



**UNSW**  
SYDNEY

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# WOMEN IN ASIA CONFERENCE 2019

Women in an Era of Anti-Elitism:  
Responding to the Challenge of Rising  
Populism and its Threat to Gender Inclusivity

**UNSW SYDNEY**  
**21 - 23 JUNE 2019**

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# Early Career Researcher Workshop

12:30pm – 4:30pm, 21<sup>st</sup> June, Law Staff Common Room

## Session 1: Social Impact and (National) benefit

1pm – 1:45pm, 21 June 2019

*In this session we will hear from researchers across the Humanities and Social Sciences about how they narrate the benefit of their research and devise a strategy to increase social impact.*

### **Chair: Dr Tanya Jakimow (UNSW)**

Tanya Jakimow is an anthropologist of development, researching in India and Indonesia. The central focus of her work is the micro-politics of local level development. Tanya's most recent research is focused on the experiences of local level women political actors in India and Indonesia.

### **A/Prof Jan Breckenridge (UNSW)**

Jan Breckenridge is an Associate Professor and Acting Head of the School of Social Sciences, and the Co-Convenor of the UNSW Gendered Violence Research Network, UNSW. Jan's research is oriented towards maximum impact in innovative social policy development, service provision and outcome measurement of effectiveness.

### **Prof Louise Edwards (UNSW)**

Louise Edwards is Scientia Professor of Chinese History. She publishes on women and gender in China and Asia. Her most recent books include *Women Politics and Democracy: Women's Suffrage in China* (Stanford University Press 2008) and *Women Warriors and Wartime Spies of China* (Cambridge University Press 2016). Louise is a Past President of the Asian Studies Association of Australia.

### **Dr Kristy Ward (USYD)**

Kristy Ward is a Postdoctoral Research Associate at the Sydney Southeast Asia Centre. Her research interests include labour activism, gender and organised labour, and the politics of aid with a particular focus on Cambodia. Kristy's current research on worker agency and representation examines why, how and to what effect Cambodian workers mobilise collectively under comparative regulatory regimes.

## Session 2: Academic Service and Leadership

2pm – 2:45pm, 21 June 2019

*A session to discuss the difference between service and leadership roles, the gendered nature of academic labour, the considerations when deciding to take on such roles, and negotiation skills to ensure that such labour makes a positive contribution to your career.*

### **Chair: Dr Felix Tan (UNSW)**

Felix Tan is an early career Information Systems researcher at the UNSW business school. He actively investigates the enabling effects of enterprise systems and digital platforms, in the contexts of business and society, with particular emphasis on disruption, strategies, structures, and transformation.

### **Prof Mina Roces (UNSW)**

Mina Roces is a Professor of History in the School of Humanities and Languages in the Faculty of Arts and Social Sciences. Her research interests lie in twentieth century Philippine history particularly women's history. She is book series editor for Sussex Library of Asian and Asian American Studies Book Series and leader of the UNSW FASS Research Cluster on Imperial, Colonial and Transnational Histories.

### **A/Prof Melissa Crouch (UNSW)**

Melissa Crouch is Associate Professor at the Law Faculty, the University of New South Wales, Sydney. She teaches and researches on law and religion, law and governance, and comparative constitutional law, with a specialization in Southeast Asia. Her most recent publications are 'The Politics of Court Reform: Judicial Change and Legal Culture in Indonesia' (CUP 2019) and 'The Constitution of Myanmar: A Contextual Analysis' (2019).

### **Dr Kuniawati Dewi (Indonesian Institute of Sciences, LIPI)**

Kurniawati Hastuti Dewi is senior researcher at The Center for Political Studies, the Indonesian Institute of Sciences (Lembaga Ilmu Pengetahuan Indonesia, LIPI) since December 2000, to now. Her passion and research interests are in the areas of gender and politics, gender and decentralization, women's leadership, representation of women and ethnic minorities, human rights of women and children, Islam and democracy in Indonesia and Southeast Asia.

## **Session 3: Building International Networks (of solidarity)**

3pm – 3:45pm, 21 June 2019

*The session will also provide advice on building national and international research networks. In doing so it will consider ways that scholars may be marginalised from these networks on account of their gender, race, institution, accent, language and so on, as well as strategies to deal with this on an individual level, and most critically, as an academic community.*

**Chair: A/Professor Melissa Crouch**

### **Dr Priya Chacko (Adelaide University)**

Priya Chacko is a Senior Lecturer in International Politics in the Department of Politics and International Studies at the University of Adelaide where she teaches courses and supervises research on foreign policy and South Asian politics. Her current research projects focus on the impact of market reform on India's foreign policy and social policy and the intersection of Hindu nationalism, populism and neoliberalism in Indian politics and policy making.

### **A/Prof Minako Sakai (UNSW Canberra)**

Minako Sakai is an Associate Professor at UNSW and is leading the Asia Pacific Development and Security Research Group at UNSW. She is also an Adjunct Associate Professor at the College of Asia and Pacific at the Australian National University. She works on interlinked research themes, religion and regional identity, civil society and social change in Asia, especially Indonesia.

### **Dr Dina Afrianty (La Trobe University)**

Dina Afrianty is a research fellow at La Trobe Law School and founder of the Australia-Indonesia Disability Research and Advocacy Network (AIDRAN). She is also an associate of the Centre for

Indonesian Law, Islam and Society (CILIS) at Melbourne Law School. She received her PhD from the University of Melbourne in 2011.

## Session 4: Finding time for life

3:45pm – 4:30pm, 21 June 2019

*Aimed to help participants find perspective in relation to their academic career among the other aspects of their life, as well as time management and negotiation skills to become more productive in the pursuits that advance that career.*

### **Chair: Dr Carmen Leong (UNSW)**

Carmen Leong is an early career researcher in the discipline of Information Systems (IS). She received her PhD degree from The National University of Singapore in 2015. Her research interests include digital empowerment in social studies and digitally enabled strategic transformation in organisations. She has been conducting research as an associate of a case study team comprising of mentors, scholars and students from universities in China and Australia.

### **Dr Hannah Bulloch (ANU)**

Hannah's research focuses on development discourse, gender and domestic moral economy in the Central Visayas region of the Philippines, and on deficit discourse in relation to Aboriginal and Torres Strait Islander health. She has also published on wellbeing, livelihoods, foetal personhood, religion, postcolonial identity, Indigenous freshwater rights, transnational relationships and bilateral poverty policy.

### **Prof Karen Fisher (UNSW)**

Karen Fisher is a Professor at the Social Policy Research Centre. Her research interests are the organisation of social services in Australia and China; disability and mental health policy; inclusive research and evaluation; and social policy process. Karen applies mixed methodology and adopts inclusive research methods with people with disability, families, policy officials and services providers.

### **Dr Monika Barthwal-Datta (UNSW)**

Monika Barthwal-Datta is a Senior Lecturer in International Security in the School of Social Sciences, Faculty of Arts and Social Sciences, UNSW. Monika's research areas include critical security studies, human security, securitization studies and foreign policy. Empirically, her research focuses on non-traditional security issues, particularly food security; non-state actors and regional security challenges in South Asia, and Indian foreign policy.

## Keynote Address

### 'Body Politics and Political Militancy: Shiv Sena Women and the Many Lives of Agency in Western India'

3:30pm, 22<sup>nd</sup> June, Room G04

**Supported by UNSW Arts and Social Sciences**

**Presented by Associate Professor Tarini Bedi, University of Illinois at Chicago**

#### **Abstract**

This lecture poses provocations on how, in the current moment, we might think both with and against the dominant analytical understandings of populism that by and large continue to assume a universally gendered "people." It grapples with the conundrum that while all populisms generally structure their rhetoric and their claims through appeals to more traditional gender roles, they also incorporate more women into their ranks.

I suggest that in order to understand these contradictions and complexities of populist politics it is important to pay close attention to the intersections between political events and the everyday life of populist politics and to the embodied and performative practices of women at these intersections. I think about this mode of engagement with what I call "body politics" through my fieldwork with women of Shiv Sena (Shivaji's Army), a militant political party that has been allied with Hindu Nationalist politics in Western India.

I suggest that attention to body politics and embodiment could help us understand connections between populism and electoral politics and the production of gendered political authority for women who compete for elections at the lowest levels of electoral democracies. I argue that attention to the connections between body-politics and party/populist politics illuminates how political subjects are constituted within lived systems of ethnic, gender and sexual difference that are configured in local places, within local constraints, and locally available imaginaries of political authority. I am particularly interested in exploring how these embodied practices shape and ground political subjectivities; and how they allow women to critique dominant forms of male power and in the process build political and electoral constituencies that are outside the male gaze.



#### **About Tarini Bedi**

Associate Professor Tarini Bedi is an urban and political anthropologist who conducts research in South and Southeast Asia. She is Associate Professor of sociocultural anthropology in the Department of Anthropology at the University of Illinois at Chicago. Her research and teaching interests lie at the intersection of urban and political anthropology, gender studies, anthropology of infrastructure and mobilities, and cultural geography.

Her first book, "The Dashing Ladies of Shiv Sena: Political Matronage in Urbanizing India" (2016, SUNY Press) develops a feminist theory of brokerage politics. It is particularly interested in the expressive, masculinized, and visual forms of politics utilized by low-level women politicians in Western India. She is currently finishing up a second book manuscript, *Everyday Technologies of the Urban: Motoring and Mobilities in Bombay/Mumbai's Taxi Trade* which looks at the social, material, political, labor and manufacturing histories of road transport, motoring, and automobility through the lens of the taxi trade in Bombay/Mumbai.

## Stream 1: Gendered Processes of Power

Led by Dr Tanya Jakimow, University of New South Wales

*This theme explores the gendered processes of political power, examining the ways it is generated, reproduced and challenged. We especially invite papers that approach political power as a resource or form of capital that can be accumulated and appropriated through the (gendered) relations between political actors. In particular, we wish to explore the different ways that women generate political power—for example through emotional labour or acts of piety—and how this power contributes to achievement of broader political objectives: their own, and those of other actors. The theme is exploratory, raising new questions such as: What are the processes through which female political power is appropriated by male political actors or larger party machinery? What are the returns on women's political labour, and how does this differ to the returns for men? How do/can women generate collective political power that challenges patriarchal relations? How do women's strategies to generate political power contribute to populist politics, and potentially the (inadvertent) harming of women's interests?*

### Panel 1a: Pathways to Power: Women in Formal Politics I (Indonesia)

10:30am, 22<sup>nd</sup> June 2019, Room G17

**Chaired by Dr Tanya Jakimow, University of New South Wales**

#### Pathway to Power: Women National Legislators of Indonesia (2014 - 2019)

**Mrs Yumasdaleni , National University of Malaysia**

This article focuses on women's pathways in process of obtaining legislative power. The research aims to gain an understanding of women in the overall process of parliamentary politics in Indonesia. Party nomination as a candidate is the first step of the political process. Normally, party cadres on the board are "elites" who have the opportunity to become candidates. They receive assistance in the electoral process, including women. Women have increased their representation on the boards of the party and as candidates, but their election into seats has not reached 30%. Further, the data of candidates in the election of 2014 showed that only 30% came from party cadres. A question arises as to whom then is selected to fulfill the mandated gender quotas in political parties. This research reveals the pathways to power of women legislators with varied backgrounds. The results from interviews with twenty-nine elected women found that there were three main pathways: working from the party "Cadres"; "Nepotism" path (through family and friends of the political elite) and; by being a "Famous" person (CNF). The CNF path is their step towards becoming an "elite" in the party. This paper is woman's own understandings of their pathway to power.

#### Women's struggle in politics in Indonesia: A case study in Jambi province

**Zarfina Yenti, Islamic University of STS Jambi**

The purpose of the study is to investigate the participation of women in politics in Indonesia. The approach used for this case study is a gender approach and political sociology by doing observation, interviews and documentation for data collection. The results indicated that there was a significant development of women representation in parliament from 1999 to 2014 in Jambi in which thirty percent representative in parliament were women. One of the challenges of women for participating in politics is that politics is considered as taboo for women. The results also shows that the participation rates of women in parliament are still low both at the village and provincial levels. Women were actively involved in the public institutions whose membership is homogeneous in which the organization is intended for women. This has resulted in increasingly domesticating women and



alienating women from strategic needs, such as access and control of the public policy process. This condition is closely related to the history of the past of the New Order which positioned women as objects. The strategies that can be carried out to overcome this problem are increasing human resources, changing unsympathetic cultural values and empowering women in all walks of life.

## Identity of Motherhood in the 2019 Indonesian Presidential Election: Evolution of Women's Political Movement?

**Dr Kurniawati Dewi, Research Center for Politics - Indonesian Institute of Sciences (LIPI)**

Women collectively appear and are taken into account in the 2019 Indonesian Presidential election. One of them is through political collective movement which resembles identity of motherhood. This paper reveals various identity of motherhood and term being used (ibu, emak-emak, mama muda, etc) to unite women's political collective movement to support the two pairs of Presidential Candidate. This paper argues that the rising terms which resemble identity of motherhood shows interesting development women's political collective movement in post-reformasi Indonesia, which is different from the Indonesian motherhood movement (SIP) of 1998. The nature of the 2019 Indonesian women's movement is more fragile and diverse. While some may see this development is far from strategic essentialism. And yet, I see this development as positive, which reflects diversity of Indonesian women's groups. Here, Young's term (1994) "gender seriality" is helpful because "by conceptualizing gender as a serial collectivity avoids the problems that emerge from saying that women are a single group". In doing so, this paper will not only provide comprehensive understanding on how identity of motherhood being played and used to create women's political movement, but also evolution of the nature of women's political movement from the early reformasi to post-reformasi Indonesia.

## Panel 1b: Pathways to Power: Women in formal politics 2 (East and South East Asia)

1pm, 22<sup>nd</sup> June 2019, Room G17

**Chaired by Dr Ramona Vijayarasa**

### Women in Southeast Asian Parliaments: A Threat to Male Dominance?

**Professor Devin Joshi, Singapore Management University**

**Mr Ryan Goehring\*, University of Washington**

The study of women in parliaments has found that globally numbers of women have increased significantly since the 1990s, but the actual influence of women within parliament does not always match their strength in numbers. To further our understanding of these recent trends we examine the extent to which women in the national parliaments of ASEAN member nations have been co-opted, weakly integrated, strongly integrated, or become dominant compared to males in these institutions. Whereas signs of co-optation include women parliamentarians being relatively younger, newcomers, inexperienced, less educated, not sitting on important committees, and not being leaders, their integration (or domination) involves the converse. As this study of the past ten years reveals, most evidence points only towards weak integration implying that the rise of women in Southeast Asian parliaments has posed essentially no threat to male dominance in these institutions. Thus, although the region is among world leaders for women heads of state, patriarchy continues to remain strong.

### Where are the women in Vietnam's government?: A feminist institutionalist analysis of Vietnamese women's representation in politics and public administration

**Dr Caitlin Hamilton, University of New South Wales**

**Professor Louise Chappell\*, University of New South Wales**

Offering some preliminary observations on fieldwork conducted in Ho Chi Minh City and Hanoi in early 2019, this paper explores some of the opportunities and challenges for increasing women's representation in the three political domains in Vietnam: the Party, the National Assembly and the government. We present early findings based on the participant observation and elite interviews that we have conducted to determine why, despite efforts on the part of the Party and the State of Vietnam to promote women's political participation, it remains the case that women are poorly represented in all of Vietnam's political branches. Specifically, we consider how well formal policies work to advance women's political careers in Vietnam, as well as identify the key barriers and informal rules and processes that operate as obstacles to women's advancement, including in recruitment and promotion.

### The political paradox for scheduled caste women in India

**Dr Annabel Dulhunty, University of New South Wales**

Scheduled caste women are largely excluded from informal feminist movements in India which are dominated by higher classes and castes. One mechanism by which scheduled caste women have gained power in India is through local politics, aided by the quota system for women and scheduled castes. In West Bengal, this is especially prevalent as local politics significantly influences state level politics and dominates village life in even the most isolated locations. However, despite the advantages of political membership for scheduled caste women, political involvement brings several challenges: causing divisions in communities, sparking violence and revenge attacks against women. This paper explores how scheduled caste women navigate this difficult opportunity of political

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engagement and the paradoxes they face in engaging in the political system. Drawing on qualitative field research in urban and rural locations in West Bengal and feminist power analysis (Allen, 1999; Hartsock, 1983), this paper addresses whether political avenues offer the best mechanism for social change for scheduled caste women.

## Panel 1c: Resuscitating Gender Quotas

3pm, 22<sup>nd</sup> June 2019, Room G17

**Chaired by Dr Kurniawati Dewi, Research Center for Politics, Indonesian Institute of Sciences**

### Furious Women: Gender Quotas and Unrewarded Political Labour

**Dr Tanya Jakimow, University of New South Wales**

At Jolly Grant Airport, Dehradun, India, Ajay Bhatt, party state president of the Bharatiya Janata Party (BJP), was met with an ugly scene. Kusum Kandwal, the vice-president of the BJP women's wing in the state had been denied the party ticket to contest the Rishikesh mayor post that had been reserved for women. Instead, the ticket had been given to the wife of a prominent BJP member. Kusum was furious, as were her mostly female supporters, many of whom had also been denied tickets to contest seats of municipal councillor. In their confrontation, they accused the party leaders of failing to recognise their contributions to the party over the years, as well overlooked the support they had with the people. As a consequence of her actions, Kusum was removed from her post by the party leadership, "Such misdemeanours will not be tolerated", said Bhatt. The incident raises several aspects of quotas that have not been explored. First is the anger of party workers who have dedicated years, if not decades to the party, only to be overlooked for party tickets. When they can, and cannot display anger, and how effective that anger is, speaks to the gendered politics of emotions during elections. Second, this anger is reflective of a deeper malaise: the unrewarded political labour of women. This paper asks whether one of the unintended negative consequences of gender quotas is the exploitation of women's political labour, prompted by the promise, but not delivery, of political power.

### A 20 year struggle: The outcomes of a 25% quota for women in local government in Sri Lanka

**Dr Ramona Vijeyarasa, University of Technology Sydney**

Sri Lanka has one of the lowest levels of representation of women in Parliament globally. This is despite high measures of social development in areas such as health and education and being able to boast having had the world's first female head of government in the world, Sirimavo Bandaranaike. After decades of resistance to quotas – or reserved seats – as a means of addressing the gender imbalance in politics, Sri Lanka introduced a mandatory quota of 25 percent for women, through a one-third increase in the total number of seats, at the local government level (LGL) in 2016. Local government elections in February 2018 marked their inaugural implementation. This paper reflects on whether the introduction of the LGL quota – which is expected to be introduced at the national level – had its intended effects. Has there been an increase in the space and respect for women politicians? Can (or will) these local women leaders deliver a gender-responsive political agenda for their female constituents? To what extent has the quota helped to redefine political norms in Sri Lanka?

### Quotas, Representation and Voice in Indonesia

**Professor Sharon Bessell, Australian National University**

In 2003, Indonesia introduced quotas for legislative elections, requiring 30 percent of candidates to be women; a zipper system requires that at least one of the top three candidates on ballot sheets be female. In addition, political parties are required to have 30 percent of their organisational positions filled by women. These quotas have never fulfilled its promise – women make up just under 20 percent of the national parliament. The figures are generally far lower at local level. Perhaps even

more concerning is the very low proportion of directly elected local political leaders who are women. Fifteen years after the adoption of quotas, Indonesia is a very long way from achieving anything approaching gender balance in parliaments and political leadership. This paper seeks to provide context and background to the failure of quotas to progress gender balance in politics in Indonesia. While the nature of the quota system itself offers a partial explanation, equally important is the extent to which women are able to engage in decision making processes and raise their concerns in their local communities. Drawing on recent data collected through the Individual Deprivation Measure (a new gender sensitive measure of multi-dimensional poverty), the barriers to women's political voice are explored. Interestingly, the IDM data suggest that while women face barriers in the public realm, they do hold decision making power on some issues within the household. But rather than translating to political voice, voice within the household may simply reinforce the idea of women as homemakers, wives and mothers.

## Panel Id: Politics and Labour

9am, 23<sup>rd</sup> June 2019, Room G17

**Chaired by Dr Joyce Wu, Australian National University**

### Political power from the margins: female garment workers and contentious collective action in the 2013 Cambodian national elections

**Dr Kristy Ward, University of Sydney**

The question of how to increase women's political power is often considered in relation to women's involvement in electoral politics, primarily as elected representatives of parliament. This paper examines an important but less explored dimension of women's political power – organised labour. It identifies dimensions of collective power among female garment factory workers in Cambodia during the 2013 national election that resulted in a considerable swing of voter support from the ruling party regime to the nascent opposition party. The paper makes two arguments. First, that in contrast to imposed narratives of vulnerable and passive factory subjects, women exercised political power from the (perceived) margins capable of disrupting entrenched authoritarian rule and economic production. Second, that male political leaders co-opted women's organising agendas for political gain. Through this analysis the paper identifies deep contradictions between women's influence as mobilisers of contentious action and their absence of representation in trade union leadership, party politics, and elected government. To explain this dissonance, further attention is required as to how political power is accumulated and appropriated by male – and sometimes female – political and civil society elites through gendered narratives, class politics and exclusionary practices of 'participation'.

### The Political Economy of Misogyny and Violent Extremism

**Dr Melissa Johnston, Monash Gender, Peace and Security Centre**

**Professor Jacqui True\***

Scholars have long been perplexed by women's support for Islamic fundamentalism and violent extremism (Blaydes and Linzer 2008; Hirschmann 2003; Macleod 1991). It is difficult to fathom why, for instance, women would support groups like IS, Al Qaeda, Jemaah Islamiah, or Incels that advocate for practices that severely constrain women's basic human rights to education, bodily integrity, freedom of movement, of speech, of association and so on. In this paper, we argue that misogyny (defined as both fear and hatred of women and/or the feminine) is crucial to the ideology, political identity and political economy of both Islamic and right-wing violent extremists (. The desire for masculine domination of the public and private spheres is a key political goal of most if not all violent extremist groups (cf Dworkin 1976). Members of these groups mobilize and are mobilized by misogynist gender ideology within communities and transnational networks. First, we explore how "benevolent sexism" associated with traditional complementary gender roles albeit involving the sexual subordination of women and man-as-protector and breadwinner is integral to misogyny. Misogyny is part of a continuum of sexism that ranges from attitudes and behaviours reflecting benevolent sexism to "hostile sexism" (men's entitlement to use violence and dominate sexual relations; men's belief that without male control women are dangerous). Second, through the analysis of recent survey research in Indonesia, Philippines and Bangladesh, we examine the empirical relationship between attitudes toward gender and sex (including acceptance of violence against women) and attitudes toward violent extremist causes. Based on this analysis we contend that support for benevolent sexism and its material benefits can help explain women's support of violent extremist groups. While men may be motivated by the misogynistic political aims for masculine and

violent control over public and private spheres, women's support for a complementary, rather than equal, gender ideology, allows them to support violent extremist groups.

## Panel 1e: Empowerment, development and political change

11am, 23<sup>rd</sup> June, Room G17

**Chaired by Dr Melissa Johnston, Monash Gender, Peace and Security Centre**

### Overcoming paternalism and redefining development

**Dr Hyeseon Jeong, University of Newcastle**

**Dr Jesook Song\*, University of Toronto**

Decades of development research and feminist interventions have identified women's disproportionate vulnerabilities and introduced measures to address them. While responding to women's needs, such women-centered measures have inadvertently characterized women as populations of special needs and overshadowed their agency and voices.

Paternalistic developmentalism turns women's mobility into yet another manifestation of women's vulnerability. Migrant women are often depicted as an outcome of underdevelopment and a blind spot of the welfare system in both homeland and hostland. Their mobility is interpreted more in association with their deficiencies than their aspirations. Inter-Asian marriage migrant women are doubly subject to such caricature due to the dominant understanding of marriage migration as human trafficking and the prevalent pattern of their mobility from one area of poverty to another. Recent studies challenge the caricature by elucidating women's agency in shaping their marital family life in the hostland as well as those of their natal family in the homeland.

This research conducts two case studies of marriage migrant women who are emerging as non-traditional community development actors in their hostland and homeland. Through semi-structured interviews and participant observation, this research examines how the women define their development initiatives, and, in implementing the initiatives, how the women navigate the multiple roles and expectations imposed on to them by their families, communities, and states in the hostland and homeland.

Findings of this research will identify the possibilities and limitations of marriage migrant women's development initiatives in overcoming paternalistic developmentalism of multicultural policies and selective welfare services and redefining development.

### Women and Confucian Education: Contemporary Implications for Gendered Processes of Power

**Dr Charlene Tan, Nanyang Technological University**

This paper presentation explores the gendered processes of power in modern Asia by focusing on how power of women was generated, reproduced and challenged in Confucian education. I explore four Confucian classics known as the 'Four Books for Women' (Nu sishu): 'Admonitions for Women', 'Classic of Filiality for Women', 'Analects for Women', and Ming Empress Xu's 'Instructions for the Inner Quarters'. I argue that these texts converge on advising women on the Confucian way for women known as 'fudao' (wifely way). Although supporting of the education of women in society, the texts share a key assumption that women are situated within hierarchical relationships governed by rituals. The second part of the presentation examines the contemporary implications of these texts for gendered processes of power. To what extent are the messages and presuppositions in the texts still relevant today as women in Asia gain access to higher education and carve out successful careers? How can the themes in the texts be used as a resource or form of capital in gendered relations? What are the different ways for women in Confucian societies generate power through acts of piety – wifely ways in Confucian parlance – so as to further their objectives?



## 'We should stand on our own legs': contesting the gender hierarchy in urban Nepal through women's empowerment-oriented development strategies

**Dr Margaret Becker, University of Adelaide**

In Nepal, nationalism has long been used by Nepali governments, rulers and political actors to legitimise political ideology and safeguard power. Within the nationalist agenda the doctrine of development has been key, as highlighted by the Panchayat regime's (1960-1990) quest to modernise and the current Prime Minister Oli's slogan of prosperity and development. However, liberalisation and neo-liberal development discourses have resulted in the retraction of the state, thereby shifting the burden of solving poverty from the state and/or INGOs to low-income people's own strategies. This paper presents an ethnographic account of the ways in which poorly educated low-income women have strategically used empowerment-oriented development strategies to create opportunities and fashion subjective spaces of hope through involvement with a women's development NGO in the urban setting of Kathmandu. I draw on women's narratives of empowerment to highlight how involvement with the organisation challenged, if not changed, gendered hierarchies within the home and in interpersonal relationships, enabling women to participate in the public sphere. While this may not correlate with the transformative change sometimes envisaged by feminist scholars and advocates of women's empowerment, it is significant nonetheless, and could, arguably, lead to changes in these structures and practices over time.

## Gendering the Water Energy Food Nexus: Case study from Pakistan

**Dr. Joyce Wu, Australian National University**

The concept of a water-energy-food nexus first came about through the 2011 World Economic Forum, which viewed the three resources and their interactions from a security perspective. The nexus is primarily used by environmental scientists and modellers to advise policy makers on issues such as water use and infrastructure. The nexus has been criticised for leaving out socio-political considerations such as gender and power relations, and obscures how inequality interacts with people's relationship with, access to, and control of the nexus. This also perpetuates gender stereotypical assumptions that policy makers have with regards to women and men's needs.

In Pakistan, government considerations about gender and water is very much on women's reproductive role as water collectors, cooks, and carers. In turn, this feeds into the populist and fundamentalist vision of women and girls' roles in Pakistan. Using the case study of Manchar Lake in Sindh Province, Pakistan, I will explore the gender dimensions of nexus and show that women's relationships with water, energy and food are complex and goes beyond division of labour, and call for the scientific communities to engage with feminist activists, so that technology is not used as a tool to perpetuate gendered norms and inequality.

## Panel 1f: Appropriation of Women's Bodies

1:30pm, 23<sup>rd</sup> June, Room G17

**Chaired by Dr Margaret Becker, University of Adelaide**

### To Construct the Identity of New Women: A Reflection of gendered processes on Early Twentieth-century China

**Ms Shuhui Yin, The University of Hong Kong**

In the early twentieth-century China, issues regarding to women identity experienced fierce debates during the process of revolutionary upheaval. Being different with western feminism movement, China's affirmative actions about women identity are led by elite men. Instead of focusing on women's own rights, at the very first beginning their main concerns on women issues like women labours are more about the development of country's productivity.

Although on this stage, women's own voices to some extent were neglected or critically judged by some elite men, women started to voice themselves. From elite men and women to the public and the populism, LA JEUNESSE as a frontier journal at that time was actively involved and witnessed the construction of "New Women" identity from multiple social perspectives like women labour, marriage, women in law, women rights in political events etc.

To reveal and examine the "New Women" identity in the early twentieth-century China through LA JEUNESSE can be a reflection of analysing power structure and gendered processes between gendered relations on women in the era of anti-elitism.

### Addressing Violence Against Women in the Works of Haruki Murakami

**Ms Laura Clark, University of Queensland**

A key trait of Japanese author-superstar Haruki Murakami is his use of repetitive symbols and imagery across his writing — whether that be flippant young-ish men, disappearing cats, historical trauma. Yet, a point of concern that is rarely addressed is the prevalence of violence against women across his many works. This paper seeks to aid in addressing this gap through a thematic analysis of how and why violence against women enters the narrative of Murakami's *The Wind-up Bird Chronicle* (1994-5) and *Colorless Tsukuru Tazaki and His Years of Pilgrimage* (2013). Attacks against women sit at the centre of these two novels, driving action and conflict. Yet what we see in these novels is that the depiction of assault is neither simple nor univocal; rather we encounter a multiplicity of voices, which both affirm and challenge mainstream discourses of 'rape myths', 'violence as masculine', and permissible 'victimhood'. How popular fictional creations construct violence against women plays a double role as they provide us with insights into how mainstream discourses within society understand these issues, as well as in turn contributing to these 'common sense' understandings.

## Stream 2: Women in Law in Asia: Navigating the Legal Profession and the Judiciary in an Era of Anti-Elitism

Led by Associate Professor Melissa Crouch, University of New South Wales

Sponsored by Konrad-Adenauer-Stiftung, the Gilbert + Tobin Centre for Public Law and UNSW Law

*Across Asia, the legal profession and the judiciary have undergone major changes since the Asian Financial Crisis of 1997. This includes changes in the structure and size of courts, judicial reform and changes in legal practice. Yet little scholarly attention has been paid to the role of women in the legal profession and the judiciary in Asia. This stream will consider the sociological and political dimensions of the role of women in the legal profession in Asia in an era of anti-elitism.*

*Asia presents a new comparative context within which to explore the position and influence of women in the legal profession, and the ongoing barriers and limitations to women's participation in the profession. Likewise, women in the judiciary in Asia are understudied. While there is renewed scholarly attention to the feminization of the judiciary, little consideration has been given to trends in Asia. Existing research suggests that new lines of inquiry and modes of analysis are required, particularly for legal traditions (such as civil law or plural legal systems) that do not fit within the existing scholarship on women in common law and/or liberal jurisdictions. This stream will focus on the mobility of women in the legal profession, the extent to which issues of gender inequality are being addressed among lawyers and judges, and what is distinctive about professional identity formation for women in law in Asia.*

### Session 2a: Women in the Legal Profession and Judiciary in Asia

10:30am, 22<sup>nd</sup> June 2019, Room 101

**Chaired by Associate Professor Melissa Crouch, University of New South Wales**

Guest speakers:

**Ms Gisela Elsner, Konrad-Adenauer-Stiftung**

**Judge Saitip Sukatipan, Administrative Court of Thailand**

Saitip Sukatipan graduated from Department of Political Science, Chulalongkorn University and earned Ph.D. in the same field from University of Hawaii at Manoa, U.S.A. in 1988. She also holds an LLB from Law School of Thammasat University. Before joining the judiciary in 2004, she was associate professor of Political Science of Thammasat University for twenty years. Dr. Sukatipan is currently Presiding Judge of the Chamber, Nakorn Si Thammarat Administrative Court of Thailand after 4 years serving as Judge Rapporteur attached to the Supreme Administrative Court and 10 years assignment in Chiangmai and Ubonratchatani Administrative Courts.

**Judge Selma Alaras, Philippines Supreme Court**

Selma Alaras is presently the Presiding Judge of the Regional Trial Court, Branch 62, Makati City, Philippines. She began her law career as an associate lawyer/private practitioner specializing in Maritime, Labor, Criminal & Corporate Banking cases. In August 1992, she commenced government service by joining the Judiciary as the Clerk of Court V of Branch 109, Pasay City, a Juvenile & Domestic Relations Court. On December 2003, she was appointed as the Presiding Judge of the Regional Trial Court of Makati City, Branch 62 then a Heinous Crimes Court. She served as Assisting Judge of the Regional Trial Court of Makati City, Branch 135, a Drugs Court from 2007 to 2011. She is a Law Professor at the San Beda College of Law, Mendiola and San Beda School of Law, Alabang teaching Procedural &

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Criminal Law, Negotiable Instruments, Credit Transactions & Practice Court. She was the Vice-President for Legal Affairs of the Philippine Judges Association (2007-2009) & previously, the Press Relations Officer of the Philippine Women Judges (2005-2007). She just finished a stint as Ad hoc member of the Supreme Court Committee on Records Disposal, in charge of Records Disposition in Manila, Quezon City and Makati.

## Session 2b: Women in the Legal Profession: Malaysia, Sri Lanka and Pakistan

1pm, 22<sup>nd</sup> June, Room 101

**Chaired by Dr Imelda Deinla, Australian National University & Ms Inthana Bouphasavanh**

### Gendering 'the Legal Complex': Women in Sri Lanka's Legal Profession

**Dr Dinesha Samararatne, University of Colombo and University of Melbourne**

This paper focuses on women as a distinct category within the 'legal complex' in Sri Lanka. Literature on 'the legal complex' in South Asia has thus far considered the Bar in general in understanding its relationship with other actors in the complex. This paper expands the concept to reveal the complexity and the diversity of the Bar and its implications for the 'legal complex' by drawing attention to the experiences of pioneering women within the legal profession. In the Sri Lankan context, this paper explores the following questions. What were the internal structures of the profession that the older generations of women lawyers encountered as they entered the profession and as they took up positions of leadership? In what ways was the 'culture(s)' within the legal profession patriarchal, if it was at all? In what ways, if any, did the entry and advancement of women impact these internal structures of the legal profession and its culture(s)? And what can be learned from these experiences in predicting the future trajectory of the legal profession? Drawing upon interviews with pioneering women lawyers in Sri Lanka, a statistical analysis of the actual number of women in the different legal institutions and archival research this paper seeks to answer these questions.

### Women mobilizing for legal change in peninsular Malaysia

**Associate Professor Amanda Whiting, University of Melbourne**

This paper presents some findings from two overlapping research projects: a history of the peninsular Malaysian Bar, and a history Malaysian women's groups' struggles for progressive law and policy change. Drawing upon oral history interviews with women lawyers and women advocates for law reform as well as documentary source materials, the paper attempts to describe and explain how Malaysian women have become involved in Bar committee and civil society organisations devoted to promoting gender equality and women's rights, and how these organisations have developed concepts and strategies to conduct social awareness campaigns; form local and international coalitions and networks; lobby government agencies and powerful interest groups; and seek redress in the courts. The paper investigates women's individual agency and collective action over time; and it seeks to explain motivations, successes and setbacks in their historical contexts

## Panel 2c: Women in the Legal Profession: Myanmar, Indonesia and ASEAN

3pm, 22<sup>nd</sup> June, Room 101

**Chaired by Dr Dinesha Samararatne, University of Colombo and University of Melbourne**

### An Alternative Story of Indonesia's Legal Profession and Judiciary: Women and Legal Reformasi

**Associate Professor Melissa Crouch, University of New South Wales**

Women in Indonesia have recently featured in emerging scholarship. There have been significant studies on women and the state generally (Blackburn 2004), Muslim women activists (Rinaldo 2013), women and Islamic law (Affrianty 2016) and women in national and local politics in Indonesia (Shair Rosenfield 2012, 2019). Yet there has been no major study of women either in the legal profession or in the judiciary. Indonesian women are missing from major comparative studies of women in the legal profession (Abel and Lewis 1989; Michelson 2013; Schultz and Shaw 2013; Schultz and Shaw 2003; Dieterhlermann, and Atanasiu 2006; Kay and Gorman 2008), although there has been some preliminary studies have been conducted by Nurlaelawati (2013, 2017) on women in the Islamic courts. One could conclude from this that women have been largely absent from the bench, from legal practice and from advocacy. In many ways, a surface reading of Dan S Lev's seminal work on the politics of courts and legal practice in Indonesia might confirm this. He focuses on the towering (male) figures and important legal contributions of advocates such as Yap Thian Hien and Adnan Buyung Nasution. Women only arise in his research in two ways: as subjects and applicants in court cases, before the mercy of a judge; and as the wives of prominent lawyers. He briefly refers to the wives of both Yap Thian Hien and Nasution, but more importantly was the first to chronicle the way that the Religious (Islamic) Courts are a crucial form for women seeking divorce. This does not explain the rise of figures like Maria Farida Indri, Indonesia's only female Constitutional Court judge, nor of the women in the Supreme Court, lower courts, advocacy and legal profession. This paper begins to tell this alternative story, a story that suggests that without women there would have been no legal reformasi.

### Gender Disparities in the Myanmar Legal Profession

**Ms Yin Myo Su Hlaing, Union Attorney General's Office, Myanmar**

Although there is a growing number in female law officers' deployment since 2014 in the legal profession in Myanmar up to 2017 in the Union Attorney General's Office (UAGO), there is evidence to suggest gender disparity exists in some States and Regions in Myanmar. Also, there is much evidence to suggest the hindrances in the deployment of female officers in the decision making positions. Significantly, out of 56 State and Regional law officer positions, only five female officers are deployed in all States and Regions. Thus, this paper seeks to identify the possible causes of gender disparities in the legal profession in Myanmar between 2014 and 2017 using the mixed method. Firstly, the secondary data from administrative information will be used to identify the exact ratio of gender in the law officers' deployment in 14 States and Regions. Secondly, the phenomenological method will be used to collect primary data through the interview method. The findings of this paper will reveal the stereotypical perspective upon women and the possible solutions for getting gender equality in the legal profession. Those facts will be considered for making a deployment policy in the Myanmar legal profession in future.

## Gender equality in law enforcement institutions in ASEAN: A Southern Policing perspective

**Dr Melissa Jardine, Global Law Enforcement & Public Health Association**

There is some progress towards integration and inclusion of more women into policing, nonetheless discriminatory practices remain (e.g. virginity testing for female applicants in Indonesia) and new measures introduced which wind back progress (e.g. banning women from the Royal Police Cadet Academy, Thailand, commencing 2019). To better understand the variations in pursuit of gender equality police forces in ASEAN, a Southern Policing perspective will be used to explore how policing interacts with other 'fields of power' (Bourdieu, 1990) to shape the extent or nature of gender inequality in policing. The presentation will draw on qualitative data gathered through the presenter's research at UNSW as well as work with UNODC/UN Women. The Southern Policing perspective aims to highlight that there is not one way to increase the role of women in policing. The local political, legal and cultural context, as well as the institutional structures and occupational cultures, should be empirically examined in order to better understand the complex dynamics that facilitate or impede gender equality in policing.

## Present and Future of the Rural Women's Protest Movements in China's Land Exploitation: the Forced Closure of X

**Ms Yajiao Li, Ochanomizu University**

With the accelerated progress of urbanization and industrialization, the exploitation of rural land near urban area has increased quickly since 1992, which not only leads to land dispossession of villagers, but also exclude women from the new collective economic organization. Some women get together and form groups of village units to lodge complaints towards the government or village committee. In January 2016, the women's legal aid center X was shut down by government. As a famous feminist lawyer organization in China, X has supported thousands of rural women to fight for their land rights. The purpose of this paper is to show the impact of the closure of X on the rural women's protest movements in China's land exploitation, and to understand the present situation and the future possibility of the movements.

Firstly, it reviews the history of X from 1995 to 2016, including the difficulties in its development, and its projects of protecting women's land rights with scholars, judges, and local government officials. Then, drawing upon participant observation, it examines the role X plays in defending gender justice under China's urbanization. Finally, it points out a possible future vision of the rural women's protest movements after X's closure.

## Panel 2d: Women in the Judiciary: Nepal, India and Malaysia

9am, 23<sup>rd</sup> June, Room 101

**Chaired by Associate Professor Amanda Whiting, University of Melbourne**

### The Long and Rocky Road for Women in the Malaysian Judiciary: A Case Study of the Syariah Legal System

**Associate Professor Kerstin Steiner, La Trobe University**

Malaysia has been on a long and rocky road for women to be appointed to the bench with progress only starting in the last decade. Not that long ago, a NGO Shadow Report commenting on Malaysia's Report on CEDAW in 2005 described the number of female judge as 'dismal' in the civil and Syariah legal system. Women had to overcome significant challenges of being to the bench in the Syariah court system as a national fatwa prohibited women from being appointed as judges. It took over two decades for the National Fatwa Committee to overrule its previous decision allowing women to be appointed as Syariah court judges provided that they met the qualification requirements. In order for the fatwa to take effect in the individual states, it had to be passed by the respective states with some states declaring they would not pass it and other states remaining silent on this issue. Progress was initially very slow and by early 2016, only the five out of 13 states allowed Muslim women to become Syariah court judges. By mid-2016 history was made when more states came around and women were also appointed to higher Syariah courts.

### (De)Feminizing the Indian Judiciary: Gender Gap and Possible Objectivity

**Dr Simashree Bora, Maharashtra National Law University**

The paper will try to look at the nuances of gender dynamics in Indian Judiciary since India's independence. With 12% female judges, only eight female judges in the Supreme Court, the highest court in the Republic of India, and no female Chief Justice of India till date, this composition lays out the complexities of gender gap and its possible impact on the discourse of legal tradition in India. The immobility of women in the highest court of law compels us to relook at hierarchy, representation, and the institutional processes involved in the judiciary. The paper will also look at the idea of gendered objectivity and its interconnectedness with the process of maneuvering gender discourse within the system. The paper will be divided into three sections. First section will look at the representation of women in Indian Judiciary system historically followed by comprehending what gender 'objectivity' denotes in the course of judgments in the next section. With recent path breaking judgments pertaining to gender discrimination and equal rights, the third section will highlight the overall impact of women's representation in the judiciary and possibilities of a change in addressing issues of women.

### Examining Women in the Nepalese Judiciary with a Lens of Motility

**Dr Subas Dhakal, Curtin University**

**Mrs Gauri Dhakal\*, Supreme Court of Nepal**

The feminization of the legal profession has become a policy priority in developed and developing nations. Although an increasing number of female students have chosen to pursue law education in the South Asian nations like Nepal, the state of women representation in the judiciary remains unsatisfactory. For example, less than one-tenth advocates as well as judges in Nepal are women. Drawing on the construct of motility – the capacity of actors to be mobile in social settings – this paper asks: "what insights can be generated from the current status of women in the Nepalese judiciary?"

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\*Asterisk denotes non-presenting co-author



The paper adopts an exploratory research approach in order to analyse primary data (six interviews with retired, sitting, and aspiring judges) and publicly available secondary data (key policy documents, media reports). The findings reveal three key themes: a) barriers to enter judiciary (i.e. glass door), b) challenges in maneuvering the career ladder (i.e. path of broken glass), and c) the lack of opportunities to occupy key leadership positions (i.e. glass ceiling). Based on the findings, the paper suggests two policy propositions that can be considered to foster women representation in judiciary in developing countries like Nepal.

## Panel 2e: Women in the Judiciary: Philippines, Thailand and the Pacific

11am, 23<sup>rd</sup> June, Room 101

**Chaired by Associate Professor Kerstin Steiner, La Trobe University**

### Women judges in Pacific island judiciaries

**Ms Anna Dziedzic, University of Melbourne**

Studies of women in leadership in the Pacific tend to focus on the underrepresentation of women in the political branches of government. The number and role of women in the judicial branch has received less attention. Male judges outnumber women judges across the region, but the reasons for this, and its implications, have not been the subject of detailed study.

Pacific judiciaries share many features with judiciaries in Asia and beyond. However, the context of small, island, developing states shapes the experiences of Pacific women and Pacific judges in distinctive ways. This paper provides a history and comparative analysis of the appointment of women judges in the Pacific, focusing on the nine independent Commonwealth states of Fiji, Kiribati, Nauru, Papua New Guinea, Samoa, Solomon Islands, Tonga, Tuvalu and Vanuatu. It presents empirical data on the composition of the superior courts in these states, including judges' gender and professional background. It examines how the criteria and processes for judicial appointment – including the distinctive use of foreign judges – affect the appointment of women to the judiciary. Finally, the paper explores how judging in the Pacific might be gendered by examining high profile cases in which women judges have presided.

### Filipino women judges and their role in advancing judicial independence in the Philippines

**Dr Imelda Deinla, Australian National University**

How do women perceive their role in protecting judicial independence is a subject that has been under-explored. Often, the judiciary is perceived as a monolithic institution and assessed as such. Do women judges see and act differently in terms of their appreciation of their role, than men judges? Do they have experiences peculiar to women judges in the issues and challenges of judicial independence? How do they handle or manage external political pressures as well as influences from their peers, particularly from higher courts? The role of women judges in new democracies such as the Philippines is very important, yet overlooked. Over the years, there are as many women as men entering the legal profession and in the judiciary, particularly the lower courts. The Philippine judicial system however is generally perceived as weak, and in fact one of the least effective of government institutions. This paper locates the role of Philippine women judges in advancing judicial independence and the way they overcome political and institutional challenges.

### Women in the Judiciary in Thailand

**Ms Sarah Bishop, Australian National University**

On 1 October 2018 Ubonrat Luiwikkai became the first woman in Thailand to be appointed to the position of President of the Thai Court of Appeal. The position is the second most senior position within the Thai Courts of Justice hierarchy, and arguably within the Thai career judiciary. The appointment came 78 years after the first Thai woman graduated with a legal degree and an intention to be a judge. And, 53 years after the first Thai woman was admitted as a judge. Hopefully the appointment signals a new era in the opening up of the senior ranks of the Thai judiciary to women. Looking at statistics on women in the judiciary more broadly, however, signs are less promising. This paper will trace developments which saw Thailand move from not allowing women to become judges

to the appointment of Ubonrat, will look at trends in employment of women in the judiciary in Thailand more broadly, and will consider remaining obstacles to women's progression in the judiciary.

## Session 2f: Roundtable on Women in the Legal Profession and Judiciary in Asia

1:30pm, 23<sup>rd</sup> June, Room 101

**Chaired by Associate Professor Melissa Crouch, University of New South Wales**

Guest speakers:

**Ms Gisela Elsner, Konrad-Adenauer-Stiftung**

**Judge Saitip Sukatipan, Administrative Court of Thailand**

**Judge Selma Alaras, Philippines Supreme Court**

## Stream 3: The Role of Technology in Populism and Gender Inclusion

Led by Dr Felix Tan and Dr Carmen Leong, University of New South Wales

*Recent technological advancements fostering new collaborations and social networking have delivered both positive community development outcomes and evoked new challenges to societal norms across Asia. This stream aims to provide an open and constructive discussion forum of the role of technology to foster fair and reasonable opportunities for participation in economic activities, for decision-making and to influence policies across Asia. This includes: how technology is used to foster the open exchange of ideas and the freedom of expression, enabling and promoting participation in the economic activities and decision-making without distinction based on gender differences? how individuals and organizations are using technology to achieve gender balance and cultural change in certain industries? How governments and NGOs recognize the capability of technologies in order to respond to challenges of inclusivity? How technology challenges traditional gendered power norms? We encourage submissions from researchers representing all ontological perspectives and we welcome qualitative, mixed methods, conceptual works and papers that examine the above topics.*

### Panel 3a: Social Media and Gender Participation

10:30am, 22<sup>nd</sup> June, Room 275

**Chaired by Dr Carmen Leong, University of New South Wales**

#### Striving for Balance: Using Social Media to Foster Networking and Employment Opportunities by Empowering Female Language Teachers

**Ms Tanja McCandie, Meijo University**

Female language educators, more so those who are non-native English speakers, have not always had a seat at the table when it comes to panels, plenaries, and other presenting prospects within the English language teaching community. Not only does this ignore the voices of the many talented and well-spoken female educators, it affects employment opportunities. This results in disadvantages such as decision making and influence within their own institutions, not to mention a gendered imbalance of personal economic power within their community.

Social networking has provided women with a means to exchange ideas and promote themselves as they strive for better gender balance and diversity. Websites like "The Fair List" and "Equal Voices in ELT" (EVE) are ways in which women in the European Union are speaking up about the inequalities they see within their profession. This presentation will focus on how the presenter is using social media to draw attention to the imbalance in presenter demographics in Japan. The presenter will also discuss how the website (<https://equalityeltjapan.net>) has empowered female language educators and affected plenary, panel, and presenter decision making for teaching conferences and events.

#### Women and Agency: Surabayan Muslim Women's Self-Resilience against the Controversies

**Mrs Dewi Meyrasyawati, Vrije Universiteit Amsterdam**

Instagram, as one of popular social media platforms, has penetrated everyday life of Muslim women in Indonesia exposing them to the global fashion development. The effort to adopt global fashion trends is considered a new form of religious expression for Muslim women and has a potency to harvest controversies, too. Kemayu Academy, a Muslim women community in Surabaya, Indonesia, is one of the famous communities who actively uses Instagram to post the varieties of their hijab practices. To analyse their effort, the concept of agency suggested by Mahmood is applied. This

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concept helps to rethink the conceptual relationship between willingness and desire and self-making preference, and the constitution of the subject and moral action in the debate of hijab practices. Field observation and deep interviews show that Instagram empowers them to negotiate their position in a complex condition between religious norms, gender relations, and everyday life. Instagram becomes media for them to creatively craft their identity, strengthen their social bonding, and give them a chance to have power to participate in the global fashion development. The use of Instagram shows their power to solve their dilemmas and show their self-resilience against the controversies, antipathy, and distaste from other Muslim and Non-Muslim communities.

## The Role of Media in raising women voice and recognition in Pakistan

**Ms Maryam Azam, Lahore College for Women University, Lahore**

Women as a member constituting more than half of the population in Pakistan is pivotal in the development and empowerment of Pakistani society. But women have been subject to identity crisis, alienation, and aloofness from the mainstream socio-political discourse of the society. The local voice of women has been generally limited and restricted. Even the choice of workplace has been traditionally associated with the notion of gender. This piece of exploratory research explicates that how electronic and social media has contributed in reshaping the role of women in Pakistani society. In this context, women have been classified into three groups for a quantitative and qualitative analysis. One group represents women who have choose electronic media as workplace, second group constitutes female students of universities and the third group represents domestic women who is only involved in household activities.

## Gendered participation of people with disabilities in the digital economy

**Professor Karen Fisher, University of New South Wales**

**Associate Professor Haiqing Yu\*, RMIT University**

**Associate Professor Binqin Li\*, University of New South Wales**

**Professor Gerard Goggin\*, University of Sydney**

People with disabilities are entering economic activity through new opportunities available through the digital economy. How they participate appears to follow gendered patterns of social inclusion and exclusion. This paper examines case studies in China and Australia to explore this question. It finds that although women and men with disabilities both take up opportunities through employment, entrepreneurship and social enterprises, these opportunities vary according to their access to the social networks necessary to access such activities, including from their local communities, government and the private sector. The findings have implications for the way social policy is prioritised to recognise that gendered structural disadvantage.

## Panel 3b: Gender, Feminism and Digital Technology

1pm, 22<sup>nd</sup> June, Room 275

**Chaired by Associate Professor Michelle Carter, Washington State University**

Is it #TimesUp in Thailand? An exploration of technology's effects on Thailand's gendered norms

**Ms Cassie DeFillipo, University of Melbourne**

This paper explores the complex ways that emerging technologies have influenced gendered norms in Northern Thailand. Thailand leads the world in terms of time spent on the internet and mobile internet per day, and with increased access to technology in recent years, individuals of diverse, ages, classes, and ethnic groups have elevated exposure to a wider range of gendered norms. Technology does not remove gender imbalances, and in fact individuals have recreated gender imbalances in some digital spaces, but women who engage with technology are exposed to more diverse ways to perform femininities. Consequentially, emerging technological practices serve as space where women have increased agency and decision-making and can negotiate their gendered performances. Through reviewing the #TimesUp, #Metoo, and #Donttellmehowtodress movements, this paper will explore how and when women use agency to challenge traditional gendered norms in the context of Thailand.

Gender War: Raising Radical Feminism over the elite Feminist movement in South Korea

**Dr Hae Seong Jang, Helsinki University**

After the historical achievement of institutionalisation of Korean feminist movement, ironically neo-patriarchal discourses have been gaining the power throughout the omnipresent cyber space in South Korea. The young male groups and individuals in the 20s and 30s have actively participated in the online space where the contentious debates related to gender issues are aggressively exchanged. In particular, by so called "Ilbe", the misogynic and androcentric discourses have been widely distributed through their online and even offline activities. Furthermore, the institutionalisation of feminist movement has achieved certain goals but this process has been misleading the public opinion that the feminist movement has been completed. While the existing, mostly elite feminist groups trained within the offline struggle would not be able to generate the counter-discourses against the online group Ilbe, the online radical feminist group, mostly in their 20s, "Megalia" raised their fight against the Ilbe-ish misogyny with the sarcastic strategy called "Mirroring". Despite the controversy that Megalia carries out, the phenomenon of young feminist group Megalia entails significant socio-cultural implications in Korean society where the young women have struggled to locate themselves in any societal spaces to articulate their own voices. Therefore, this paper aims not only to achieve the comprehension of contemporary Korean radical feminist movement in the era of "gender war" but also to examine the implication of the erosion of insititutionalised elite feminism in the 21st century.

Technological empowerment of frontline health workers and beneficiaries by Arogya Sakhi Project in Maharashtra

**Miss Prachi Jadhav, National University of Singapore**

**Ching Ka Tsang, National University of Singapore**

**Soyoung Kim, National University of Singapore**

**Manasi Mithel, National University of Singapore**

Using Arogya Sakhi Project in the Indian state of Maharashtra (initiated by an NGO aimed at using technology to provide healthcare to women in geographically and contextually isolated conditions) as a case study, the paper will examine the role of technology in rural women empowerment, and the risks and consequences anticipated in the process.

The paper will focus on analyzing how technology empowers women, specifically frontline health workers and beneficiaries involved in the process, in the following 3 domains: decision-making , financial control and freedom of mobility.

It will also highlight some of the risks and consequences associated with technology and female empowerment using Jutsen et al. (2013)'s analytical framework, such as data protection and privacy, shifts in intra-household dynamics.

## Panel 3c: Women, the Internet and Social Media

3pm, 22<sup>nd</sup> June, Room 275

**Chaired by Dr Felix Tan, University of New South Wales**

### Gendered perspectives in Indonesian discourses of digital citizenship

**Nasya Bahfen, La Trobe University**

**Monika Winarnita, La Trobe University**

This paper explores how online media and digital engagement provide the means by which Indonesian women from minority backgrounds can creatively express and contest gendered ideals; and organise activism around political and social causes particularly in a current climate of religious conservatism. The paper contributes a female-gendered perspective towards Indonesian discourses of digital citizenship, engagement, activism, contention, and creative expression (McCosker et al 2017). Focusing on Indonesian women from minority backgrounds and their use of the digital environment to engage in political processes, it will also contextualise gendered engagement with digital citizenship against the upcoming Indonesian presidential and general elections of 2019, where gender and religion look set to continue to be contentious issues (Mietzner 2014, Lim 2017). It will provide a comparative insight complementing previous studies of Indonesia's digital citizens, which have mostly focused on young urban males (Jurriens and Tapsell 2017).

This paper explores how online media and digital engagement provide the means by which Indonesian women from minority backgrounds can creatively express and contest gendered ideals; and organise activism around political and social causes particularly in a current climate of religious conservatism. The paper contributes a female-gendered perspective towards Indonesian discourses of digital citizenship, engagement, activism, contention, and creative expression (McCosker et al 2017). Focusing on Indonesian women from minority backgrounds and their use of the digital environment to engage in political processes, it will also contextualise gendered engagement with digital citizenship against the upcoming Indonesian presidential and general elections of 2019, where gender and religion look set to continue to be contentious issues (Mietzner 2014, Lim 2017). It will provide a comparative insight complementing previous studies of Indonesia's digital citizens, which have mostly focused on young urban males (Jurriens and Tapsell 2017).

### From villages to the world markets: e-commerce and the changing power relations in households in rural Java

**Dr. Khaerul Umam Noer, Center for Women and Gender Studies Universitas Indonesia**

Data from We Are Social (2019) notes that 150 million people, or 56% of Indonesia's population, are internet users, with a user increase of 13% per year. With 79% of internet users accessing data services every day, there are two largest e-commerce, Tokopedia with 124,500,000 and Bukalapak with 87,200,000 visitors/month. The Indonesian Creative Economy Agency report (2018) states that 36% of traders in e-commerce in Indonesia come from rural areas, especially in Java. On the other hand, divorce rates in Indonesia also increase every year. The Supreme Court noted that the divorce rate rose about 3-4% per year, with the divorce rate in 2018 amounting to 365,633 cases. As many as 74.3% of divorce cases occur in rural Java. One of the main reasons for divorce is because the wife's income is far higher than the husband. This paper tries to explore the relationship between women involved in e-commerce and changes in power relations in the household. Various studies on families in Java still place women as companions, not as actors who are able to make their own decisions. This paper places e-commerce as an effort to empower women economically while at the same time bringing changes in socio-cultural values in society



## Stream 4: Gendering Populism

Led by Professor Louise Edwards, University of New South Wales

*Campaigns against elites often invoke conservative, patriarchal gender norms in which feminism and women's rights are marked as dangerous, foreign cultural influences. Nationalism and fundamentalism often combine with misogyny and intolerance towards gender diversity and LGBTIQ peoples. How are these trends manifest across Asia? What forms of resistance are emerging? Are their historical precedents from national independence movements? How are women being invoked as symbols of virtue/pride in nations and communities as 'traditional' values resurge? Does gendered populism operate differently in non-democratic or semi-democratic nations than it does in multi-party democracies? The stream seeks to explore how women and LGBTIQ communities are faring in the era of rising populism. It also seeks to invite consideration of how we can gender existing theories of populism and make them meaningful to research and activism in diverse Asian contexts.*

### Panel 4a: Gendered Political Styles and Identities

10:30am, 22<sup>nd</sup> June, Room 163

**Chaired by Professor Louise Edwards, University of New South Wales**

Constructing political pioneers through gendered representations of power in the Indonesian online news media

**Ms Jane Ahlstrand, University of New England**

Women's participation in politics in Indonesia is a matter of significant public interest. Following the 2014 presidential election of Joko Widodo, at the national level, a record number of eight women were appointed to ministerial roles. Women in local politics are also performing increasingly prominent leadership roles. Driven by the pursuit of novelty, Indonesian news media coverage contributes to the public prominence of female political figures. Through the theoretical framework of Critical Discourse Analysis, this paper examines the discursive representation of two key female political leaders and their relationship with power in the Indonesian online news media during the Jokowi presidency. The two figures are the Mayor of Surabaya, Tri Rismaharini, and Minister of Maritime Affairs and Fisheries, Susi Pudjiastuti. Analysis reveals that the representation of the gendered aspects of their leadership, such as the expression of emotion, and their physical appearance and vulnerabilities, casts them in a niche, albeit populist political role. These representations lower their level of agency and ability to enact control over others, thus reducing their status in the political hierarchy. While mitigating their relationship with power, these representations construct proximity with the masses, contributing to their popularity, as well as their status as political pioneers.

Calling for Peng Liyuan: gendering care, power, trust and protest in online disaster responses in contemporary China

**Dr Johanna Hood, University of New South Wales**

In my paper I explore the significance of gender to a petition imploring a Chinese political celebrity figure Peng Liyuan to clean up the China Red Cross (CRC) following a mid-2013 Sichuan earthquake. The petition called for Mama Peng (), China's folk-singing diva, major general, CPPCC member, ambassador to the World Health Organization and guomu, lit. mother of the country or First Lady (diyifuren), to assume leadership and rehabilitate the by then disgraced CRC. Although the petition's discussions have not been widely revived following the earthquake, and nor did Peng assume a

rehabilitative role as requested, the response is of interest to understanding the relationship between gender and beliefs about care, inequality, transparency, trust and political life in China today.

## Populism and Misogyny in the Philippines and the Filipino Women's Responses

**Dr Nancy Kimuell-Gabriel, University of the Philippines**

This paper aims to discuss the women's current situation the Philippines. Specifically, it will delve into Pres. Duterte's populism, and investigate how misogyny manifests in his speeches and actual leadership style. The paper seeks to document the contradiction between the Legislature's efforts to propose and pass progressive bills for women on one hand, and on the other hand, the Executive's actions and expressions which mock the promise of empowering women, as expressed in the beginning of his term. It can be said that the nation has experienced an unparalleled display of sexism, scurrility and humiliation of women within the last two years. Unfortunately, instead of criticizing unacceptable remarks and behaviors, many supporters of the present leader view all these as "part of the Filipino culture" and therefore, "normal" and "negligible." That said, internalized oppression among women is reinforced and the culture of impunity is promoted, undermining the gains of the women's movement in general.

How do women from different walks of life react to the situation? Varied. There are those who choose to collaborate and work within the government to bring more pro-women reforms while silently enduring misogyny. Some promote the political agenda of the government and in the process, become cohorts in cultivating internalized oppression. Educated and middle-class feminists advocate active engagement, criticizing and opposing every single speech and action deemed to be misogynist and waging the struggle within the parliament, social media, and academic community. Women from the basic masses fight primarily against anti-people laws, programs and policies that perpetuates poverty and human rights violations, violence on women and children, and all forms of abuse.

## Panel 4b: Women's movements – challenging patriarchy

1pm, 22<sup>nd</sup> June 2019, Room 163

**Chaired by Professor Louise Edwards, University of New South Wales**

The politics of honour: Women and the women's movement in making a new Nepal

**Dr Sarah Homan, The Equality Institute**

**Dr Emma Fulu\*, The Equality Institute**

**Professor Jane Fisher\*, Monash University**

**Dr Tomoko Honda\*, Monash University**

**Ms Loksee Leung\*, The Equality Institute**

Given Nepal's geopolitical location—sandwiched between two giant global powers with their own populist movements, India and China—nationalism is a popular political lexicon in Nepal. In recent history, Nepal has undergone a 10-year civil war driven by leftist, nationalist principles. Despite an emergent multi-party democratic government, nationalist overtones have still dominated political rhetoric. How women have been considered in, as well as helped shape, this political project is the focus of this paper.

The End of Post-Feminism in South Korea: Emergence of New 'Public' Feminism?

**Dr Kyungja Jung, University of Technology Sydney**

In the neo-liberal and post-feminist environment, young women seem to see feminism as 'outmoded' and 'unnecessary'. In South Korea, from the late-1990s when democratization was achieved and formal gender equality legislations and programs were established, young women lost their interest and passion in feminism and 'institutionalised' feminist movement. However, the 2016 murder case in Gangnam Station was a watershed in the feminist movement. In response to the horrific murder of a young woman caused by misogyny, a series of online and offline campaigns were organised by young women. This has led to the successive massive mobilisation of young women into recent #me too campaigns and street demonstrations against 'spy cam'. The term feminism has become the most searched term on the net and gender/feminism debates online and offline have flourished. Based on interviews with activists and internet content analysis, the paper explores if these changes are seen as 'public' feminism. In the past, feminism and feminist activism was dominated by 'professional' feminist academics and activists working in NGOs, now feminism have become 'empty signifiers' to be redefined by ordinary young women. The paper questions what implications this new activism has upon future feminism.

Women and marriage system in Japan

**Dr Etsuko Toyoda, The University of Melbourne**

In Japan, the one-family-one-surname marriage system is a contentious social issue. One-family-one-surname is codified in Civil Code. A married couple must nominate either the husband's or wife's surname to be their new surname. Without that selection, the marriage cannot be registered, cannot be protected by law, and cannot benefit from tax deductions. Due to the historical legacy and social expectation, almost always wives change their surnames to their husbands', in which context, some women experience social disadvantages and/or psychological distress. There have been grassroots campaigns led by groups of women demanding a revision of the marriage law to allow both parties to retain their surnames upon marriage. On the other hand, conservative nationalists have run large-scale scaremongering campaigns to prevent the amendment. They send a message that this is a

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mere surnaming issue, with egoistic women making a fuss. What started as a small protest by women in the 1980s however, has turned into waves of online/offline protest movements involving people of a mix of genders, ages and family values. Though minority groups, they see the family surnaming issue as one example of many unfair customs, which disadvantage certain groups of people. This paper focuses on these grassroots movements.

## Panel 4c: Individuals and the State—Gendered Negotiations

3pm, 22<sup>nd</sup> June 2019, Room 163

**Chaired by Professor Louise Edwards, University of New South Wales**

### Shifting the 'Whiteness': Indonesian Multicultural Beauty and the Self-brandings of Sunnydahye and Han Yoo Ra as YouTube Korean Beauty Vloggers in Indonesia

**Miss Shafira Bella, University of Sydney**

This paper explores Korean beauty vloggers and their roles as the agents and 'middle(wo)men' of the Korean beauty wave to address international influences on the complex assemblage of Indonesia's multicultural beauty. The vloggers chosen as the focus of this paper are Sunnydahye and Han Yoo Ra, who are ethnically Korean but moved to Indonesia before going back to South Korea for their YouTube career. This paper presents research on the vloggers' personas and cultural negotiation of South Korea and Indonesia to become self-made celebrities, and through their Korean beauty vlogs, they have considerable influence on the current concept of beauty in Indonesia. I primarily deploy three methods: 1) textual analysis of the vloggers' 10 most-watched beauty videos; 2) discourse analysis of the top comments; 3) participant observation in Surabaya and Jakarta, the biggest cities in Indonesia, to observe the customers of Korean beauty. My research shows 'cosmopolitan whiteness', coined by Saraswati (2013), is still apparent, yet it is being redefined by Korean 'whiteness' as the latest standard for the Indonesian market. Cultural proximity allows the vloggers to affect the hybrid construction of beauty, class, and race in Indonesia by targeting beauty consumers who aspire to be Asian cosmopolitans.

### Veiling and Unveiling: Attire of Women in The Urban Pakistan Reflecting Ideologies, Class and Confusion

**Mrs Amber Hammad, University of New South Wales**

In the contemporary social hot pot of urban Pakistan where conservative dichotomous gender culture has been defining boundaries between men and women, the attire of women simultaneously veils and unveils many things. It seems that in Pakistani major cities, while the fundamentalist movements are on the rise, so is the rejection of conservative norms by the urban female dwellers. Being a participant-observer of this culture, I am interesting in finding out:

Can the increase of western attire of women alongside 'hijab', be forms of resistance? Could it be resisting the existing religious fundamentalism and conservative gender norms or does it have a relationship with class as well?

This paper is not an exhaustive class survey of the attire of women in the Pakistani cities, instead it is a personal and qualitative analysis of how the attire of women can be observed as reflective of class and gender ideologies in the urban Pakistan. And it aims at filling a lacuna in research for many aspects of the country's contemporary hybridizing urban social culture with its existing underlying sub cultures based on tradition and religion versus modernity.

### Gender and the Politics of Authoritarian Populism in Contemporary India

**Dr Priya Chacko, University of Adelaide**

This paper examines the uses of gender in the authoritarian populist politics of Narendra Modi and his Bharatiya Janata Party (BJP) in India. Drawing on Gramscian theory, populism is conceptualised as a mode of 'articulation' that involves discursive, organisational and class-mobilisational strategies aimed

at building new forms of hegemony by creating a cleavage between a 'people' and an 'elite'. 'Authoritarian populism' is a form of right-wing populism that articulates neoliberal and ethno-religious nationalist practices in order to create a populist cleavage. Modi's authoritarian populist politics articulates Hindu nationalism with neoliberalism in an attempt to pit a 'people', encompassing poor and middle class Hindus against a secular, 'anti-national' liberal 'elite'. Through an examination of the Modi government's social policies, such as its promotion of insurance schemes and its stances on issues such as inter-religious marriage and Muslim immigration, this paper seeks to elucidate the gendered nature of this authoritarian populist politics, which is centrally concerned with the reform of the state and the household to limit democratic contestation, undermine liberal institutions and promote an ethnic-market form of citizenship regime.

## Panel 4d: Women and the State

9am, 23<sup>rd</sup> June, Room 275

**Chaired by Professor Mina Roces, University of New South Wales**

### Vietnam Women's Union and contradictions of a socialist gender regime

**Dr Lan Anh Hoang, University of Melbourne**

Vietnam's transition from a centrally planned economy to a 'socialist market economy under state guidance' since the late 1980s has provided women with unprecedented opportunities and transformed their lives. Their increased mobility and economic power notwithstanding, Vietnamese women continue to be essentialised as mothers and carers in public discourse while their professional achievements and public lives are ostensibly deemphasised. As the largest state institution tasked with representing Vietnamese women and advancing the Communist Party's women-focused social and political agendas, the Women's Union plays a pivotal role in shaping the ideologies and values that serve to discipline women's gendered behaviours and regulate their gendered lives. In this article, I examine the femininity ideals promoted by the Women's Union to point out the contradictions in the Vietnamese socialist gender regime that subject women to immense social pressure and even damaging forms of symbolic violence in their everyday lives. The article invites re-thinking of the taken-for-granted relationship between women's political representation and their empowerment. It also reveals the socialist state's ambivalent attitudes to women and their inadequate attempts to reframe socialist models of personhood at a time the socialist national narrative is being challenged by globalisation, calling forth alternative modes of governance.

### Gendered Labour, National Memory and Contested Heritage in North-east Asia

**Dr Mark Pendleton, University of Sheffield**

A recent successful campaign for UNESCO World Heritage status for sites associated with Japan's industrial modernization was initially opposed by the South Korean government due to its failure to acknowledge forced labour in sites including the Hashima/Gunkanjima coalmine.

The UNESCO fight was a recent iteration of competing multi-decade transnational campaigns by activists in East Asia and elsewhere, fueled by increasing concern with questions of history and heritage by states. Both activist campaigns and state projects largely occur through competing nationalist frames that are heavily gendered. Much of the focus on both sides is on issues of masculine labour – industrious and nation-building in Japan; exploited and colonial in Korea. However, there is also evidence of domestic labour, sex work and other reproductive labour on Gunkanjima, feminised labour practices that are marginalised.

World heritage campaigners, official government spokespeople and transnational activists have all focused their attention – both positive and negative – on the masculine work of mining at the expense of feminised labour practices that sustained life. I examine how gendered narratives of labour manifest across different historical registers, arguing that this is reflective of a wider gendered nationalism in contemporary Japanese and South Korean politics.

## Does populism have a gender problem? Evidence from the Philippines

**Dr Paul D. Kenny, Australian National University**

**Mr Ronald Holmes\***

**Ms Nicole Curato\*, University of Canberra**

Rodrigo Duterte has boasted of groping and peeping on women. He has threatened to “slap” some of his female critics. He has encouraged Philippine soldiers to rape women in martial law-ruled Muslim Marawi. Duterte is hardly the only recent politician to have made a virtue of his politically incorrect and even misogynistic behaviour. Indeed, this seems to be a common trope among populists.

Remarkably, however, as we demonstrate in this paper, women remain strong supporters of Duterte as they seem to be of other populists. Among women, just as much as among men, Duterte is perceived as a trustworthy leader with consistently strong performance ratings across almost every area of government, from the economy to national security. How can we explain Duterte’s popularity among women? Is it that women and hold the same kinds of populist attitudes that could underlie support for a leader like Duterte? Or is support for Duterte, like that of any regular political leader, largely a result of perceived performance on salient issues concerning wellbeing and safety? Are there, in spite of equivalent overall levels of approval, areas in which women and men differ in their evaluation of Duterte? To answer these questions, we draw on public opinion data gleaned from eight polls conducted in the Philippines between 2016 and 2018, two of which included specially commissioned modules on populist attitudes. We first examine approval of, and trust in, Duterte by gender since his election victory in mid-2016. We also examine male and female approval ratings of the Duterte government’s performance with respect to the economy, national security, and in particular, law and order. In addition, we provide estimates of the extent of populist attitudes among male and female Filipinos.



# Open Submission Panels and Papers

## Panel 5a: Asian Women Consumers

10:30am, 22<sup>nd</sup> June, Room 201

**Chaired by Professor Mina Roces, University of New South Wales**

### Narratives of Choice: Japanese Women's Memoirs of Assisted Reproduction

**Professor Vera Mackie, University of Wollongong**

Assisted reproduction is an area of controversy in contemporary Japan. Practices such as donor insemination and in vitro fertilisation are relatively uncontroversial. There is, however, no societal consensus on matters related to surrogacy or gestational surrogacy or the provision of third party ova. There is no legislation to allow or prohibit practices such as surrogacy. The medical profession does not advocate surrogacy, although at least one high-profile medical practitioner facilitates altruistic surrogacy, usually in the form of mother-daughter surrogacy (that is, a mother bearing her daughter's child). Nevertheless, assisted reproduction is dealt with in a range of genres of communication. We have memoirs by people who have travelled to access third party ova, or to engage in transnational surrogacy agreements, and narratives of those who have engaged in altruistic mother-daughter surrogacy within Japan. I analyse selected narratives of assisted reproduction and transnational assisted reproduction with a particular focus on how narrators frame the question of their choice to engage in assisted reproduction. The narrators of these texts are often in relatively privileged positions – with the economic resources to travel overseas to purchase ova or enter into a surrogacy contract. How does their economic privilege figure in their narratives of choice?

### We look, We Shop: Indonesian Muslim Women and the Bourgeoning of Islamic Economy

**Dr Eva F. Nisa, Victoria University of Wellington**

The latest online survey on Indonesian e-commerce by Snapcart in 2018 demonstrates that women have dominated routine e-commerce shopping by 65 percent. As the largest Muslim majority country, it is imperious to see the consumption behaviour of Muslim women. This paper focuses on the shopping behaviour of Muslim women and the main thriving players in the Islamic economy. Islamic economy is a notable growing trend in Indonesia, especially after the “212 Movement” in December 2016, when Indonesian Muslims descended on the capital to protest the alleged defamation of Islam by the then governor of Jakarta. In addition, this paper will investigate the interplay between advanced technology and the role of Muslim women who have been active in accentuating their Islamic identity through the consumption of lawful Sharia-compliant products. I argue that Muslim women, including female youth, are not only active consumers of Shari'a-compliant products but have also been chief players in the Islamic economy. The presence of well-educated, tech-savvy, young, Muslim middle-class women is a blooming phenomenon in the Indonesian Islamic economy, which in turn has contributed to the enduring debates on the position of Muslim women in a country where diverse voices of Islam are contending.

## The Private is Public: Status and Nation in Filipino Elite Women's Domestic Interiors, 1986-present

**Professor Mina Roces, University of New South Wales**

This paper analyses how elite women used consumption practices to express the ways in which they have altered constructions of the feminine, class status, and national identities from the post-martial-law period to the present writing (2018). The end of the 1980s was also the time period when it was socially acceptable for elite women to have professional careers. It was also the same decade when Interior Design became a recognized profession. Hiring an Interior Designer to style the rooms and furniture in one's private home and displaying the finished products in glossy magazines and coffee table books became a mark of social status and good taste.

I argue that Filipino elite women hired interior designers to fashion their private spaces for public display as a way of showcasing their economic status and identities as national subjects. They hoped to recreate the domestic spaces of the 19th century Filipino ilustrado (European educated elites) furnished with expensive antiques. By referencing the elites of the Spanish colonial period, these Filipino elite women were sending the message that they came from De Buena Familia (old rich, distinguished families) while affirming their Filipino nationalist identities.

## Panel 5b: Ethnographies of Gender in the Philippines: Feminine and Masculine Ideals Defined and Disrupted

1pm, 22<sup>nd</sup> June, Room 201

**Chaired by Dr Hannah Bulloch, Australian National University**

### Tourism and surfing in the Philippines: Feminisation of the tropics and evolving masculine norms

**Ms Karen Hansen, Australian National University**

In the Philippines, as with elsewhere in the tropics, touristic processes are likened to past colonial processes described as a feminisation of a land and its peoples. The colonised country is abstractly represented as 'feminine' in its characteristics – soft, subservient and sexualised. In contrast, the colonising country is represented as 'masculine' – strong, dominant and aggressive. The global touristic imagination of the tropics-as-paradise has not strayed far from feminised, colonialist representations: the tropics are constructed as warm, alluring and sensual utopic-landscapes. While colonial discourses of feminisation had the effect of emasculating the colonised male through direct contrast with the dominant, hyper-masculine coloniser: global touristic imaginations are more apt to exclude and/or render invisible local men through use of imagery populated with passive yet sensual local women.

Based on 14 months of ethnographic fieldwork (2016 and 2018) in central Philippines, this paper considers masculinity and the changing gender norms of Philippine men in a surf-tourism destination. Through adherence to the intrinsic hypermasculine norms of modern surf culture, local Filipino surfers find a viable pathway through which to resist and reject the feminising touristic order. Rejection of passive, subservient 'feminine' roles, however, is not limited to Philippine men: Filipinas who surf also constitute changing gender norms in local society, as they too exhibit 'masculine' characteristics through dominant, active and engaged behaviours.

### Filipina Au Pairs in the Netherlands: Negotiating Societal Expectations and Personal Desires

**Ms Lucia Cynita Rago, Australian National University**

Young Filipino women are subject to societal expectations to study or prepare themselves for work; to help their family by working; and then to marry and have their own families. These expectations often contradict one another, for example, when marriage ends a woman's ability to study or work and to provide for her parents and siblings. At the same time, as a result of exposure to a globalising world through neighbours and relatives who have migrated, social media, and the like, young Filipino women also develop desires to explore the world and themselves. They also desire to seek adventure and further themselves beyond these aforementioned social expectations.

How do young Filipino women negotiate the competing pressures of social expectations and their own desires? This paper introduces the phenomenon of Filipinas migrating to Europe as au pairs. Au pairs are historically a European cultural phenomenon in which young women from one European country would stay in a host family of another European country to look after the children of the host family; in return she obtains a room, some pocket money, and the opportunity for language and intercultural exchange. In the 1990s, the au pair visa was made available to non-Europeans; and, as a result au pairs became increasingly Asians. This presentation relates the migration and personal stories of four Filipina au pairs in the Netherlands. Their stories illustrate young Filipino women's strategies in negotiating societal expectations and personal desires for adventure and self-advancement in a globalising world. It nuances an established view in the labour migration literature which tends to

overemphasise victimisation or exploitation of au pairs by their host families and recruiters. More importantly, it seeks to further feminist literature on young Filipino women's experiences by emphasising the impact of greater mobility on personal life trajectories.

### On (Not) Being María Clara: Premarital Sex and Pregnancy in the Philippines

**Dr Hannah Bulloch, Australian National University**

María Clara is the heroine in a novel by the famous 19th Century Filipino nationalist, José Rizal. Throughout the Philippines her name is now synonymous with a traditional ideal of femininity – beautiful, graceful, demure, kind and chaste. On Siquijor Island, in the Central Visayas, adults of all generations told me that María Clara is a bygone ideal that young women no longer live up to. Many senior women lamented the loss of female virtue and the increase in promiscuity among the young signalled by premarital pregnancies. However, when I asked many of these same senior women why they married when they did, they told me it was because they were already pregnant. In this paper I consider some of the factors that fuel the discourse on the supposed decline of feminine virtue. In particular I highlight how increasing education, migration and economic power for women produce anxieties around women's agency, but also mean that the stakes are higher for women who experience unplanned pregnancies.

## Panel 5d: Religious populism and its impact to the campaign on women's rights and gender equality in Indonesia

1pm, 22<sup>nd</sup> June 2019, Room 203

**Chaired by Dr Dina Afrianty, La Trobe University**

### Online media and digital engagement of minority Indonesian women

**Dr Monika Winarnita, La Trobe University**

**Dr Nasya Bahfen, La Trobe University**

This paper explores how online media and digital engagement provide the means by which Indonesian women from minority backgrounds can creatively express and contest gendered ideals; and organise activism around political and social causes particularly in a current climate of religious conservatism. The paper contributes a female-gendered perspective towards Indonesian discourses of digital citizenship, engagement, activism, contention, and creative expression (McCosker et al 2017). Focusing on Indonesian women from minority backgrounds and their use of the digital environment to engage in political processes, it will also contextualise gendered engagement with digital citizenship against the upcoming Indonesian presidential and general elections of 2019, where gender and religion look set to continue to be contentious issues (Mietzner 2014, Lim 2017). It will provide a comparative insight complementing previous studies of Indonesia's digital citizens, which have mostly focused on young urban males (Jurriens and Tapsell 2017).

### Public Activism among the Islamist Women in Indonesia

**Dr Ai Fatimah Nur Fuad, Universitas Muhammadiyah Prof. Dr. Hamka**

This paper discusses public activism among the Islamist women in Indonesia. This paper focuses on female members of the Tarbiyah movement. The Tarbiyah movement considers it important for Muslim women to take up public roles. Through their various dakwah activities, the Islamist women from the Tarbiyah movement have played a leading role in the Islamization of the Indonesian society and the state. This paper explores the extent to which the dakwah movement motivates their female activists to actively enhance not only the dakwah agenda but also the movement political interests. This paper is based on ethnographic research that I conducted in Jakarta. It is found that Islamist women conduct their activism by engaging with women from their groups and with women's groups in the wider society. The research finding demonstrates that Islamist women's public activism seem to be subsidiary to male's activism and that in doing their activism their agenda is very much controlled by their male counterparts. These Islamist women also face challenges as they are still required to fulfil their private duties. This indicates that although the Islamic women activists may seem to be progressive in terms of the motivation for public engagement, they are still burdened by the rigid religious interpretation of their private and public roles and this is also reflected in the way they propagate their activism.

## Panel 5e: Women in Rodrigo Duterte's Philippines: Anxieties and Aspirations

3pm, 22<sup>nd</sup> June 2019, Room 203

**Chaired by Mr Richard Karl Deang, University of Virginia**

### Who's Afraid of Women? An Examination of the Populist Escalation of Attacks Against Women in Law in Patriarchal Philippine Legal Profession

**Attorney Michael Tiu Jr., University of the Philippines**

The world has seen the rise of populists from both extremes of the political spectrum. A significant number of these populists are facing internal and external pressures that push them to abandon democratic norms and adapt a more authoritarian hand in wielding political power. The Philippines, led by its strongman Rodrigo Duterte, is one of the earliest and leading examples. The Philippine President, in what appears to be a mix of driving a wedge within an already polarised public and a whistle to core supporters, has mounted a slow, steady, but brazen attack on women who dissent from the kind of politics and rules that his administration is shaping. It is no coincidence that this attack has been directed against women who are considered leaders in the legal profession. Accomplished and strong intellectual leaders like Senator Leila de Lima who has been jailed on the basis of false charges, former Ombudsman Conchita Carpio-Morales whose investigations have been branded biased, and the former Chief Justice Ma. Lourdes Sereno who was ousted through an alleged remedy that was not supposed to apply to an impeachable officer like her. These cases, along with the many more attacks on women diplomats and representatives from various international and external institutions, most of whom are women in law, are part of the playbook that attempts to discredit the standing of women and their voices in an already patriarchal legal profession where women are forced to continue a game that men have played for so long. This paper investigates this corrosive populist practice in the Philippines, compares it with cases in neighboring Asian countries, and sketches a way forward to guard against further deligitimisation of the important work that women do in law and in a democracy.

### Who cheers for their own butcher?: Filipinas pushing back & embracing the populist challenge to women's rights

**Mr Cleve Arguelles, Australian National University**

In Rodrigo Duterte's Philippines and elsewhere, we are witnessing how populism is effectively eroding women's rights. To counter the attacks, women's right advocates have been experimenting with strategies on how to effectively push back against the populist challenge. Some have started women-led social movements like #BabaeAko, others are filing civil and criminal cases to convict Duterte in national and international courts, and many more are eyeing electing female opposition politicians in the 2019 midterm elections. However, these strategies tend to make invisible the women who do not push back but embrace Duterte's populist rule. In this paper, I argue that responding to the populist challenge to women's rights entails appealing to the language, motivations and perspectives of the populist publics including the president's female supporters. I draw from my continuing ethnographic work with president Duterte's diverse set of women supporters in big slum communities in the cities of Caloocan, Manila, and Quezon in the Philippines since 2016. As communities where the president enjoys overwhelming support yet also where the most number of drug-related police killings occur, they are ideal cases to interrogate whether how women are enabling but also challenging Duterte's attacks to women's rights. This paper offers lessons drawn from their experiences on how the women's rights project can win the hearts and minds of the populist publics especially the women.

## Contesting populist gender-equality-by numbers in the Philippines

**Ms Rosallia Domingo, De La Salle University**

The Philippines ranked 10 out of 144 countries in the 2017 World Economic Forum Global Gender Gap Report, with a score of 0.790 where 0 represents inequality and 1 represents equality. The Philippines stays the highest-ranking country from Asia in the Index but fell three places in the world ranking. Landing on the top 10 in the following indicators: legislators, senior officials and managers, literacy rate, enrolment in secondary education and years with female head of state, prove that the Philippines has made progress in promoting gender equality. United Nations Development Programm Philippines acknowledges that these gains, however, do not necessarily translate into positive measurable changes in the roles and status of women. Obstacles to substantive gender equality in the Philippines still persist. This paper illustrates the limitation of efforts to close gender gap that have often focused on quotas and reserved shares; and argues for a nuanced approach that tackles the underlying barriers to Filipino women's equal participation in all aspects of social, political and economic life, in light of the 'new populist politics' that has transformed the conduct of policy making in the Philippines.

## Panel 5f: Rethinking Women's Empowerment: New Frontiers from Muslim Countries (Part 1)

11am, 23<sup>rd</sup> June 2019, Room 275

**Chaired by Associate Professor Minako Sakai, University of New South Wales**

### Questioning the Meaning of Women's Empowerment: The Trend of Growing Startups in Contemporary Indonesia

**Bhirawa Anoraga, University of New South Wales**

This study aims to investigate the discourse on empowerment in Indonesia and how this discourse affects women's empowerment in Indonesia. Promoting economic empowerment through entrepreneurship is rapidly growing in Indonesia. This is indicated by the emergence of programs that aim to support entrepreneurs either by direct funding or by capacity building through government or non-government actors. This trend is driven by the increasing use of the internet in Indonesia. The term 'startup' is often reserved for a business that highly utilises digital technology. These new business opportunities have created the trend of 'incubators', defined as an "organisation that helps people to start new companies, especially ones involved with advanced technology" (Cambridge Dictionary, 2018). Startup incubator organisations are mushrooming in Indonesia, and the number of incubators is growing at 300% annually. Given this trend, this study will ask, (1) how do these 'startup incubators' define the concept of empowerment in their program designs and deliveries? (2) How are these empowerment programs related or not related to international discourses on women empowerment? By using participatory observation method, this study draws from two incubator programs run in Indonesia. This study argues that despite the heavy promotion of women's empowerment in global context, these Indonesian programs do not specifically target women as the subject of empowerment. They, however, focus 'Indonesian youth' in general regardless their sexes to reduce high unemployment rate among the youth. Factors contributing to these findings and reflective implications on gender empowerment strategies will be presented.

### Philanthropical female entrepreneurs: Strategies to support Muslim women's economic empowerment in Indonesia

**Associate Professor Minako Sakai, University of New South Wales**

This paper aims to examine an emergent trend of Indonesian Muslim female entrepreneurs who are also active in philanthropic activities. Although Indonesian women have long played a significant economic role in local markets, such businesses are now facing significant challenges. For example, middle-class consumers now prefer to use online shopping and urban malls, jeopardising potential opportunities for women's economic empowerment in traditional small business enterprises. Middle-class women tend to opt for more professional employment such as office work. However, this changing occupational preference has compromised the balance between women's work and the family, particularly as women who abandon their domestic carer roles are not socially or religiously supported in Islamic Indonesia. This situation has raised an important question as to how women's economic empowerment can be supported in patriarchal societies. A refreshing development is the trend to start new businesses by the use of online interface as entrepreneurship. Its popularity is on the rise as this format of entrepreneurship is seen compatible with social expectations of a women's domestic role as well as their own economic pursuits. Furthermore, these female entrepreneurs tend to engage in Islamic almsgivings, and they regularly undertake Islamic study groups to promote charitable work. As a result, community perceptions of these women's social roles are generally positive and supportive, thereby indirectly supporting women's entrepreneurial initiatives. This paper

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argues that implementing Sustainable Development Goals related to gender empowerment needs to utilise a strategy to create a supportive cultural framing and local discourses to facilitate women's economic participation.

## What determines women empowerment? Evidence from South Asia

**Mr Md Juel Rana Kutub, University of New South Wales**

This study aims to examine how existing social beliefs and norms determine the level of empowerment women can enjoy in the community. During the last two decades, women's empowerment has been the central issue among international development policy makers and practitioners. Most of the discussion within the development studies often have evaluated women's empowerment solely in terms of participating in economic activities. These assessments do not distinguish how processes of empowering women may vary across societies and contexts and disregards the importance of social power relation and control as factors in empowerment. Based on my review of previous research on the process of women's empowerment in South Asia, I argue that despite the significant number of interventions to empower women in South Asia, women on average still have lesser participation to family decision-making processes and control over resources than men in the society. I propose that culture is important to determine the gender relation in society and this gender relation influences the development of women's empowerment in South Asia. Thus, empowerment is essentially a property of existing social or cultural systems. This study argues that women's empowerment in South Asia is influenced by the social norms and values which comparatively empower women in some families and societies, but not in others. Future policy interventions should focus on changing traditional values towards women's empowerment and gender relation in society in general.

## Panel 5g: Rethinking Women's Empowerment: New Frontiers from Muslim Countries (Part 2)

1:30pm, 23<sup>rd</sup> June 2019, Room 275

**Chaired by Associate Professor Minako Sakai, University of New South Wales**

### Women's empowerment in changing rural economy: Cases of agricultural development and village-based tourism industries in decentralised Indonesia

**Mr Ajie Saksono, University of New South Wales**

The agricultural sector remains an important source of income in many rural economies in developing countries. However, past experiences have revealed that women's roles have been largely neglected during agricultural changes. In this regard, the narratives of women's empowerment has highlighted the inequality of power relations toward women in society as the source of women's disempowerment, viewing how women consistently trail men. Nevertheless, several cases in contemporary rural Indonesia show how the changing of rural economy that have moved from the agricultural sector to include creative industries could strengthen women's role in rural economy.

Drawing on the concepts of agency and structure by Alsop, this paper argues that focusing on the rural women's capability within their economic domain will facilitate women's empowerment. However, this condition requires a supportive structure for rural women to have opportunity. Using observations and interviews based on my recent case study (2018) of women yard farming (Bantaeng regency), and homestay industry and street food market (Banyuwangi regency) in Indonesia, this paper shows how the economic domain of women in Indonesia (market and household economy) can strengthen women's roles in rural livelihood. This study will explore how the changing rural economy brings opportunities to rural women, despite the existence of gender inequality in the rural society. By focusing on the economic domain of women, this study will contribute to strengthen the narratives of women's empowerment, through highlighting equal power relations between women and men in rural society.

### Lessons learnt from Indonesia and Malaysia: Closing gender disparity in female education

**Ms Farhat Hamid, University of New South Wales**

Education of women is closely associated with enabling women to gain employment opportunities. Thus, it is important to examine what factors facilitate access for education of women in countries where patriarchal norms prioritise men over women. This paper aims to contribute to this exploration using case studies of two Muslim-dominant countries of Indonesia and Malaysia. This research paper analyses a wide range of journal articles from Indonesia and Malaysia and highlights the major policy changes these two countries have embraced to close gender disparity in education. This paper will then build a theoretical framework based on the lessons learnt from Indonesia and Malaysia that can be used in other developing (i.e. Islamic and non-Islamic) countries globally to close the gender gap in female education.

### Paradox of empowerment: Experience of Rohingya women in refugee camp of Bangladesh

**Tasfi Salsabil, Australian National University**

This study aims to re-evaluate the relationship between economic activities and women's empowerment in the refugee camp of Bangladesh. Much scholarship on women's empowerment focused on one directional relationship between women's engagement in income generating activities

and empowerment, however, those do not explicitly discuss the intertwined situation of women in refugee camp. This study uses a qualitative approach to understand this phenomenon. Thirty Rohingya women living in Kutupalong refugee camp in Ukha sub-district of Cox's Bazar in Bangladesh have been interviewed purposively with an open-ended questionnaire. The research finds an ambivalent situation among Rohingya women in refugee camp in Bangladesh. Rohingya women's adverse circumstances coerced them to break socio-cultural and traditional gender norms and forced them to undertake economic activities outside of their home. Involvement with outside world teaches them how to deal with the adverse situation. Women also enjoy some degree of freedom and decision-making power within the family. Concurrently, women feel undignified and socially degraded within the family as well as in the community because of their involvement with the outside world. Working Rohingya women are considered as poor and lesser by rest of the community. Again, these women imaged local women as an idol and in many cases compare themselves with them and feel downcast as well as demoralized. Finally, the paper argues that the relationship between economic activities and empowerment is often paradoxical and the situation of Rohingya women is in the continuum of empowerment and disempowerment.

## Panel 5h: Negotiating power in China: Women in transformative social and public space

11am, 23<sup>rd</sup> June 2019, Room 162

**Chaired by Dr Pan Wang, University of New South Wales**

### Towards a New Type of State Feminism in China: Possibility and Challenge

**Miss Junyi Cai, University of Sydney**

Throughout historic path of Chinese women's struggle for rights and freedom, references to the experiences of all these movement have been used to convey their important tie with national development. This kind of conjunction entitles the particularity of Chinese women's liberation from rest of the world which also produced a complex relation between state and women's movement. Women's right has been always on state's political agenda in which legislative and institutional establishment has been optimized by the state during the whole time. I borrow the Nordic concept state feminism into Chinese context to investigate its feasibility and whether it facilitates the power relation between state and society on women's issues. This paper considers two official institutions of women in China, namely National Working Committee on Children and Women (NWCCW) as a body of government bureaucracy and All-China Women's Federation (ACWF) as a party leading mass organisation, are two forms of state feminist. The paper argues that these two operate together towards a formation of new state feminism in China which is neither in democratic sense nor in socialist sense, but a singular system holds up a new type of relation between state and society in addressing women's issue.

### Gender equality in Chinese grassroots media

**Miss Shan Huang, University of Technology Sydney**

This study examines how gender relations have changed in reform-era China through the prism of media institutions, media content, and media practices. By conducting an extensive case study of a municipal level media organization in an inland Chinese province, I will first explore the extent that Chinese media institutions participate in reshaping gender relations and how female media practitioners negotiate their gendered roles and expectations on daily basis. I will then analysing the Chinese local media coverage of gender issues to help generate a more comprehensive picture of the development of gender and feminism awareness in Chinese media. More generally, this study try to illustrate the relations between gender, media and space in China, and to testify whether grassroots media institution may find more or less room to produce gender-related news compared to their counterparts in coastal, developed metropolitan areas and regions in China. This study will also contribute to the discussion the conditions of female media workers in Chinese media workplace, especially those in less-developed grassroots media institutions.

### Invisible gender barriers for educated return female migrants in rural China

**Miss Xibei Wang, University of Technology Sydney**

This study focuses on the female educated rural return migrants in China to understand the social predicament and structural limitation they face after they return. It will explore their social agency and change making abilities, which enable them to navigate, negotiate, manoeuvre, and compromise in the prevailing patriarchal society. More specifically, it will look at their daily work tasks, the division of labor, and their life-long choices regarding marriage and reproduction. It is particularly interested in finding out their aspirations to return and how such aspirations pertain to transform their urban

experience into both economic and social resources. Modern technologies such as social media will be examined to see how it assists them to gain more flexibility. This research argues that with the launch of Building a New Socialist Countryside, featuring a massive economic investment in rural China since 2006, rural women's inferior situation has become more invisible yet pervading. Though they receive more education and independence in decision-making, the rural population's deteriorating social position, along with the constantly evolving manifestation of filial piety, attribute to the further internalise of gender inequality. This research provides a nuanced speculation to understand the precarious situation rural women face in China today.

## Chinese young women on the move: the rebellious practices and freedom-pursuits in travel

**Miss Shaojun Kong, University of Sydney**

This paper aims at investigating Chinese young women's experience of freedom in travel and mass tourism, and consequently, how this experience challenges and transforms their perception of the traditional gendered roles. Some Chinese young women see travel as a way to escape the gendered pressures that constrain them in China when they seek freedom by physically moving to other places. On one hand, they are not satisfied with the gender inequality and want to resist the oppressively patriarchal norms and beliefs. They attempt to pursue hedonism, freedom, inner desire and pleasure through participating in rebellious practices which may be discouraged in China. On the other hand, they somewhat remain governed by the tradition moulded by the prevalent social norms in China as they do not want to be regarded as 'deviationists' who risk being repressed and expelled by their home society. I propose that, their pursuits for freedom perform under the tension between the individualistic desires and social determinism. I want to explore how this experience propels the transformation of their habits, self-identities, gendered roles, as well as their perceptions of world.

## Panel 5i: Women in Asia Research Resources in Australia: a library panel

1:30pm, 23<sup>rd</sup> June 2019, Room 162

**Chaired by Dr Anita Dewi, Monash University**

### National Library of Australia's collection on Women in Asia

#### **Ms Di Ouyang, National Library of Australia**

The Asian Collections, along with general collections of the National Library of Australia contain extensive primary and secondary research materials on both social and gender history. It is particularly rich in resources focusing on women in society and gendering populism in Asia. The Panel will focus on how we can use the information resources we have available to assist our researchers in making the best use of the Library's materials.

### Indonesian Collection on Women in Asia at Monash - historical and contemporary

#### **Dr Rheny Pulungan, Monash University Library**

Monash University Library's Indonesian collection has a very strong historical and contemporary collection on women in society and gendering populism. It includes holdings of historical collection on the first women conference in Indonesia, women's activism in Indonesia in the 1950s and 1960s (including those associated with the Communist Party of Indonesia) and the LGBTI movements in Indonesia. The library continues to support collection development on this area, as well as to help promoting broader discussion about the expansion of women roles in the Indonesian society.

### Japanese Collection on Women in Asia at Monash - social and gender issues

#### **Ms Ayako Hatta, Monash University Library**

Monash University Library's Japanese collection contains comprehensive social and gender issues in contemporary Japan. With issues and discrimination in the society of Japan against women, the library holds resources focusing on women in workforce, family and life styles, and information resources on scholarly social networking tools and profiles.

## Panel 5j: Affective labour and self-making among women in contemporary East Asian societies

9am, 23<sup>rd</sup> June 2019, Room 163

**Chaired by Dr Gil Hizi, University of Sydney**

### Figures of single Japanese women in Malaysia

**Dr Shiori Shakuto, National University of Singapore**

Since the introduction of lifestyle migration program in Malaysia, some Japanese people are choosing to live in Malaysia. Although most people pursue this overseas movement as couples, some women are pursuing it on their own. This paper will introduce four, differently positioned, Japanese women in Kuala Lumpur, Malaysia. The story moves from a widowed tailor whose son married a Malaysian girl, to a retired divorcee learning English, to a middle-aged wife of an accountant, and to a young mother who fled Japan with her children after the Fukushima disaster. The presentation draws from methodological and theoretical innovations employed in *Figures of Southeast Asian Modernity* (Barker et al 2013) which calls for ethnographic attention to the study of key figures who express and challenge conventional understandings of social types. I will analyse the four female figures against the background of social transformations in Japan. The everyday lives of those larger-than-life women challenge the norms and conventional understandings of gender and mobility in contemporary Japan. At the same time, they represent social life that is at once particular and general, symbolising a specific historical moment in the larger-scale social transformations.

### Practicing Chinese female sexuality through immaterial labor

**Ms Weiyi Hu, University of Sydney**

Scholarly articulations of sexuality often focus on social conventions and structures, within which symbolic meanings of our sexual and non-sexual interactions are established and regulated. Our knowledge of sexuality in this regard reflect the social boundaries and hierarchical orders of our own culture. However, what does it mean to pursue knowledge of sexuality in a particular culture, such as China, when taking into consideration cultural forces that are other to one's own? How should we situate Chinese female sexuality within Chinese culture? By adopting Bourdieu's notions of 'field', 'habitus', and 'capital', this paper focuses on two features of our interpretations of sexuality: gender relations and family dynamics. Based on interviews with women in Shanghai, both permanent and temporary residents, this paper will explore the tension between localised and non-localised cultural forces. The role of sexuality in the division of labour, the negotiation and the exchange of resources in a Chinese woman's everyday life will be discussed. A Chinese woman's identity, as well as the power dynamics (i.e. family, gender) that underpin the construction of her identity will be explored. Additionally, this paper opens considerations of the interaction, if any, Chinese female sexuality and the representation of it in the West.

### Affective skills and individual autonomy in urban Chinese women's 'self-improvement'

**Dr Gil Hizi, University of Sydney**

The expanding market economy in China has brought upon a revival of essential categories of gender (Rofel 1999, Yang 1999). An ensemble of state-promoted discourses, market products and expertise instruct Chinese women today how to cultivate their feminine forms of expression for the sake of their 'self-realisation' via their gendered social roles. Without denying this salient trend, my research problematises the seeming coalition between women's practices of 'self-improvement' and their

gendered responsibilities. Drawing on an ethnographic study of pedagogic programmes in interpersonal 'soft' skills in the city of Jinan, Shandong Province, I introduce women who construe their self-improvement as an avenue for traversing social hierarchies and gendered social expectations. Through cultivating affective skills, these women envision their possibility to express their authentic voice and influence others, thereby enhancing their autonomy. Due to the intangible and ambiguous meanings of soft skills and 'autonomy', these women often do not manage to apply their ideals in their actual social worlds. Their imagined association of affective skills with potentials to enhance their mastery over their social worlds nonetheless prevails.



## Panel 5k: Religious populism and womens rights movements in Indonesia

11am, 23<sup>rd</sup> June 2019, Room 163

**Chaired by Dr Dina Afrianty, La Trobe University**

### Rising religious conservatism and women's rights movements

**Dr Dina Afrianty, La Trobe University**

Many analysts of Indonesian politics agree that Indonesia's democracy and pluralism are seriously challenged by the rise of religiously conservative movements. The rise of conservatism has led to an ideological shift within the debate on women's rights and gendered political identity in Indonesia. It has emerged as a powerful force in society including in the promotion of traditional gendered norms questioning improvements in women's status in both private and public domain. The state and public officials are prone to influence from this movement too resulting in public policies that discriminate against women as well as other minority groups. A largely secular feminist movement has been successful to date in improving women's status and enhancing women's rights in politics and other socio-legal aspects of Indonesia's political development. The later has been challenged with the introduction of local and national regulations that discriminate against women. This article looks at the way conservative groups influence the policy making at both local and national level.

### Where is the Support? Islam and Nominating Women Candidates

**Ms Ella S. Prihatini, University of Western Australia**

The dynamics of Indonesian electoral politics has become one the most interesting one in relation to how some aspects of religion influence the form of women's parliamentary representation. In a new era with a more open and democratic elections, women's chance in getting elected is theoretically higher than ever before. However, women's political representation in the world's largest Muslim population country continues to be lower compare to other Asian countries. This is despite affirmative action policies that has been implemented since the beginning of the reform era in the early 2000. The current paper seeks to understand how 16 registered parties are offering support to women's political nomination for the upcoming 2019 elections. Using a mixed method of qualitative and quantitative approaches, it investigates the nomination trend and electoral results following to that process. The findings suggest that religion has a rather minor distinctive role in affecting women's electability. In fact, both religious and secular parties tend to support winnable women to increase their presence in parliament. This strategy has a pragmatic aspect and shows that Islam is not the key obstacle for women in representing the population.

### Is "a woman's touch" all that's needed? Domestic violence litigation in Aceh, Indonesia

**Miss Balawyn Jones, University of Melbourne**

Women accessing state legal avenues to report domestic violence in Aceh, Indonesia continue to face barriers to access to justice in the criminal law system. This research seeks to understanding how key institutional stakeholders understand and perform their duties and responsibilities under the Indonesian Anti-Domestic Violence Law. The analysis is based on interviews conducted by the author in Banda Aceh (2017-2018) with criminal justice stakeholders such as police, prosecution and judges. Female police officers, prosecutors and judges were interviewed, however it remains unclear whether "a woman's touch" is enough to counter systemic (gender) inequalities in the legal system. How far does gender representativeness go in protecting women and their legal rights? This conference paper will present original analysis on two points, first, how cultural and religious understandings of gender in Aceh inform and produce responses to domestic violence in the criminal justice system. Second,

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how female actors within these institutions contribute (or not) to achieving gender equitable outcomes in the context of domestic violence.

## Panel 5I: Un/(re)productivity and gender/sexuality in Japan

1:30pm, 23<sup>rd</sup> June 2019, Room 163

**Chaired by Dr Sally McLaren, University of New South Wales**

### Human Rights and Media Wars in Japan: Sugita Mio and “unproductive” citizens

**Dr Sally McLaren, University of New South Wales**

Under the Abe administration, the expression of discriminatory views and hate speech are increasingly becoming normalised. Extreme nationalist, misogynist and homophobic rhetoric are not only a common feature of mainstream news and social media but also freely expressed by politicians. This paper examines the case of ruling Liberal Democratic Party politician Sugita Mio. In August 2018, Sugita published an article in the weekly magazine *Shincho* 45, arguing that tax money should not be used in policies for same-sex couples because they cannot produce children. Despite strong criticism from media, civil society, and members of her own party, she was unapologetic. In October, however, after publishing supportive responses to Sugita’s August article under the title “What’s so Wrong About the Sugita Mio Article?”, *Shincho* 45 was closed down. This paper will show how the contemporary Japanese media environment is connected to ongoing attacks on the rights of women, as well as gender and sexual minorities, who are seen to have failed in their duty to reproduce Japanese citizens. I argue that, although the rise of rightwing conservatism is being challenged, the normalization and preponderance of extreme views in mainstream news and social media strengthens nationalism and has wider repercussions for “unproductive” citizens.

### Misogyny and Multivocality in Japan’s Post-High Growth Era: Media Representations of the 1980 “Lesbian” Celebrity Scandal

**Dr. Tomoko Seto, Yonsei University**

This paper explores media representations of the 1980 scandal over a “lesbian” celebrity in Japan. Although lesbians and bisexual women since the 1960s actively formed their own communities through network-making and publications, popular media rarely took them seriously. Popular magazines reported the 1980 controversy over singer/actress Sagara Naomi whose alleged “wife” revealed their sexual relationship to mainly cater to curious male readers. Simultaneously, however, these media representations unwittingly included multivocality toward women’s same-sex relationship in the form of comments by women surrounding the couple. These women saw lesbianism positively because the singer’s career would not be terminated by childbirth and their relationship was not so different from those of their male (gay) counterparts. I argue that such multivocality is suggestive of the contradictory gender discourse of the time, when the economic wealth and “information society” made imaginations of women’s alternative lifestyles possible, while limiting them outside of the traditional conception of motherhood and treating them as imitations of men. I also discuss the subsequent end of Sagara’s celebrity career as a lasting sign of misogyny within perceptions of queer identities in Japan, tolerating only gay men and trans women in popular media to this day.

### The ‘femininity’ of working women: Japanese media representations of married women and celebrity mothers

**Dr. Asuka Tomaru, Bunkyo Gakuin University**

In Japan, problems facing working women are widely reported in the media with the increase in the numbers of double income households, it is still difficult for women to keep their jobs while raising their children. In 2017, the percentage of paternity leave was 5.14% and in the larger cities there is a

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severe shortage of day-care centres, with many children on waiting lists. This paper examines the media representation of married women and celebrity mothers. When female celebrities, actresses and singers announce their marriage, Japanese media focus on whether they are pregnant or not. In the case of making an announcement of marriage and pregnancy at the same time, the female celebrity is often criticised. After childbirth, some of them appear in media as a 'Mama-tare' (mother talents) – a type of entertainer. Some 'Mama-tare' entertainers have gained popularity, but others are criticised for showing off their wealthy private life and giving excessive information about their children. I argue that working women in Japan are judged on their 'femininity', and their devotion to marriage and child care.

## Panel 5m: Staging Women Voices in Disaster and Conflict Areas in Indonesia

9am, 23<sup>rd</sup> June 2019, Room 201

**Chaired by Dr Barbara Leigh, University of Technology Sydney**

### Grieving through the waves: Doctor and female patient interaction after the loss of family members in a disaster

**Dr Rosaria Indah, University of Sydney**

The death of family members in disaster setting is often perplexing since it is likely to be unforeseen, abrupt and tragic. The long-term impacts of losing family members in disasters had been increasingly studied by researchers by exploring the symptoms of normal and complicated grieving process. However, there is a pause in literature that use patients' narratives, especially female patients, to explore how medical doctors interact with the injured patients who were dealing with grief. This article draws on 2004 Indian Ocean tsunami- affected patients' narratives to explore the doctor-female patient interaction during the bereavement period. This study use ethnography as a methodology and it is informed by the postcolonial perspective, especially the subaltern theory (Spivak, 2007). Drawing from the interviews with three female disaster-affected patients, I highlight two themes: First, the normal and complicated grieving processes, and second, the ways in which medical doctors play an important role of supporting the patients through the bereavement period. In sum, listening to female patients' narratives offers an opportunity for health care providers to obtain knowledge, not only on the normal and complicated grieving process, but also the ways of providing a sufficient support for female disaster-affected patients.

### Women's agency and victimization in Indonesia's ethnic conflict: The experience of Sampit

**Ms Lena Hanifah, University of New South Wales**

February 2001 was marked as the beginning of Sampit Conflict, one of the bloodiest ethnic conflicts in Indonesia. Triggered by unsolved issues between the two ethnic groups, Madurese and Dayak, thousands were killed, and thousands more had to flee Sampit City and scattered in South Kalimantan and East Java. Similar to other conflict, women and children are amongst those who suffered the most. Using empirical data from semi-structured interviews with women survivors, this article examines the experience of women, not only as victims but also as the agents in the conflict. How some women in the middle of mortal threats, despite their fears and ethnic differences, chose to help those who might be perceived as the enemy. They came forward to deliberately empower other women survivors. However, the omission of Indonesian government towards the law enforcement after the conflict has led to a worsening of the situation for women and presents a failure in establishing a gender perspective in managing and solving the conflict. Hence, the women were forced to live with fears and trauma in light of their legal rights being denied. The Indonesian government's role in protecting women was questionable since the existing laws were not enforced optimally.

### To smoke or not to smoke: contesting and negotiating the taboo

**Ms Rizanna Rosemary, University of Syiah Kuala**

While male smoking is predominant in Indonesia, evidence indicates a steady increase in the number of female smokers after the massive earthquake and tsunami hit Aceh in 2004. Even though small in number, their views and experiences about smoking remain under-documented. I conducted ethnographic research in capturing current insights into women and tobacco issues that have not yet

been intensively explored in the context of a disaster-affected area, such as Banda Aceh. The study carried out semi-structured interviews and participant observations of a total of 18 women—eight smokers and 10 non-smokers age 18 years old and above in the urban area of Banda Aceh. The study indicates that more than half of both smokers and non-smokers perceived that smoking is still a 'socially unacceptable' practice for women in the city. Their position towards women smokers lies within the spectrum of—challenging and compromising women and their smoking conduct, i.e. regarding three prevailing circumstances: who smokes (subject), where the smoking takes place (space/location), and how the smokers look (appearance). In the light that both active and passive female smokers are vulnerable to adverse health effects, I argue that understanding these underlying gender circumstances--how gendered stigma has ignored why women take up smoking--is critical to provide insights to reach and prevent further increase of smoking prevalence among this underrepresented group.

## Panel 5n: Ethnographies of Gender in the Philippines B: Displacement, Continuity and Change

1:30pm, 23<sup>rd</sup> June 2019, Room 201

**Chaired by Dr Hannah Bulloch, Australian National University**

### 'We (Re)built this City': Feminist Reflections on the Reconstruction of Tacloban City in the Aftermath of Typhoon Yolanda

**Ms Kaira Zoe A. Canete, University of New South Wales**

This study responds to the need to understand disaster displacement and resettlement from the standpoint of women. As a case study, this paper explores the resettlement programs carried out under the Build Back Better disaster reconstruction project following the destruction wrought by typhoon Yolanda in Tacloban City, Philippines. Typhoon Yolanda had caused the highest number of displacements in 2013 globally, with Tacloban suffering the greatest devastation in terms of loss of lives, property, and infrastructure. As a result of the disaster, Tacloban embarked on the largest single disaster resettlement project in the country involving the relocation of over 14,000 families from coastal 'danger zones'.

Here, I consider women's narratives and experiences of disaster recovery as a starting point to critically examine the current organised practices through which disaster-affected populations are governed and re-constructed. Specifically, the study analyses how women navigate, respond to, and/or disrupt hegemonic narratives of 'building back better' in the context of disaster resettlement. I argue that 'studying up' disasters through women's eyes helps reveal not only the community, regional, and global power structures that shape disaster experiences, but also how power relations within the home and intimate relationships constitute the social and gendered terrains of disaster.

### (Re)locating the mobile: Critical reflections on (to be)relocated Badjao communities in the Philippines

**Ms Regina Macalandag, Australian National University**

In the name of development planning and disaster risk reduction and management, local governments in the Philippines are relocating urban poor residents into modernized public housing to sanitize and secure cities and peri-urban centres. Drawing on research using ethnographic methods and discourse analysis, this paper reflects upon the existing and planned relocations of three Badjao communities. The Badjaos are often referred to as a "territorially unbounded" people owing to their traditionally sea-based nomadic lifestyles. Problematized as internally displaced, the Badjao's diaspora in urban centres often melds with dominant narratives captured in a simplifying label, "urban underclass". Seen but unheard in political terms, the urban Badjao presents a challenge to national and local policy development amidst socio-cultural complexities. How has the modernist notion of planning impacted on their traditionally sea-based, mobile and transient lives? In what ways are changes occurring through their present relocation, or prospective changes in future (re)settlements, dealt with across gender and generation? Drawing on feminist and subaltern perspectives, the study sheds light on relocations as a site of the doing and undoing of state power, and progresses it as a space for creativity and ground for new political possibilities obtaining in the context of relocating marginalized (semi)sedentary identities.

### Intersections and exemptions in Mindanao conflict and Moro migration

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**Ms Teresa Jopson, Australian National University**

Mindanao in Southern Philippines is the site of Asia's longest ongoing conflict. The internal conflict currently involves insurgent groups Moro Islamic Liberation Front and factions of the Moro National Liberation Front that seek autonomy for the Bangsamoro (Moro nation) within the Philippine state. Other groups linked to extremist organizations in Southeast Asia are also present in parts of Mindanao. The protracted conflict pushes many Moros to migrate to urban locations.

This paper examines how the 'abnormal time' of conflict and 'new spaces' created in urban migration reinforces or challenges Moro gender norms. In the struggle for the right to self-determination, insurgent Moro groups tend to be protective of cultural symbols and practices. Conservative gender norms and roles are labelled traditional and romanticized. Meanwhile, exemptions can be made in unusual times for women to take up political or economic leadership. Encounters with other ethnic groups and new livelihood strategies in urban poor communities further provide opportunities for Moro families to rethink gender norms.

The paper draws from fieldwork in 2016-2017 among Moro settlements in Davao City, a major urban center in Mindanao. I critically use intersectionality and examine Moro masculinities and femininities in my analysis of conflict and migration in Mindanao.



## Panel 6a: Women, Identity and the Moral Economy

10:30am, 22<sup>nd</sup> June 2019, Room 203

**Chaired by Professor Louise Edwards, University of New South Wales**

### Husband, sons and fertility gap: evidence from India

**Dr Jaai Parasnii, Monash University**

**Ankita Mishra\*, RMIT University**

Fertility gap, the difference between woman's ideal number of children and her actual number of children, is prevalent in both directions. We investigate the distribution of fertility gap in India and factors which lead to women exceeding or underachieving their ideal number of children. We find son preference has a significant effect, contributing to negative as well as positive fertility gap. Further, we find that husband's preferences, in terms of their ideal number of children and son preference, significantly shape the fertility gap. Our results point to the need for accounting for gender norms and household perspective in fertility analysis and policy settings.

### Women, Mobility, Malayness: Gender and the reconstitution of local ethnocultural categories

**Dr Wendy Mee, La Trobe University**

There is an extensive scholarship documenting the association between the mobility of Malay speaking people, Islam and commerce, and the emergence of groups of people and polities later identified as "Malay" in Sumatra, Peninsular Malaysia, Borneo, Makassar, and the Southern Philippines. I say "Malay speaking people", but the historical focus has been on men and their mobility as traders, princely adventurers and religious scholars. This association between male mobility and Malayness has continued largely unchallenged in contemporary scholarship, where little attention is paid to the general ethnocultural effects of Malay women's mobility. In response, this paper documents how the gendered mobility of Malay-identified Indonesian women from Sambas (West Kalimantan) has broad and direct effects on the constitution of Malayness. A distinguishing feature of this study is its borderlands context (Sambas shares a territorial border with the East Malaysian state of Sarawak) and, arguably, socio-economic mobility assumes special consequence in the nation's periphery. Nevertheless, this example of women (re)constituting Malayness as a result of their mobility is significant beyond the specific context of Sambas. More generally, it prompts us to further consider the consequences of women's work-related mobility on the constitution of local cultural identifications in Indonesia and beyond

### 'Virginity is not a thing anymore': Changing sexual and relational culture among urban young women in India

**Juhi Sidharth, FLAME University, India**

Scholarly research on love in urban India in the past two decades has shown that young women who choose their own partners nevertheless insist on the purity of their love untainted by sex (Mody, 2008; Twamley, 2011; Donner, 2002). However, media reports from the past five years suggest an emergence of new values as an increasing number of middle class teens and young adults in urban India embrace the 'hookup culture'.

My paper discusses this new culture marked by the increasing popularity of dating applications, casual relationships, ubiquity of pornography and increased sexualized content of non-pornographic media. These developments are fundamentally altering the meanings of respectable femininity in the urban Indian context. This paper draws upon data from a qualitative project that investigates the

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experiences of dating and relationships among upper middle class young women in the city of Mumbai. It discusses how young women construct themselves as 'modern Indian women' through their values, beliefs and choices related to love, dating and relationships. It also focuses on the new pressures and expectations faced by these women, many of whom have been sexually active since high school. Finally, it will discuss the ways in which these women experience intimate partner violence in this new sexual culture.

## Panel 6c: Gendered Violence

11am, 23<sup>rd</sup> June, Room 201

**Chaired by Dr Hannah Loney, University of Melbourne**

### "This is What Happens to Enemies of the RI": The East Timor Torture Photos within the New Order's History of Gender-Based Violence

**Dr Hannah Loney, University of Melbourne**

**Dr Annie Pohlman, University of Queensland**

A collection of some 200 photographs taken by Indonesian soldiers of their East Timorese torture victims was uncovered and circulated in 1997, at the very end of both Indonesia's occupation of East Timor (1975-99) and President Suharto's 'New Order' military regime in Indonesia (1966-98). Of these photos, approximately 40 depicted acts of highly sexualised violence against women and girls. In this paper, we situate these photographs, and the forms of violence shown within them, within the larger aetiology of similar forms of gendered violence and its display during other periods of mass violence under the New Order. In particular, we highlight the similarities of gendered forms of harm perpetrated against women and girls in East Timor during the Occupation, in Aceh during the DOM period ('military operations' period, 1989-98) and against suspected Communists in the mid-1960s. We argue that these technologies of harm were deliberate forms of attack against those deemed to be internal enemies of the New Order state. In portraying the victims as internal enemies and therefore an existential threat, the highly gendered forms of violence used to harm, humiliate, and destroy these women were seen as justified and indeed, necessary, actions.

### Transforming harmful social norms in the Solomon Islands

**Dr Sarah Homan, The Equality Institute**

**Dr Emma Fulu\*, The Equality Institute**

**Professor Jane Fisher\*, Monash University**

**Dr Tomoko Honda\*, Monash University**

**Ms Loksee Leung\*, The Equality Institute**

This paper centers on the findings of a collaborative research project between Oxfam Solomon Islands, The Equality Institute, and Monash University on primary prevention of sexual and intimate partner violence in Solomon Islands.

### Mahile Munade (Women Lead): Activist knowledge production in a grassroots women's movement in Karnataka, India

**Dr Nisha Thapliyal, University of Newcastle**

In 2018, India was awarded the dubious distinction as the most dangerous place in the world to be a woman (Thomson Reuters Foundation Poll, 2018). While the Indian government focused on the methodological issues with the survey, the findings came as no surprise to the women who have struggled against gender-based violence for decades, even lifetimes. What activists took issue with were the orientalist tropes that dominated national and global media representations of Indian women and the failure to mention a long and rich history of resistance (Patil & Purkayastha, 2018; Zaidi, 2015).

This paper draws on a qualitative research study to document and critically analyse gendered processes of activist knowledge production (Choudry, 2015) in Mahila Munade (MM) – a group of predominantly rural and semi-urban Dalit and Adivasi women in Karnataka, India. MM has organized women on economic, political and cultural issues of gender justice for the last decade. It is currently engaged in mobilizing resistance to the forces of right-wing Hindu fundamentalism which control government and dominate popular discourse. I will present preliminary research findings on how activists frame and contest gendered discourses of nationalism and populism through a campaign to stop violence against women.

## Panel 6d: Women, Media and Empowerment

9am, 23<sup>rd</sup> June, Room 202

**Chaired by Professor Louise Edwards, University of New South Wales**

### Recreating a Western Altruistic Heroine for May-Fourth Chinese women: Laura M. White and her Chinese Translation of Romola (1863)

**Miss Tin Kei Wong, The University of Queensland**

At the turn of the nineteenth century, American Protestant missionary women were active in China to “save” their “heathen sisters” from “uncivilised” social customs. These female missionaries believed in the superiority of the Anglo-Saxon race and hence their obligation to export to China the advanced American womanhood. Some of them, such as Laura M. White (1867–1937), used translation as one major avenue to propagate this concept. She was a prolific translator who claimed to have an explicit goal of teaching Chinese women the “spirit of service.” This paper examines this notion intended for May Fourth Chinese women in Luanshi nühao (1923), White’s Chinese translation of George Eliot’s (1819–1880) Romola (1863). I conduct a comparative textual analysis with examples to show how original meanings and plot are amended and manipulated, illustrating that White rewrote the original image of the fifteenth-century Florentine heroine Romola in unique ways to construct her as a female paragon for May Fourth Chinese women, with her spirit of female sacrifice intensively amplified. I argue that this is to convey the key message — a successful nation is constructed upon women’s self-abnegation — intended for the Chinese women activists who fought for gender equality.

### Challenging gender norms in Chinese cinema: representations of mothers, daughters, sex and space in Letter From an Unknown Woman and Fish and Elephant

**Dr Lara Vanderstaay, University of Queensland**

Chinese cinema has been replete with heavily stereotypically gendered depictions of women since its inception. However, some filmmakers, particularly women, have posed challenges to these stereotyped images in their own films. This paper examines two such mainland Chinese films. Using the concept of female consciousness, I examine how the representations of women in these films are affected by the sector of the film industry to which the films belong. These films are Letter from an Unknown Woman (Yi ge mosheng nüren de lai xin, Xu Jinglei, 2005) and Fish and Elephant (Jinnian xiatian, Li Yu, 2001). Letter from an Unknown Woman is a film from the commercial, mainstream sector and Fish and Elephant is from the independent, non-mainstream sector. In this paper, I focus on three issues that I analyze through the narratives and settings of both films: mother-child relationships, problematic heterosexual relationships and the negotiation of public and private spaces. Each of these issues is crucial to the evocation of female consciousness in the two films.

### Storying my academic journey to find an alternative way of doing research

**Ms Dewi Andriani, University of Queensland**

This presentation explores my academic journey to find an-other and alternative way of pursuing knowledge which moves beyond positivist epistemology. My experience as a postgraduate woman student by coursework has inspired me to pursue further research with Indonesian women students in Higher Education to better understand theirs, ours and my experiences in this context. In the middle of my research journey, I intentionally turned the lens to myself by adopting autoethnography as the research method, and postcolonial feminism as a theoretical framework. Both postcolonial feminism and autoethnography pose a direct challenge to the hegemonic privileges, powers and politics of

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androcentric and colonial knowledge production. My developing feminist postcolonial researcher subjectivity then teaches me that it is acceptable not to use the dominant Eurocentric masculinist epistemologies (Collins, 1990) based on objectivity, neutrality and generalisation; and instead, position myself and other female subjectivities and experiences at the centre of knowledge construction. Through personal reflections on my experience in finding autoethnography as a method that sits well for my research, I tell my story of how I faced unexpected conflicts, uncertainties and complexities. Thus, the challenge that I present in this paper will give women the courage, including those from non-Western backgrounds, to speak back in the context of higher education.

## Panel 6e: Women's Empowerment and Rights in Asia

11am, 23<sup>rd</sup> June 2019, Room 202

**Chaired by Professor Louise Edwards, University of New South Wales**

### Women Empowerment in Pakistan; the Case of Khyber Pakhtunkhwa

**Dr Razia Sultana, Shaheed Benazir Bhutto Women University**

Pakistani society is in process of developing space and circumstances for women and their empowerment since independence, tending to reach a satisfactory form where equity to both the genders, on basis of performance and need, is granted amply. Most considerably, the country strives to make adequate space for women in higher education, politics and economic mainstreams so as to grant them opportunities and utilize their talents and intellects. For polishing women's intellect in the recent decades, a new initiative of establishing women segregated universities had been launched, especially in KP province; almost 16 universities are established since 2000 of which 3 universities are in KP with a widespread college affiliation and campuses throughout the region in order to provide chances to women who have conserved cultural fetters in their way to cripple their future and ultimately the nation's too. After education, educated women stepping into politics are also given due consideration by increasing their representation to promulgate populism; earlier in 1947, the political mainstream had only two women on reserved seats in the center while now it has 60 reserved seats, which is hopefully to be increased in future. The political front has distinctive significance because increase representation of women in the Parliament secures the future of common women of the county. Moreover, including women to the political mainstream provides them opportunities to participate in the policy discourses and increase their participation in political and economic mainstream.

Unlike the rest of Pakistan, KP has been severely criticized for diminishing its women from the major fronts and gnawing over their rights; however this too has been addressed in the current times and women empowerment has become the policy component of the current government. Despite the sad history, the present is celebrated due to increase in women literacy ratio along with introduction of laws that secure women rights and enhance their freedom. Some of these laws are tabled and approved while some are on their way to be approved and publicly pronounced, however the main focus of the bills is aimed to increase economic empowerment and increase space for women. Therefore, it can be said for the society of Pakistan that elitism has gradually been decreasing and women too are rising with distinctive capabilities and outcome. Now what policy measures have been taken and what is the way forward in this connection is the focus of this paper.

### Ritualism and Rights: Mainstreaming gender in Hong Kong

**Dr Amy Barrow, Macquarie University**

This paper explores the implementation of the Gender Mainstreaming Checklist in Hong Kong, the principal policy tool used to evaluate how the design, implementation and evaluation of all legislation, policies and programs affects both genders. Initiated by the Hong Kong Women's Commission, the principal advisory body to the Hong Kong Special Administrative Region Government on CEDAW, the Gender Mainstreaming Checklist has now been in operation for more than a decade. Despite substantial rhetoric on gender mainstreaming, the policy process is shrouded by a lack of transparency. Beyond the example of male to female toilet ratios, albeit an important policy consideration, there are limited tangible examples of how law and policymakers have operationalised the Gender Mainstreaming Checklist. There remains deep-seated social conservatism around gender roles and limited understandings of how class, disability, race and sexuality compound gender inequality. Is mainstreaming anything more than mere ritualism in Hong Kong? Grounded in

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qualitative research interviews conducted with members of the Women's Commission, Equal Opportunities Commission, scholars and civil society actors, this paper demonstrates that rather than empowering women in Hong Kong, the weak implementation and political inertia surrounding the Gender Mainstreaming Checklist demonstrates the significant challenges that remain for addressing gender inequality.

## Via Vallen Phenomenon: Emergence of the New Queen of Cosmopolitan Koplo

**Dr Anita Dewi, Monash University**

The emergence of Via Vallen as a dangdut koplo singer has become a national phenomenon in Indonesia. In the 5th Indonesia Choice Awards 2018, Vallen's appearance was starkly different from what is commonly perceived of a dangdut singer. Instead of appearing seductive, indecent, cheap, and erotic, Vallen presented herself as a modern energetic career woman. Vallen has set a new trend in the most popular music of Indonesia and made herself the queen of cosmopolitan koplo. As quoted in Jawa Pos Daily, "Via Vallen is the most phenomenal Dangdut Koplo Queen from Sidoarjo" (2017).

This presentation is about "Via Vallen phenomenon", where Vallen's presence is recognised as a new breed of dangdut performer. An analysis on how Vallen is different from her predecessors in dangdut koplo is conducted, particularly by paying attention to two characteristics – the sound and the spectacle. By qualitatively analysing mass media and social media, the above characteristics are viewed through the lenses of performance and identity. Different aspects of performance, both musical and non-musical are investigated. Shifts of identities covered include those of a dangdut performer, the dangdut music, and its audience.



## Panel 6f: Women, the Environment and Money

1:30pm, 23<sup>rd</sup> June, Room 202

**Chaired by Dr Joko Tri Haryanto**

### Gender and Climate Budget tagging Activity in Indonesia

**Dr Joko Tri Haryanto**

By using a budget tagging approach to gender and climate change, we can investigate various gender-related spending that has the impact of climate change. The budget tagging approach will also improve the program development process and budget allocations process related to gender and climate change in Indonesia.

### Fisher Women in Indonesia's Blue Economy: Challenges and Opportunities in Marine Economy Development

**Miss Dian Ratna Sari, Indonesian Institute of Sciences**

**Mouliza Kristhoph Sweinstani\*, Indonesian Institute of Sciences**

As a maritime country, sea activities will always be driven by the government to increase the development of a blue economy. However, the development of blue economy often has an impact on gender equality, especially some things that harm women. Whereas the role of fisher women is quite significant in this industry, especially in pre and post sea activities to the marketing process. This research took place in Tuban Regency, East Java, because of its natural conditions located on the north coast of the Java sea, making the fisheries subsector the mainstay of the economy of its people. Using a political economy approach with qualitative analysis, this study concludes that fisher women are trapped in economic circles that are dominated by large investors who enter the traditional fishing industry. As a result, in addition to bearing multiple roles (productive-reproductive), they also experienced structured subordination ranging from husband to large investors. This condition causes fisher women not to have access, benefits and control over economic resources. The solution is the recognition of the identity of fishing women and access to economic resources is important to improve the quality of life for fisher women.

### Perception level of women farmer group toward community empowerment program through socializing dayak onion/ eleutherine palmifolia medicinal plant

**Dr Dian Masita Dewi, University of Lambung Mangkurat**

**Anis Wahdi\*, University of Lambung Mangkurat**

**Tinik Sugiati\*, University of Lambung Mangkurat**

**Rizky Amelia\*, University of Lambung Mangkurat**

This study aims to determine perception level of Mekarsari Women Farmer Group Mekarsari toward community empowerment program through the socialization of Dayak onion medicinal plant "(eleutherine palmifolia)" in Tanah Laut Regency, South Kalimantan Province. In this study, respondents were determined intentionally on the basis of farmers' willingness to participate in the dissemination of research results related to the commodities under the study. The data of this study were analyzed using qualitative descriptive analysis method with ordinal scale assistance in the form of scores as a difference in the quality of answers from respondents to questions or statements. The results showed that the community empowerment program could be said to be successful. The community's knowledge of the Women Farmer Group increased in relation to the eleutherine

palmifolia plant, before the socialization program they did not know at all about the plant. People know its benefits, especially for family health; however, it has not been felt economically directly. Furthermore, in general the community is willing to convey to others, follow, and participate in the cultivation process of eleutherine palmifolia plant.

## Panel 6g: Motherhood, Identity and Health

9am, 23<sup>rd</sup> June 2019, Room 203

**Chaired by Dr Pan Wang, University of New South Wales**

### Developing a Treatment Manual Based on 3-Part Model of Psychological Resilience (3-PR) for High-Risk Occupations and General Population

**Ms Saralla Chettiar, Massey University**

**Dr Ruth Gammon\*, Massey University**

**Dr Ian de Terte\*, Massey University**

The promotion of mental health and stress management is vital for sustaining healthy and resilient individuals. Mental health is defined as a state of well-being where individuals realize their potential to cope with daily stress and contribute productively to their community (van der Meulen, van der Velden, & van Veldhoven, 2018). Research in resilience explores the influences of external and protective factors central to the promotion and prevention of stress and poor mental health. These observed differences are valuable sources of information for the construction of effective prevention and treatment intervention. This current study proposes to examine the effectiveness of the Psychological Resilience Treatment Manual (PRTM) which was designed specifically to increase resilience and reduce distress in specific population groups, such as university students, the members of the public, and those at high risk of occupational exposure to trauma (police officers and military personnel). The Psychological Resilience Treatment Manual is a manualized treatment intervention that is primarily based on the tenets of the Three- Part Model of Psychological Resilience (3-PR) model (de Terte, Stephens, & Huddleston, 2014) which suggests that factors of Cognition (optimism, adaptive coping), Behaviours (adaptive health behaviours) and Environment (social support, peer support) influence psychological resilience. PRTM consists of five modules of psychological constructs, namely, Coping, Self- efficacy, Acceptance, Social Support, and Self-care. Collectively these modules aim to increase adaptation and positive affective responses to encourage effective coping and reduce psychological distress in these populations. This study aims to examine the impact that the PRTM has on these selected populations and investigate constructs of the manual that reduce psychological distress within these populations.

### Mother's involvement and private schooling: a study of home- school relationships among the EWS parents in Delhi

**Ankita Sharma, Jawaharlal Nehru University, India**

Using primary data collected through interviews, the present paper attempts to understand the nature of home-school relationships between socially and economically disadvantaged families (particularly mothers) and elite private schools. The seven families interviewed were those where children were enrolled in private schools under the Section 12 (1) (c) of the Indian RTE Act 2009. Using Bourdieu's (1977) framework of capitals and Lareau's (1987) understanding of home- school relationships among different classes, the paper tries to bring forth the experiences of parents, particularly mothers belonging to economically and socially disadvantaged groups with elite private schools. In particular, the study tries to explore the expectations, aspirations and role of mothers in the EWS families regarding private schooling of their children.

Findings suggest that the mothers of the children were highly aspirational and wanted their children to do well in life. Their own reflections of their drop out from schools and early marriages were the main

factors behind their motivation for their child's success. More than the fathers, mothers were scheduling their days to fit the schedule of their child's academic requirements.

## Motherhood and Moral Economy: The Art of Negotiation of Marriage Migrants Engaged in the Sex Entertainment Industry in Taiwan

**Dr Hsunhui Tseng, Chinese University of Hong Kong**

Along with an influx of marriage migrants from China and Southeast Asia, mainly Vietnam, in the early 2000s, Taiwan has also seen abundant karaoke bars and restaurants featuring Vietnamese hostesses spreading throughout mid-and-south Taiwan. These low-end entertainment places provide cheap and erotic services and target working-class men as their major client source and these foreign spouses are therefore often portrayed by the mass media as “fake marriage, real prostitution.” Contrary to this stereotype, my initial fieldwork found that many of these women are mothers, divorced or still married. How do they fulfill their roles as mother and sex entertainer at the same time? With these questions, this paper aims to explore how these migrant women negotiate their morality across home, workplace, and society at different stages of migration. In addition, it will analyze how the citizenship and motherhood based moral regime works differently between marriage migrant sex entertainers and their local counterparts and therefore keeps the former more silence, invisible, and with more moral stigma attached. Through these inquiries, this paper will challenge the binary sense of morality such as good mother/good worker versus bad mother/bad worker and add to existing scholarship of marriage migration in East Asia.

## Panel 6h: Women, Work and Community Empowerment

11am, 23<sup>rd</sup> June 2019, Room 203

**Chaired by Dr Rosita Tandos, State Islamic University Syarif Hidayatullah, Jakarta**

### Community development for empowering Indonesian female migrant domestic workers

**Dr Rosita Tandos, State Islamic University Syarif Hidayatullah, Jakarta**

Severe economic condition has pushed women living at Bondan village, Indramayu district-West Java Province of Indonesia to leave their country searching for alternative income and helping economically to their families. However, lots of issues faced by the women make the women cannot reach their dreams, break their rights as workers, even many of them examined verbal, physical or sexual abuses. This study used qualitative method applying focused group discussions and in-depth interview with 40 participants and aiming to explore issues of being transnational domestic workers covering six stages of working domestically in overseas (recruitment, placement and training sessions, working abroad, finishing the contract, travelling back home, and reunification with families) solutions on the eyes of women to the issues. Finally, a program of community economic development provided for the women will be discussed. It has developed a new model of community development.

### Village Fund Programs and Women's Empowerment in Indonesia

**Dr Arif Budi Rahman, Indonesia Ministry of Finance**

**Irwanda Wisnu Wardhana\*, Indonesia Ministry of Finance**

**Rita Helbra Tenrini\*, Indonesia Ministry of Finance**

**Sofia Arie Damayanty\*, Indonesia Ministry of Finance**

**Bondi Arifin\*, Indonesia Ministry of Finance**

**Eko Wicaksono\*, Indonesia Ministry of Finance**

**Hadi Setiawan\*, Indonesia Ministry of Finance**

**Akhmad Solikin\*, Indonesia Ministry of Finance**

**Maman Suhendra\*, Indonesia Ministry of Finance**

**Achwin Hendra Saputra\*, Indonesia Ministry of Finance**

**I Gede Agus Ariutama\*, Indonesia Ministry of Finance**

**Praptono Djunedi\*, Indonesia Ministry of Finance**

**Rudi Handoko\*, Indonesia Ministry of Finance**

The Village Fund (VF), aiming to provide physical infrastructure and to empower rural community, is a promising tool for poverty reduction. This paper examines the role of VF to empower women, increase economic activity and reduce poverty. Even VF has attracted much research attention, the role of women in VF program remains limited. This study address this gap through a series of surveys (collected through questionnaire carried out from more than one thousand villages in Indonesia), field observation, and secondary data from SAKERNAS/ National Labor Force Survey. Results of the study showed that only 34 percent of women were beneficiaries of VF while the number of women involved in village fund programs were less than 50 percent. Informants perceived physical, cultural, and educational constraints as the barriers to engage in VF program. This can be caused by the current VF priority that is largely still for the infrastructure development. Findings from this study can contribute to understand the barriers and opportunities for effective VF program in the future.

## Structural Transformation: Are Women More Responsive? Evidence From Indonesia

**Dr Arif Budi Rahman, Indonesia Ministry of Finance**

**Rita Helbra Tenrini\*, Indonesia Ministry of Finance**

Women's participation in the labor force plays pivotal role in increasing the household income and a driver of economic growth. This paper aims to better understand the impact of structural change and average wage levels on female labor force participation. In this paper, we use primary data source from Indonesia's national labor force survey (the SAKERNAS) from 2014 to 2018. Result showed that in 2018, Female Labor Force Participation Rate (FLFP) was 55.44 percent, lower than male (83.01 percent). Most women work in the informal sector (around twice as many as men) and are generally paid less than men. On the other hand there has been a structural change due to the development of digital technology, where there is a shift in the distribution of labor from the primary sector (agriculture) to the tertiary sector (services). The high employment of women in the informal sector has made it easier for women to move to other sectors that offer more benefit. The study concludes that women are more responsive to take advantage to the structural transformation. At the provincial level, such responsiveness depends on the local community characteristics such as cultural and religious norms, physical strengths, and geographical locations.