighted the following themes: students subscribed to sexual values that were either individual or community-

derived; social contexts that influenced sexual values included the family, state and religion; social censure was a main driver for sexual conduct; ideas of place were intrinsic to their sexual values; the potential choice of sexual partners were linked to their identity as migrants in New Zealand; and that sexual freedom in Asian women was perceived as dysfunctional. The overall conclusion argues for an understanding of sexual values and practice among Asian women within a broader context of identity-construction and cross-cultural relationships.

THE THIRD SEX: SOCIAL STATUS, GENDER AND MARRIAGEABILITY IN URBAN CHINA TODAY

Meiling Southwell-Lee

This paper forms part of a larger project to investigate the relationship between women's social status, gender identity and marriageability in urban China today. In it I will be examining this triangulation with specific reference to a group of women whose access to a position of high status has been afforded to them by very high levels of education- that is, women with PhDs.

My interest in this group stems from personal and public encounters with a popular saying now circulating in literate urban China. It is said that 'there are three sexes in the world: men, women, and women with PhDs'. Key in determining this lack of belonging to either male or female 'sexes' is a perceived lack of femininity and an attendant belief in these women's unmarriageability.

In addressing the questions: What is this narrative of the Third Sex? What does it signify? From where and when does it originate? How widespread is it? And finally, what impact does it have? This paper seeks to make a brief foray into a greater understanding of how social status, gender identity, and marriageability intersect in contemporary China and what this means for the nation's women, in the present and the future.

Meiling Southwell-Lee is a PhD candidate in the Contemporary China Centre, Australian National University.

NEGOTIATING THE SPACE: WOMEN AND PESANTREN IN JOMBANG: EAST JAVA

Eka Srimulyani

Pesantren is a particular sub-culture within the Indonesian Muslim communities. The history of the *pesantren* began in the nineteenth century as a male dominated educational institution. It was only since 1930s the *pesantren* began to set up the classes for female attendants.

The presence of the female figures from the *pesantren* are mostly unrecorded. The study on the *pesantren* used to shed light on the male central figure of a *kiyai*, as one of the elements of *pesantren* itself (Dhofier 1982), but it rarely record the presence of female figures. Actually, there are a lot of female figures from *pesantren* who involved in the educational leadership of the *pesantren*, especially in the *pesantren putri*, some of them even have more distinguished public roles and activities.

My research was conducted in Jombang East Java, a well-known area in Indonesia as a kota santri (the town of pesantren students) due to the concentration number of the *pesantren* in the area and the fact that the four biggest and well-known pesantren of Tebuireng, Tambak beras, Denanayar and Rejoso are located in the area. In this research I uncover several female figures from the *pesantren* background who are the wives or the daughters of the *kiyais* who have the public roles and activities. I

will discuss on how they can have an access to the public space with the images of the *pesantren* which apply the dichotomy that the women are attached to the domestic spaces while the men inhabit the public one, and how they negotiate their public space with their male counterparts in which a *pesantren* has a male central figure of the *kiyai*. What sort of bargaining power they had in which they can attain the position in the educational leadership of the *pesantren*, and other public roles and activities of socio-religious and political ones within the society.

Eka Srimulyani is a Ph.D. student at the Institute for International Studies, University of Technology Sydney.

POWER OF DIS/ORDER: GENDER SPECIALITY IN THE LOCAL MEDECINE OF BIRTH

Jin-shiu Jessie Sung

Gender speciality in local medicine is socio-culturally constructed as religious-medical reality particularly in Asian peasant society. This paper aims to explore the interpenetration between labor division and gender notions, especially in the local medicine of birth, and thereby tries to reveal the female gender in the cosmological order that gender ideology involved.

Field data come from ethnographic fieldwork undertaken 1998-2000 and 2002-2003 in Taichung County, Central Taiwan, with foci on the ritual of “fetal sedative” (*an-tai*) and the ritual complex of pregnancy related. Practices operated by local practitioners and general attendants will be discussed, including those operated by *hong-tou* priest, soul-retrieving practitioner *shou-jing po*, fortune-teller *suan-ming shi*, traditional midwife *chan po*, and the *xian-sheng ma* doctress.

First of all, I will demonstrate each practice followed by the real continua of birth entails a gender priority in medical labor. Also, I will point out that other female elders joined the medical culture but only sheltered a little expertise limited to secular spheres of birth. This advances the issue in terms of how and what “authoritative knowledge” that pregnant women were socially learned. Secondly, I will point out the role and gender symbol that male *hong-tou* priest held in birth, especially in the most dominant ritual of “fetal sedative”, and thus reveal his power from orthodoxy beyond an analogical model fixed as follows; Yin: Yang=negative: positive (power) =ghost: god=female: male=*ang-yi* witch: *tong-gi* wizard etc. Meanwhile, I will argue that medical labor in birth reflected “social landscapes” with reference to cosmological order. This finally links gender ideology to the construction of Taiwanese cosmological order which put the male in a superior category over the female and the pregnant women.

Jin-shiu Jessie Sung is Research Associate in Institute of Taiwan History, Academia Sinica, Taipei. She is currently pursuing her PhD Anthropology Program at Gender Relations Centre, Research School of Pacific and Asian Studies, The Australian National University, Canberra.

SECURING YOUNG WOMEN’S GENDER INTERESTS AND SPACE DURING THE POLITICAL TURBULENCE IN INDONESIA: NASYIATUL AISYIYAH’S EXPERIENCES IN 1960s-1970s

Siti Syamsiyatun

During the 1960s to 1970s Indonesians experienced prolonged political uncertainty. The period was characterised by a series of social and political events culminating in the chaotic situation caused by the bloody coup allegedly launched by the PKI (Indonesian Communist Party) and followed by wide-scale massacre, large

social protests and regime change. These multi faceted events signified a total makeover of Indonesian social and political landscapes, and had considerable influence on the ways women's organisations and Islamic associations were behaving. The chapter looks at what young Muslim women had done with regard to preserving their space and interests during these troubled years. Having been pressed by the New Order government from different angles, *Nasyiatul Aisyiyah* has maintained its social engagement and even played significant roles in securing space for young women. These young women of *Nasyiatul Aisyiyah* have also creatively reinterpreted the meaning of youth and religious women.

By playing its card as a non political Islamic young women's organisation *Nasyiatul Aisyiyah* can communicate with daughters across social classes, ethnicity, and even with daughters of the Indonesian communist families. There were instances in which *Nasyiatul Aisyiyah* has used traditional cultural events and media to deliver new ideas and practices. When it was asked by the government to support the latter's program on family planning in the early 1970s, *Nasyiatul Aisyiyah* strategically took up the opportunity to convey its own version of purposes from having contraceptive methods: the sake of women's reproductive and general health and preparing better generations.

Siti Syamsiyatun is a PhD Candidate at the School of Political and Social Inquiry, Monash University

MAKING (IM)MORALITY: GENDER, SEXUALITY AND THE PENAL CODE IN SRI LANKA, 1995

Yasmin Tambiah

In 1995, the Sri Lankan parliament amended certain long-lived statutes in a Penal Code that had originated under British colonial rule. Fomented by the demand of women's rights advocates that crimes of gender-specific importance, such as rape and abortion, be reviewed, and catalysed more overtly by the need to address growing concern regarding (male) child prostitution linked with tourism, the government focused its amendments on crimes linked with sexual behaviours. Parliamentarians and other lawmakers were thus presented with a unique opportunity to (re)imagine citizens, especially women, in ways that would have taken note of political, social and economic changes of consequence for women, and resultant subjectivities. Instead, most parliamentarians worked these changes to reconstitute the familiar dichotomy of the sexually vulnerable, chaste woman and the sexually promiscuous, deviant trickster.

Drawing on the parliamentary debates on these legal amendments, and select interviews with lawmakers, this paper looks at how state actors sought to (re)constitute "respectable sexuality" (deserving of state protection) and "criminal sexuality" (subjected to state sanction), and through this (re)created categories of moral and immoral persons. The process reveals how anxieties regarding sexuality are negotiated and interpreted by state actors in a postcolonial state, how other political concerns are displaced onto sexuality, and the consequences for ordinary citizens. In particular, it provokes reflection on the differential impact of such legislation on women citizens and marginalized communities such as sex workers, lesbians and gay men, and the consequent contribution to compromising their fundamental rights to self-determination and bodily integrity in ways that do not affect most male citizens, or persons who comply with hetero-normative arrangements.

Yasmin Tambiah is a senior research fellow at the International Centre for Ethnic Studies, Colombo.

WITH TENDER CONTEMPT: HISTORY, FICTION, AUTO/BIOGRAPHY: WRITING ACROSS CULTURES

Carolyn Van Langenberg

When I began this project, I was inspired to write a novel in which the characters moved between a part of Malaysia and Australia in an understated, even routine way. Using the medium of fiction, I aimed to write Australia into the geographic location through which longitude 42° runs as part of an overall multi-cultural, that is to say, anti-racist, agenda. I had in mind a psycho-political scenario of borders melting into each other, softening edges, with nations and psychology ceasing to be delineated. I sought to avoid the simple binaries that reduce meaning to pros and cons, them and us, black and white.

I am interested in the process of the writer who dares to confront autobiography and migrate through it to the inspirational moment of fiction. Subjectivity, when tested against the historical documentary evidence, is both disrupted and refined. The conjuncture makes a pattern not unlike that of roofing tiles layered one upon the other to form a structure. The amassed empirical data rests under or lapping over the subjective attitudes of the writer herself as well as those of people she may have talked to about the historical period in question. The fiction experiments. It is in part historically evidenced, in part imaginative conjecture. The imagination that plays games with factual evidence draws from apprehended situations, either known or experienced autobiographical circumstances or from incidents observed and empathised with.

The theme that refused to go away was motherhood itself. The fish lips trilogy from which I shall read some extracts has a thick umbilical cord running right the way through it, from Penang in Malaysia to Byron Bay on the Far North Coast.

Carolyn Van Langenberg is an Honorary Associate at the University of Sydney

GENDERED DISPLACEMENTS: NEO LIBERAL GLOBALISATION AND THE POLITICS OF EXCLUSION

Gillian Vogl

The purpose of this paper is to provide an analysis of the link between women's experiences of forced migration, and the economic, social and global context in which these experiences are occurring. I argue that forced and economic migrations are closely related and are often interchangeable expressions of global inequality and societal crisis. Neo liberal globalisation diminishes all human pursuits into buying and selling and commercialises social relations. It is the North that has introduced neo-liberal policies in both the North and South for the past two decades. These policies have been aimed at the eradication of social safeguards and the reduction of controls over powerful corporations whose operations create many of the inequalities and crises that result in displacement. While globalisation may conjure up a vision of a borderless world, as a result of this free flow of goods, it is in fact increasingly about borders which are both permeable and exclusionary. Under neo liberal globalisation borders are either enforced or ignored, according to the needs of neo liberalism. Within both North and South, these dynamics of inclusion and exclusion result in greater social and gender inequalities. My paper will highlight the relationships between forced migrations and the concerns that nation-states have with their national security and border control. I will focus on how the politics of exclusion impacts on displaced women in developing countries in the Asian region. I will pay

particular attention to the ways in which it restricts and filters out women from the processes of settlement and resettlements.

Dr. Gillian Vogl is in the Faculty of Arts at the University of Wollongong.

WHY DIDN'T THEY GO HOME?

Rowena Ward

This paper examines the lives of three *zanryu fujin* (Japanese women who were aged 13 and over at the time of the Russian invasion of Manchuria on 9 August 1945 and so did not undergo repatriation). For a long time the Japanese government maintained separate policies for the *zanryu fujin* and the *zanryu koji* (people who had not turned 13 at the time of the Russian invasion) re their visiting and / or migrating to Japan. The separate policies were justified on the basis that the *zanryu fujin* had voluntarily chosen to remain in China at the end of the war rather than be repatriated. In examining the lives of the three *zanryu fujin*, this paper shows that the reality of these women's lives was very different to the assumption made by the Japanese government.

Rowena Ward lectures in Japan Studies in the Institute for International Studies at the University of Technology Sydney.

AUSTRALIAN WOMEN MISSIONARIES IN 19TH CENTURY CHINA: LIFE AND WORK

Ian Welch

The three Australian women missionaries were Nellie and Topsy Saunders and Annie Gordon, who all died in the massacre at Huasang on 1 August 1895. This paper focuses on their twenty months in the Gutian and Ping Nang Districts of Fujian Province China in 1894 and 1895. It considers the setting of their work, both geographical and economic and touches on the guidance provided by the CMS/CEZMS mission 'mother', Mrs. Louisa Smyly Stewart, and the job training, including language and socialization, which the missionaries received. The paper describes the difficulties the missionaries encountered traveling as single women and their reactions to the food, housing and environment. Local issues which concerned them included the education of women and children and medical work. The paper also discusses their personal relationships with the missionary mother, with other women, with European males and with their Chinese servants and clients as well as their perception of themselves.

Dr. Ian Welch is a Divisional Visitor in the Research School of Pacific and Asian Studies, Australian National University, Canberra.

INITIATIVES TO ASSIST WOMEN ACID ATTACK SURVIVORS IN CAMBODIA: AN EXPLORATORY STUDY

Jane Welsh

This paper provides an overview of the issue of acid attack violence against women in Cambodia: predominately perpetrated by women as a result of sexual jealousy or financial disputes. The survivors are an ignored and isolated group. The paper examines structural, human and contextual factors as to why this form of torture is often the chosen method of retribution. The research project used interviews with key stakeholder group representatives and investigated how realistic the initiatives proposed by the local non-government organisation (LNGO) LICADHO (Cambodian League for the Promotion and Defense of Human Rights) are in addressing the needs

of women acid attack survivors in Cambodia. This paper should be of interest to representatives from gender, legal and disability advocates and NGOs.

Jane Welsh is a postgraduate student in the School of Social Sciences, Southern Cross University.

FANTASISTING THE FEMININE: MALE SEXUAL INTIMACY ACROSS BORDERS

Sophie Williams

This paper explores the ways in which we might begin to think about male sexual practices across borders. The Indonesian Islands of Batam, Bintan and Karimunjaya in Insular Riau are a short distance from the city-state of Singapore. They are a major destination for middle-class and working-class Singaporean men in search of paid sex. Every week thousands of Singaporean men cross the border and travel by ferry to the islands for 'sex and seafood'. Within the Singapore press, Riau is represented as a space of sex. This image is so dominant in the public consciousness that some employers have noted the reluctance of Singaporean men to work in Batam because of their wives' concerns about the free availability of prostitutes. Although there has been some research on the sex industry in Riau, what these sexual encounters mean for Singaporean men is largely unknown. In particular, we know little about how these practices both shape and are informed by dominant discourses about Chinese Singaporean masculinity and Indonesian femininity. In this paper I begin to explore the theoretical and methodological problems and issues raised when trying to talk to men about their cross-border sexual practices.

Sophie Williams is a PhD Candidate in CAPSTRANS at the University of Wollongong.

FROM SEX SLAVES TO SEX WORKERS: BORDER CROSSINGS OF A DIFFERENT KIND

Sallie Yea

The jury is out over whether migrant women in prostitution in the Asian region are empowered sex workers choosing to work in sex industries abroad or sex slaves who unwittingly wind up in prostitution as a result of deception, coercion or outright abduction. This paper rejects both these positions as ultimately unhelpful in understanding and supporting the complex positions of sex trafficked women throughout the region. In the paper I explore the migration trajectories of sex trafficking victims with whom I have carried out research, suggesting that many cross the border between coerced and consensual entry into migrant sex industries during the courses of their migration. The question of why this is the case is answered by drawing on the stories and experiences of sex trafficking victims from various sites around the region where I have carried out ethnographic and other qualitative studies. Without exception these women cross the border from coercion to consent as a result of their particular migration circumstances and experiences during trafficking. The paper challenges any representation of sex trafficking victims that relies on the "voluntary/ forced" dichotomy and suggests that casting any woman with one or the other realm is not a suitable basis by which to identify or assist a sex trafficking victims.

Dr. Sallie Yea is Senior Research Fellow in International Development, School of Social Science and Planning, RMIT University, Melbourne

ACROSS THE BORDER OF MARRIAGE: COURTSHIP AMONG THE KAM PEOPLE OF LU VILLAGE, SOUTHEAST GUIZHOU, CHINA

Fang-tzu Yen

In an analysis of how the Kam in Lu (a pseudonym) village organise gender relations to fulfil the needs of sexuality and reproduction, this paper explains the principle of stressing roles rather than acts in their sex/gender system. In the cultural practices of courting and the residues of polygyny, the gender hierarchy system is used to rationalise male privileges in having fun with young women. Men can make extra-marital sexual advances as long as they sustain their marriage. The behaviours of courtship and non-marital sex do not actually mean much; therefore, married status does not prevent either males or females from joining in the courting. Although Lu Villagers provide a space for courtship and allow sexuality to override the boundary of marriage, the roles of men and women are both constrained in the patrilineal family. It is childbirth that brings about changes to woman's role in her husband's family and enables the couple to connect socially. To a large extent, courtship, rather than marriage, is where the young people's sexual desire is accommodated. Desire makes for meeting in obscure places, such as groves, straw stacks, or the toilets outside the village. Illegitimate births are aborted, unless the man insists on marrying the pregnant woman.

Fang-tzu Yen is a Ph.D. candidate at Griffith University. Her thesis is currently under examination. From the perspectives of gender, reproductive health, and development, her doctoral thesis explores women's health of the Kam, one of the ethnic minorities in China.

MEDIA CONSUMPTION BY MIDDLE CLASS CHINESE WOMEN

Yi Zheng & Stephanie Hemelryk Donald

The rise of middle class sensibilities in China is not a necessary or predictable development. The Chinese middle classes are a new phenomenon with roots in the reform era, but also in culturally contingent responses to change and economic well-being. This paper looks at the taste structures of the Chinese middle classes, focusing on films and reading matter targeted at women.

Yi Zheng is in the Faculty of Humanities and Social Sciences at the University of Technology Sydney.

Dr Stephanie Hemelryk Donald FRSA is Professor of Communication and Culture and Director of the Transforming Cultures: Key University Research Centre in Communication and Culture at the University of Technology Sydney.

Special Issue of PORTAL Journal of Multidisciplinary International Studies

Women in Asia

Participants at the Women in Asia Conference are warmly invited to submit revised essays to a special issue of *Portal Journal of Multidisciplinary International Studies*, to be guest edited by Devleena Ghosh and Barbara Leigh. The deadline for submissions is January 1, 2006, and the publication date will be July 2006. People submitting papers are asked to consult the *Portal* web page for author guidelines and instructions for lodging papers electronically. Please ensure that your papers are formatted correctly and with the appropriate citation system, and that authors cannot be identified in the essay itself. The URL is: <http://epress.lib.uts.edu.au/journals/portal/splash/>

Submission should include the letters "WA" at the beginning of the submission title in order to distinguish papers from general submissions. Please contact Portal's main editor, Paul Allatson (Paul.Allatson@uts.edu.au) if you have any queries.

PORTAL

PORTAL Journal of Multidisciplinary International Studies is a peer-reviewed journal with two issues per year. The journal is dedicated to publishing scholarship by practitioners of—and dissenters from—international, regional, area, migration, and ethnic studies. *Portal* also provides a space for cultural producers interested in the internationalization of cultures. *Portal* is conceived as a multidisciplinary venture. Our hope is that scholars working in the humanities, social sciences, and potentially other disciplinary areas, will encounter in *Portal* scenarios about contemporary societies and cultures and their material and imaginative relation to processes of transnationalization, polyculturation, transmigration, globalization, and anti-globalization. *Portal* has built into its editorial protocols a commitment to facilitating dialogue between international studies practitioners working anywhere in the world, and not simply or exclusively in the "North," "the West" or the "First World." This fundamental policy is reflected in the broad constituency of our Editorial Board, with members drawn from respected academic and research institutions in many countries and continents. The journal's commitment to fashioning a genuinely "international" studies rubric is also reflected in our willingness to publish critical and creative work in English as well as in a number of other languages: Bahasa Indonesia, Chinese, Croatian, English, French, German, Italian, Japanese, Spanish, and Serbian.

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- * International Centre for Excellence in Asia-Pacific Studies
- * Co-op Bookshop
- * QANTAS
- * AUSAID
- * Gleebooks
- * Tourism Malaysia

Conference Venue

The conference venue is UTS Building 6, the DAB building. Registration, morning tea and afternoon tea are outside the Guthrie Theatre on Level 3. Panels are in the lecture rooms on levels 3 and 4 e.g. Room 3.19 is Lecture Room 19 on Level 3. Lunch is in the DAB Café on Level 4.