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**Welcome**

It is with great pleasure that we welcome you to Perth, and to The University of Western Australia. We hope that the Women in Asia Conference will be a lively, enriching and friendly event.

We acknowledge the traditional owners of the land on which we meet - the Noongar people. They remain the spiritual and cultural custodians of their land, and continue to practise their values, languages, beliefs and knowledge.

**For Internet at St Catherine’s:**

Network: StCatherinesSeminars

Password: bridie01

Printing: Short documents such as tickets can be printed at the Reception desk. If you must print a longer document, please give them some notice.
## PROGRAM DAY 1

### Morning Session

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<tr>
<th>Time</th>
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<tbody>
<tr>
<td>8.00-8.30</td>
<td>REGISTRATION FOR POSTGRADUATES</td>
<td>Venue: Foyer, St Catherine’s on Park</td>
</tr>
<tr>
<td>8.30-10.30</td>
<td>Postgraduate Workshop Session 1</td>
<td>Skills workshop - publishing, writing, team publishing - <em>Pam Nilan</em></td>
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<td>Postgraduate Workshop Session 2</td>
<td>Venue: ME Wood Room</td>
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<tr>
<td>10.00-10.30</td>
<td>Morning tea</td>
<td>ME Wood Room</td>
</tr>
<tr>
<td>10.30-11.45</td>
<td>An academic career in Asian studies - gendered perspectives</td>
<td><em>Louise Edwards, Kelly Gerard, Annie Pohlman</em></td>
</tr>
<tr>
<td></td>
<td>Postgraduate Workshop Session 2</td>
<td>Venue: ME Wood Room</td>
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<tr>
<td>11.00-17.00</td>
<td>REGISTRATION OPEN</td>
<td>Venue: Foyer, St Catherine’s on Park</td>
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<tr>
<td>12.00-13.00</td>
<td>Special Performance: You’ve Mistaken me for a Butterfly</td>
<td><em>Mayu Kanamori &amp; Terumi Narushima</em></td>
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<td></td>
<td>Venue: Tunley Lecture Theatre, UWA</td>
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<tr>
<td>13.30-14.00</td>
<td>Conference Opening</td>
<td><em>Mrs Marie Taylor</em></td>
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<td>Welcome to Country:</td>
<td><em>Vice-Chancellor Dawn Freshwater</em></td>
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<td>Venue: Conference Room</td>
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<tr>
<td>Day 1</td>
<td>Time</td>
<td>GBV in Asia Opening Plenary</td>
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<td></td>
<td>14.00-15.30</td>
<td><em>Kyungja Jung, Ivy Josiah, Annie Pohlman, Amy Piedalue</em></td>
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<td></td>
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<td>Facilitator: Kathy Robinson</td>
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<td>Venue: Conference Room</td>
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<tr>
<td>15:30-16:00</td>
<td></td>
<td>Afternoon tea  Jull Common Room (patio)</td>
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<tr>
<td>16.00-17:30</td>
<td>Session 1</td>
<td>War and Gendered Violence in Asia</td>
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<tr>
<td></td>
<td></td>
<td>(Edwards, Molony, Loney)</td>
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<td></td>
<td></td>
<td><em>Chair: Creese</em></td>
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<td></td>
<td></td>
<td>Venue: Conference Room</td>
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<tr>
<td></td>
<td></td>
<td>Political and Social Movements I</td>
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<tr>
<td></td>
<td></td>
<td>(Prihatini, Rahmatunnisa)</td>
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<td></td>
<td></td>
<td><em>Chair: Gerard</em></td>
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<td>Venue: ME Wood Room</td>
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<tr>
<td>18.15-19.45</td>
<td></td>
<td>Welcome Reception</td>
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<td>Refreshments</td>
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<td><em>Taiko-On taiko performance</em></td>
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<td>Book Launch: <em>Women, sexual violence and the Indonesian killings of 1965-66</em>, by Annie Pohlman (launched by Helen Creese)</td>
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<td></td>
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<td>Venue: Conference Room</td>
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## PROGRAM DAY 2

### Morning Session

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<tr>
<th>Day 2</th>
<th>Time</th>
<th>Jull Common Room</th>
<th>Conference Room</th>
<th>ME Wood Room</th>
<th>Seminar Room</th>
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<tbody>
<tr>
<td></td>
<td>08:30-17:00</td>
<td></td>
<td>Registration open</td>
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<tr>
<td></td>
<td>08:30-09:30</td>
<td></td>
<td>New Approaches to Gendered Violence in the Asia Pacific Region Roundtable</td>
<td>(Dragoijovic, Gilbertson, Kikon, Loney, McGregor)</td>
<td>Venue: Conference Room</td>
</tr>
<tr>
<td><strong>Wednesday 27 September</strong></td>
<td><strong>Session 2</strong></td>
<td>Narratives of Motherhood</td>
<td>Chair: Elfving-Hwang</td>
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<td></td>
<td>09:30-11:00</td>
<td>Law and Gender-Based Violence</td>
<td>Chair: Pohlman</td>
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<td></td>
<td>11:00-11:30</td>
<td>Morning Tea</td>
<td>Jull Common Room (patio)</td>
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<tr>
<td>11:30-13.00</td>
<td>Session Three</td>
<td>Gender in post-conflict contexts</td>
<td>Chair: Gerard</td>
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<td></td>
<td>11:30-13.00</td>
<td>Health &amp; Gender-Based Violence</td>
<td>Chair: Dales</td>
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<td></td>
<td>13:00-17:00</td>
<td>Political and Social Movements III</td>
<td>Chair: McGregor</td>
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<td></td>
<td>13:00-17:00</td>
<td>Islam &amp; Gender Equity</td>
<td>Chair: Robinson</td>
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# PROGRAM DAY 2

### Afternoon Session

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<tr>
<td>Wednesday 27 September</td>
<td>13:00-14:00</td>
<td>Lunch</td>
<td>Jull Common Room (patio)</td>
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<tr>
<td>14:00-15:30</td>
<td><strong>Session Four</strong></td>
<td>Politics of changing social norms in South Asia I</td>
<td>Gender Scars</td>
<td>Refugees &amp; Trafficking</td>
<td>Family and the Law</td>
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<tr>
<td></td>
<td></td>
<td>(Gilbertson, McCarthy, Piedalue, Becker)</td>
<td>(Ekawati &amp; Novitasari, Marsden &amp; Pittwood, Rosa Moreno, Hermawati)</td>
<td>(Soesilowati, Caspersz et al, Rahman)</td>
<td>(Suartina, Zimmermann, De Silva, Basuni)</td>
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<tr>
<td></td>
<td></td>
<td><em>Chair: Singh</em></td>
<td><em>Chair: Elfving-Hwang</em></td>
<td><em>Chair: Johnston</em></td>
<td><em>Chair: Parker</em></td>
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<tr>
<td>15:30-16:00</td>
<td>Afternoon Tea</td>
<td>Jull Common Room</td>
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<tr>
<td>16:00-17:30</td>
<td><strong>Session Five</strong></td>
<td>Politics of changing social norms in South Asia II</td>
<td>Migrant workers &amp; care</td>
<td>Gender &amp; education</td>
<td>Addressing GBV</td>
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<td></td>
<td></td>
<td>(Singh, Homan, Lahiri-Dutt)</td>
<td>(Lim, Su, Alami, E Dewi)</td>
<td>(Freedman, McCandie, Adriany, Utari)</td>
<td>(Augustin, Kristal, Nilan)</td>
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<td></td>
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<td><em>Chair: Piedalue</em></td>
<td><em>Chair: Stevens</em></td>
<td><em>Chair: Robinson</em></td>
<td><em>Chair: Pohlman</em></td>
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<tr>
<td>18:00-20:30</td>
<td>Conference Dinner</td>
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<tr>
<td>08:30-11:00</td>
<td>Registration open</td>
<td>St Catherines</td>
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<tr>
<td>09:00-10:30</td>
<td>In search of fulfilment (Dales, Mikhailova, Stevens, Sakai)</td>
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<td></td>
<td>Chair: Chan</td>
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<td>Women &amp; Violence in Cinema and Onstage (Hu, Kelso-Marsh &amp; Elfving-Hwang, King)</td>
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<td>Child Marriage (Kalosa, Irdiana, Nakane)</td>
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<td>10:30-11:00</td>
<td>Morning Tea</td>
<td>Jull Common Room (patio)</td>
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<tr>
<td>11:00-12:30</td>
<td>Sexuality (Nguyen Thi Huyen, Sekiguchi)</td>
<td>Life stages &amp; Transitions (Elfving-Hwang, Miller, Parker)</td>
<td>Marriage, Divorce and the Household (Ulfatmi et al, Hallen et al, Das, Widyaningsih et al)</td>
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<td></td>
<td>Chair: Robinson</td>
<td>Chair: Dales</td>
<td>Chair: Nilan</td>
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<tr>
<td>12:30-13:30</td>
<td>Lunch</td>
<td>Women’s Forum</td>
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<td>Jull Common Room (patio)</td>
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<td>Venue: Seminar Room</td>
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<tr>
<td>13:30-14:30</td>
<td>Breakout Groups on GBV: Lessons learnt, ways forward Facilitated by: Lara Silbert, Natasha Smith, Tennille Kroemer (UNAAWA) Kyungja Jung, Annie Pohlman</td>
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<td>Funding your research: A workshop (Naz, Ahmed, Rahayu &amp; Budhyono)</td>
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<td>14:30-16:30</td>
<td>GBV in Australia Closing Plenary Carol Kaplanian, Sarah Wendt, Anne Aly, Hannah McGlade Facilitator: Carmen Lawrence</td>
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<td></td>
<td>Afternoon tea</td>
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<tr>
<td>16:30-17:00</td>
<td>Final remarks and conference close</td>
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<td>Venue: Jull Common Room (patio)</td>
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Thursday 28th September 08.30-17.00
Ivy Josiah <ivyjosiah@gmail.com>

Ivy Nallammah Josiah, a women’s rights advocate, is the former Executive Director of Women’s Aid Organisation (WAO). WAO opened Malaysia’s first refuge for battered women and their children. Ivy has developed, promoted and implemented WAO’s Refuge Services, and coordinated its public education programmes and advocacy work on the issue of violence against women and rights of women in the family. Ivy expanded WAO to set up the 2nd and 3rd Centre, i.e. the Child Care Centre (1991) and the WAO Centre (2004). Ivy is active in regional and international advocacy through two regional organizations: the Asia Pacific Women, Law & Development Forum (APWLD) and International Women’s Rights Action Watch Asia Pacific (IWRAW AP). As a feminist, she strives to inculcate the core values of feminism, democracy and justice into her work and personal life. She is a member of Five Arts Centre (FAC), and has produced several plays not only for FAC but also for other theatre companies. She is currently authoring a book on the women’s movement in Malaysia, producing for FAC and KiniTV, and remains active in civil society in Malaysia.

Kyungja Jung <Kyungja.Jung@uts.edu.au>

Dr Kyungja Jung is Senior Lecturer in Social and Political Sciences at the University of Technology Sydney in Australia. Her academic interests are experientially grounded in and inspired by her involvement in women's activism in Australia and Korea. She was the major founding member of the first rape crisis centre in South Korea, established in 1991. Drawing on feminist theory(s) of intersectionality of gender and sexuality her research has been interested in mapping the gendered nature of social processes from cross-cultural and interdisciplinary approaches. Her research has been published in academic journals including, Sexualities, Hecate, Pacific Review, Asian Survey, Asian Journal of Women’s Studies and International Review of Korean Studies and has book chapters in Women's Movements: Flourishing or in Abeyance and The Work of Policy: An International Survey. She has also published a co-authored book Sex Trafficking Or Shadow Tourism?: The Lives of Foreign Sex Workers in Australia (2009 with Jang, H, Dalton, B and Wilson, R.) Her book Practicing Feminism in South Korea: The Women’s Movement Against Sexual Violence (London: Routledge) was published in 2014.

Amy Piedalue <amy.piedalue@unimelb.edu.au>

Dr Amy Piedalue is a Postdoctoral Research Fellow at the Australia India Institute and the University of Melbourne. She studies gender, regional modernities, and social movements in contemporary India and South Asian diasporas. Amy is particularly interested in the complex inequalities and social justice possibilities that shape activism responding to gendered violence in marginalized communities. Her recent research explored these issues by looking at grassroots women’s collectives in Hyderabad, India and Seattle, USA. These organizations work closely with Muslim women and communities to address intimate partner violence and promote women’s empowerment, while also resisting structural violence and Islamophobia.
Dr Annie Pohlman is Lecturer in Indonesian studies at the University of Queensland, Brisbane. She is the author of *Women, Sexual Violence and the Indonesian Killings of 1965-66* (2015) and co-editor of *Genocide and Mass Atrocities in Asia* (2013). Her research interests include Indonesian history, comparative genocide studies, torture and gendered experiences of violence. Her current research program maps the normalisation of torture in Indonesia between 1965 and 1988.

Dr Anne Aly is the Labor Federal Member for Cowan, elected in 2016. Anne’s background is as a professor, academic and practitioner in the fields of counter terrorism and counter radicalism. She has published over 50 articles and texts on terrorism and related issues and is the author and editor of five books. Prior to becoming an academic she worked in government industry. Anne is the founder of Australia’s first non-government organization to combat violent extremism. People against Violent Extremism (PaVE) is a not for profit organisation that developed a social media campaign against violent extremism and delivered a series of hackathons to harness young people’s skills and talents to address issues in their communities. Anne’s contributions to national and international security have been recognised internationally. In 2015 she was the only Australian civil society representative to be invited to speak at President Obama’s White House Summit on CVE. Later that year, she was again the only Australian representative to participate in the Club de Madrid +10 policy dialogues. Anne has also been an expert adviser to the UN Security Council. In 2011 Anne was inducted into the WA Women’s Hall of Fame. In 2014, she was named one of Australia’s 100 most Influential Women by Westpac/Fin Review. In 2016 was awarded the Instyle Woman of Style award in the category of Community and Charity. Also in 2016 Anne was nominated for Australian of the Year and received the prestigious Australian Security Medal.

Dr Carol Kaplanian completed a PhD on ‘Honour-based Violence in Jordan’ in 2015 and has a Bachelor’s Degree in social work and social policy, plus a Masters in social work. She specialises in clinical counselling and working with victims of torture and trauma, the latter of which involved spending an extensive amount of time working in Jordanian refugee camps offering counselling and education to refugees. Today, she is the State Coordinator for Female Genital Cutting/Mutilation (training and education) at the Department of Health. She is also responsible for developing training on Family and Domestic Violence (CaLD communities) for the Department of Health. She also works at ISHAR as a therapist in a clinical setting providing therapy to refugees and migrants, mostly around domestic violence, and teaches counselling at the University of Notre Dame. Carol is in the process of publishing her PhD as a book, and several journal articles are on their way. Her research interests lie in the areas of trauma, gender-based violence, domestic violence, refugee and asylum seeker issues and sexual violence.
Hannah McGlade <mcgladeh@bigpond.com>

Dr Hannah McGlade is a Noongar human rights lawyer and researcher. She is the Senior Indigenous Research Fellow at Curtin University and in 2016 was appointed Senior Indigenous Fellow of the UN Office of the High Commission for Human Rights in Geneva. Dr. McGlade has led the establishment of legal support services for Aboriginal women and children impacted by family violence and sexual assault in WA. She is currently the chairperson of the Aboriginal Family Law Services WA.

Sarah Wendt <sarah.wendt@flinders.edu.au>

Sarah is Professor of Social Work at Flinders University. She has published over 40 journal articles on violence against women, two books and an edited collection. Her recent book is titled: Domestic Violence In Diverse Contexts: a re-examination of gender, published by Routledge. Her current research projects explore the impact of domestic violence on women's citizenship, and engaging men to address domestic violence. In particular, Sarah has been researching rural women's experiences of domestic violence for nearly two decades in Australia and more recently how domestic violence work shapes practitioners living and working in rural communities.
Abstracts

Young Children’s Negotiation of Femininities: An Ethnography Study in a Kindergarten in Indonesia

Vina Adriany
Department of Early Childhood Education, Universitas Pendidikan Indonesia
vina@upi.edu

Studies that attempt to unpack young girls’ construction of femininities in the Global South countries remain limited. Children are often situated as helpless and naïve individuals who are yet to understand let alone construct their gender identities. Drawing from both poststructuralism and postcolonialism, this study tries to demonstrate how young girls in a kindergarten in Indonesia actively construct, negotiate, and also resist their gender identity. This study is based on eight months ethnography study in a kindergarten in Indonesia on 2010. Findings from this study demonstrate how young girls in the kindergarten negotiate their femininities through two discourses, discourse of motherhood and princess. Both discourses are the intertwined of local and global values. Findings from this study illuminate the fluidity of both gender and power. One discourse might situate the girls to be powerful in one situation while at the same time, it puts them to be powerless in another situation. The findings also illuminate the intersection between gender and social class by demonstrating how a discourse may not only perpetuate the girls’ gender construction but also illuminating their social class. Finally, the findings also demonstrate how kindergarten can become a space where micro-politics take place.

Bio note: Vina Adriany is a lecturer at the Department of Early Childhood Education, Universitas Pendidikan Indonesia. She is a member of the Centre for Women Studies in the university. Her research focuses on issues of gender in early childhood education (ECE) and applying critical theories to ECE.
State Failure to Address Community Participation in Integrated Service Centers for Women Victims of GBV in Indonesia

Retno Agustin
Yayasan Sinergi Bangsa (an NGO), Yogyakarta, Indonesia
retnoagustin@gmail.com

The Government of Indonesia responded to the urgent need for the management of violence against women through the policy of the Integrated Service Center for Women and Children's Empowerment (P2TP2A) in 2002, strengthened by Ministerial Decree Number 5, 2010 by the Office of the Ministry of Women’s Empowerment. Recently, P2TP2A have been established in 33 provinces and 242 districts, with various institutional forms of P2TP2A, UPT and PPT (one stop crisis center). Assessment by the National Commission on VAW showed that 85% of P2TP2A were network based, while 11% were in the form of a one stop crisis center.

As a consequence of the lack of budget allocated for P2TP2A by local governments, currently P2TP2A's services rely heavily on civil society support. However, civil society participation is often constrained by bureaucratic issues and budget problems. On the other side, the community also complains about the one stop crisis center model due to the staff’s lack of competence and victims’ difficulty in accessing the crisis center. Community participation is actually P2TP2A's greatest modality, but the problems faced by P2TP2A in Indonesia show that institutional development in the case management of violence against women in Indonesia does not pay attention to community participation. On one hand, community participation is left without incentives and appreciation as is the situation in most of P2TP2A. On the other hand, as the local governments decided to build one stop crisis centers as the only service to manage violence against women, the community participation is not counted. This paper intends to examine two matters, first mapping the Indonesian government's perspective on community participation in the management of violence against women, and second, using a rights-based approach to identify institutional models that can ensure fulfillment of the rights of the victims.

Bio-note: Retno Agustin has been working as a research consultant for 10 years. Recently she has been writing a research report on P2TP2A. Her special interests are related to gender: GBV, migration, and a rights-based approach. She graduated with a Master of Development Studies from the University of Melbourne.
In October 2014 Susi Pudjiastuti was appointed to the role of Minister of Maritime Affairs and Fisheries under the new Jokowi Cabinet. Susi made an immediate impact in the Indonesian media, where her unique, subversive character became the topic of numerous articles. Soon after her appointment, the Ministry of Maritime Affairs and Fisheries launched a campaign targeting illegal fishing and transhipment at sea under the onus of protecting Indonesian fish stock and national sovereignty. This study examines the discursive representation of Susi Pudjiastiti in online news website, Kompas.com within the first six months of her leadership in relation to this campaign in order to uncover the latent ideologies, discourses and power structures embedded in the texts and consider the socio-political consequences of the language use in the increasingly popular online news. Using a methodological approach grounded in the theory of Critical Discourse Analysis (CDA), the discourse of 30 news texts between October 2014 and March 2015 were subject to critical analysis. Analysis reveals that despite positioning Susi in a reified, agentive role as a powerful female political figure, Kompas.com constructs a combative and potentially harmful representation of Indonesia’s relationship with its neighbours. Rather than presenting a holistic portrayal of the attempts by the Ministry to eradicate illegal fishing in Indonesia, reports focus primarily on the sensational and aggressive acts of Susi as an individual sinking foreign fishing vessels in the name of protecting Indonesian waters from an external, vague foreign threat. Furthermore, while on the surface Susi may appear to be a powerful individual, her agency is limited in relation to presidential authority. Readers are thus given limited understanding of the problem of illegal fishing not only taking place in Indonesian waters but also globally while reproducing the myth of the threat of a foreign Other.

Bio-note: Jane Ahlstrand is a PhD candidate in the school of Languages and Cultures at the University of Queensland. She specialises in Critical Discourse Analysis, with expertise in the Indonesian language. Jane focuses on the issues of women in politics, democratic transition and the role of digital news media in Indonesia.
Feminist Voice in Eighteenth Century Sindh (Pakistan): Glimpses from the Poetry of Bhitai

Bashir Ahmed
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Eighteenth century Sindh was ruled by the Kalhoras, who came into power after the weakening central authority of the Mughals. Eighteenth century Sindh was a male dominant society where women were merely considered the beauty of house. Shah Abd al-Latif Bhitai (1689-1752) is the renowned poet of Sindh. He belongs to the Syed\(^1\) family. Syeds are considered the elite and privileged class in Sindh, having a large number of followers. Even today, by and large, Syed families in Sindh do not allow their women to go for work or to get an education. Despite belonging to the privileged class, Bhitai challenged the patriarchal traditions. Bhitai’s poetry gave voice to the women of marginalized and ignored classes of society. His collection of poetry named Shah Jo Risalo, also deals with the social, political and religious conditions of Sindh. In Shah Jo Risalo, Woman is depicted as an icon of loyalty, spirituality, and courage. The heroines of Bhitai’s poetry, for instance, Sasui, Marui and Suhni, are symbols of courage and bravery. Bhitai chooses various indigenous folklores and folksongs from different parts like Sindh, Punjab, Balochistan and Rajasthan (India). His poetry depicts very clear feminist voice and encouragement for women who belong to the ignored segment of society.

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\(^1\) Syed families associate their lineage with the family of the Holy Prophet (P.B.U.H) here in Pakistan and considered the most privileged.
The study will examine the causes and possible effects of the latest trends in Indonesian female migrant workers. Indonesia is still the largest labor-sending country in Southeast Asia and the majority of them are female migrant workers. Of the total number of Indonesian migrant workers (234,451) in 2016, 62% (145,392) are women. Nevertheless, the trend of female migration in the past five years (2011-2016) reveals a number of interesting things. There has been a dramatic decrease in the total number of migrant workers, including female migrant workers, who sent abroad, from 586,802 (2011) to 234,451 (2016). However, these figures refer only to legal migrants and will be much higher if irregular migrants are included. Additionally, their types of work have shifted to more formal sectors (53%) from informal sectors (47%) in 2016. There are also changes in the rank of destination countries of female migrant workers. Malaysia and Taiwan remain the two main receiving countries for Indonesian migrants during the last five years, but in 2016 Singapore turns into the third destination to surpass Hong Kong and Saudi Arabia. It is also consistent with the data that the largest decrease (90%) has been in the number of Indonesian female migrant workers sent to Saudi Arabia. The study argues that there are multiple causes of the changing trends such as the adoption of moratorium policy to terminate and ban the placement of migrant workers to several Middle Eastern countries, as well as the slow economic growth in some destination countries. The situation will affect on the more restricted policies on labor migration and the production of more skilled migrant workers as a response of global demand on professional workers.

Bio note: Athiqah Nur Alamia is a researcher at the Centre for Political Studies, the Indonesian Institute of Sciences, Jakarta, Indonesia. Currently she is a PhD student at the Department of Southeast Asian Studies, National University of Singapore. In 2003, she completed her undergraduate degree in International Relations at Gadjah Mada University Yogyakarta. She then pursued Graduate Studies in International Affairs (GSIA) in 2008-2009 at the Australian National University, Canberra. Her primary academic interests are Indonesian foreign policy and gender issues in international relations, such as female migrant workers.
One of the critical challenges faced by Muslim women in Indonesia is *Kalala*, where the absence of male children in a family becomes a significant inheritance issue. *Kalala* is the situation that enables the brother (or brothers) of the deceased to inherit the property and to reduce the inheritance portion of the daughter in the absence of the son. This issue arose from different interpretations of Quran 4:12 and 4:176 which has caused ongoing debates among Islamic scholars about the word “*waladun*” or children. “*Waladun*” was traditionally interpreted as a male child but others have stated that “*waladun*” covers both sexes: male and female children. The different interpretations result in different implementations of the law and these have the potential to affect women’s rights in cases of inheritance.

Avadhan

In some communities in Indonesia, where patriarchy has a strong base, several cases have been found where, in the absence of a son, the daughter would be in poverty because of Kalala. When justice is sought in religious courts, judges are allowed to make decisions based on any religious Islamic law book (Fiqh) they believe appropriate. However, the diversity of beliefs in Islam, along with the existence of various schools or madhhab, have led to different judgments. The Indonesian government attempted to solve this problem by issuing *Kompilasi Hukum Islam* (Islamic Legal Compilation) by Executive Order No. 1 Year 1991. This was followed by two Supreme Court Decisions in 1995. On this issue, the KHI promotes gender equality and emphasizes the equal status of children (sons and daughters). This should have impeded the possibility that the brother of the deceased could take over the inheritance. However, the KHI does not carry much weight in the judgments of the religious courts, because the status of the KHI is still questionable. The result has been a worsening of the situation for Indonesian Muslim women.

Bionote: Lena Hanifah Hasan Basuni is now a PhD candidate in the Faculty of Law, UNSW, Sydney. She received her Master’s degree in law at the National University of Malaysia. She is currently writing her thesis about women and Islamic Law in Indonesia.
Prominent women's activist Lily Thapa suggests that there is a lot of rhetoric of women's rights but only on paper, not in reality. It is still very hard for women in Nepal. Nevertheless, Thapa's ongoing court action through her NGO in an effort to change discriminatory laws against widows is testament to her belief in the power of the judicial system. This paper explores the extent to which women in Nepal are able to defend, enforce and/or expand their rights through engagement with the legal system. Research with two different women’s NGOs shows that it is extremely difficult for an individual woman - particularly one who is poor and marginalised - to engage with the legal system, but it becomes possible if undertaken with a women’s NGO that can effectively act as an intermediary. Drawing on Epp’s notion of a ‘support structure for legal mobilisation’ (1998), the paper considers the broad range of resources necessary for poor and marginalised women aided by NGOs to engage with the judiciary. In doing so, it points to the critical role of normative values and behaviours in facilitating or impairing legal mobilisation by women and the political, technical and social capacities of NGOs. The paper argues that while the legal framework is an important element in the realisation of women's rights, legal engagement should nevertheless be seen as one part of a multi-pronged strategy. As Lily Thapa suggests, engaging with the courts and changing discriminatory laws against women is akin to opening an ‘iron gate’. It is just the first step in the quest for gender justice for women in Nepal.

Bio-note: Margaret Becker recently completed a PhD in Anthropology at the University of Adelaide. She tutors in Anthropology and Development Studies and Wirli Yarlu Aboriginal Education. Her doctoral research explored women’s empowerment in the context of women’s NGOs in Nepal. Her research interests include gender, development, rights, and social justice.
The Experience of Women on Unresolved Visas and Domestic Violence

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Australia is among the most generous countries in terms of its re-settlement of UNHCR approved refugees, and the provision of services to them. However, there nonetheless are many whose visa status remains unresolved for a considerable period of time, and who, in the meantime encounter situations of social trauma that can irrevocably change their life patterns. Our focus is to understand one such group, that is women on unresolved visas who have encountered intimate partner violence in Australia. We in particular use qualitative research to understand the experience of women who were members of a support group for survivors of domestic violence. The women had either arrived in Australia through refugee camps and were still on temporary protection visas, or had arrived through spousal visas and were awaiting change of visa status. We discuss their life story, and how they have survived the trauma of domestic violence notwithstanding their unresolved visa status. We argue that their story is one of resilience and grit. This is because they have not only physically survived the violence, but often the cultural isolation as a result of leaving the marital relationship, while achieving ‘small wins’, for example by acquiring a drivers’ licence, as well as ‘big wins’ including finding employment (Meyerson & Fletcher, 2000). We suggest that their membership of the group was highly influential in helping them to achieve this recovery. Even though they may not have had a common language between them when meeting, their visa and domestic violence experience gave the women a common language that enabled them to listen, support and encourage each other to achieve these gains.

Bio-note: Caspersz, Baldassar and Fozdar are academics in Business (Caspersz) and Anthropology and Sociology (Baldassar & Fozdar) at the University of WA undertaking research with migrants and refugees and convenors of the WA Migration Update. Kaplanian is a psychologist at KEMH working with women survivors of domestic violence.
As Uchida and Kitayama have noted, in Japan, happiness is partly contingent upon interpersonal context, “to be optimized within a web of social relations with other people” (2009: 453). Relationships are therefore essential to individual experiences of well-being and/or happiness, reflective of belonging, purpose and security. However, relationships are weighted differently, reflecting structural factors such as legislation as well as socio-cultural norms and demographic trends. While marriage and kin relationships retain discursive legal, economic and discursive centrality in contemporary Japan, intimate relationships outside the family—platonic and/or romantic—suggest possibilities for happiness and belonging built on ideals and practices of affinity.

Weber (2014) proposes that happiness might be conceptualized as a binary of “smaller” and “greater” happiness, where the former is connected to personal lives and experience, and the latter more closely linked to projected goals and expectations. The overlap between “greater” and “smaller” happiness also reflects the public social meaning that is ascribed to personal events, for example marriage and employment. Marriage ideally evokes smaller happiness for individuals, through fulfilment of affective needs such as companionship, as well as material needs such as economic security. However, it also evokes greater happiness, when viewed as the attainment of social maturity, the gateway to reproduction, and a step in the creation of “a good life.” Conversely, singlehood may be understood as a source of smaller happiness, promoting diverse social interactions and enabling non-familial relationships to develop new and meaningful weight.

In this paper I draw on ethnographic fieldwork and interviews with women conducted over four years in Japan to describe some of the ways that happiness, well-being and belonging are expressed in relation to intimate relationships. Where happiness is shaped relationally, how do women experience being alone — never-married, widowed or divorced—in relation to happiness and well-being?

Bio-note: Laura Dales lectures in Asian Studies at the University of Western Australia. Working predominantly on gender in contemporary Japan, her publications include a monograph entitled *Feminist Movements in Contemporary Japan* (Routledge, 2009). Laura is currently working on an ARC DECRA project examining intimacy beyond the family in contemporary Japan.
End of marriage: Minority women in search of alternatives

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This paper examines women’s experiences of divorce and its alternatives within a religious minority group in a post-colonial context with a particular focus on the Christian community in Bangladesh. Christian divorce and its associated issues are governed by a 150-year old civil law, the Divorce Act, 1869, enacted during the colonial period. This particular law contains several gender discriminatory provisions that contribute to making the divorce law unusable by the majority of Bangladeshi Christian women (and men). Moreover, the community laws, norms, and ideologies prohibit Christians, particularly, women, from seeking a remedy of divorce. By examining laws, social and gender ideologies, and practices around divorce, in this ethnographic research, I argue that although the community actively prohibits and discourages divorce, women use various paths to seek divorce alternatives to exit their marriages. Founded on a specific theory of legal pluralism called ‘forum shopping’ and a feminist theory called ‘patriarchal bargaining’, I show how Christian women make conscious strategic choices by making use of their individual intersectional subjective positions and situations to bypass the state as well as community laws to get a divorce or its alternatives. I also show how women engage in patriarchal bargaining in this process. This paper contributes to the rich debates on legal pluralism by adding a feminist lens to examine the issue of divorce and its alternatives within a religious minority community.

Bio-note: Joyce Das is a PhD Candidate at ANU’s Crawford School of Public Policy. She is researching the complex area of gender amongst religious minority women in South Asia, a theme that touches upon her own subjective experiences of being an educated Christian woman in Bangladesh. Joyce brings a decade-long experience of working in the development sector in Bangladesh.
Families United Together - FDV Awareness Project

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Families United Together is an initiative by ASeTTS in collaboration with Hazaragi, Karen, Burmese and Arabic speaking communities living in Perth. This project is funded by the Australian Department of Social Services under its Building Safer Communities for Women and their children program. The key deliverables of the project are to build the capacity of three communities with a refugee background to better understand the dynamics of family and domestic violence, the legal framework and the services available to both victims and perpetrators. As a result, ten representatives from each of the nominated communities underwent intensive training. These representatives will have an ongoing role as Community Facilitators in relation to domestic and family violence in their communities. The Community Facilitators consist of community leaders, representatives, intellectuals, scholars and university students, with majority being native to Burma and Afghanistan.

The presentation aims to provide conference delegates of this unique model developed to empower communities to recognize and respond to domestic and family violence effectively in their communities and to lead the dialogue in their communities. The presentation will give an overview of the challenges encountered, strategies used to engage communities and raise consciousness as well as the successes of this program.

As part of the project, a number of community events were held which included, workshops, art work, celebration of international women’s day, music, cultural activities such as traditional dance and food followed by influential speeches. Through these approaches we have raised awareness about domestic and family violence within the communities engaged and introduced the Community Facilitators to both the service providers involved and communities. A tour of the family court has also been scheduled for the Community Facilitators as part of their ongoing learning and professional development on domestic and family violence law.

Bio-note: Tharanga is the Community Development Coordinator of ASeTTS. She has been involved in the design and management of programs dealing with family and domestic violence, gender equity, law and politics both here and overseas.
This paper provides background information on the working situation of Indonesian FDWs, based on specific findings from the fieldwork. Overall, it was found that FDWs faced complex issues that not only related to their gender, but also to the fact that they live in a situation of high dependency, with many different actors in their life and their work. The study deals with three typical situations related to this feminised work: contract-related problems, the cultural adjustment process and basic human rights violations. This provides the background for a discussion of more specific questions, arising from the working experiences of Indonesian females employed as domestic workers in Malaysia and Saudi Arabia. Firstly, the paper begins by describing the contract-related problems, including the relocation center and agencies or sponsors, the training process, qualifications, stereotypes, legal or illegal status, duration, working hours, days off, salary and gifts from the employer. Secondly, it looks at the cultural adjustment process that took place amongst these women while they worked overseas, including communication while working, the language barriers and their attitude to the employer. Thirdly, it discusses major basic human rights violations among these women, which includes abusive language and behavior, creating fear and trauma. Every FDW experienced problems, starting from the recruitment and training process in Indonesia and continuing while they lived and worked overseas. On the one hand, they kept their dreams about a better standard of living and greater opportunities for their children. On the other hand, they had to face the fact that they could possibly experience a degree of vulnerability that was unparalleled with other workers. The fact that their work took place in the private sphere with high dependency on their employers (and their families), recruitment agencies and sponsors, was what made these women especially vulnerable to exploitation.

Bio-note: In 2003 Elisabeth Dewi gained a MA from UMass Lowell, USA. In 2010, she gained a PhD from Women’s Studies in Victoria University, Melbourne. She is head of Parahyangan Centre for International Studies (PACIS). She is lecturer in International Relations Department, Parahyangan Catholic University, Bandung, and Editor of International Relations Academic Journal. She is also a Coordinator for Women’s Concern Network in Bandung and a Secretary Executive for Gender and Women’s Empowerment Sub Commission for Bandung Diocese. She is a gender consultant for various international projects in Indonesia.
Piety and Sexuality: Political Branding of Indonesia Muslim Women Political Leaders

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This paper explores the stories of five Muslim women political leaders (in Gunungkidul, Bantul, Sleman, North Luwu, and Gowa) in playing piety and sexuality for their political branding in direct local elections 2015. Political branding has become an important element in political contestation under the new direct democracy in Indonesia’s local politics since 2005. In direct democracy, a figure’s popularity plays a significant role in winning an election, and this signifies the importance of political branding. This paper reveals that the idea of Islamic piety, such as donning the veil to show modesty within the increasing engagement of Indonesian society in Islamisation in post-Suharto Indonesia, has been prominent in political branding. This paper also shows that the discourses and practices of sexuality centred on the idea of the harmonious relationship between husband and wives within heterosexuality norms have been played in political branding and campaigns. This paper contributes significantly by providing a comprehensive portrait of the latest trend of interplays between piety, sexuality, and political branding behind the rise of Muslim women political leaders in Indonesian local politics. The findings signify that a new development in relation to gender, women, and politics has taken place, shaping the growth and direction of democratization in Indonesia’s local politics. This paper shows the importance of the ideas of piety and sexuality in the public sphere, in analysing the role of political leadership of Indonesian Muslim women in the increasing interception of globalisation and Islamic engagement.

Bio-note: Kurniawati Hastuti Dewi is a researcher at the Research Center for Politics, LIPI. Her research interests are gender and politics. She earned her Doctorate from Kyoto University, and her Masters degree from the Australian National University. Dewi is an active member of the Asian Association of Women’s Studies. Her latest book is Indonesian Women and Local Politics: Islam, Gender and Networks in Post-Suharto Indonesia (Singapore: NUS Press and Kyoto University Press, 2015).
This paper explores the changing narratives of wartime sexual violence and sexual slavery. It asks when, how, why and under what circumstances do wartime sexual violence and sexual slavery become matters of public discussion. It is an examination of the diverse ways wartime sexual violence and sexual slavery is remembered, forgotten and promoted and how it impacts contemporary warmongering and the ongoing problem of peacetime Violence Against Women. While primarily focusing on examples from China in relation to the Sino-Japanese war of 1937-1945, I seek to generate broader discussion around the idea that sexual slavery and violence are multivalent cultural products in public discourse and risk becoming ‘war porn’.

Bio-note: Louise Edwards is Scientia Professor at UNSW and teaches Chinese history and Asian Studies. She publishes on gender in China and Asia and edits the ASAA’s Women in Asia Series. Her latest sole authored books are Women Warriors and Wartime Spies of China (Cambridge UP, 2016) and Gender, Politics, Democracy: Women’s Suffrage in China (Stanford UP, 2008).
Me and My Instagram: Instagram Images and Adolescent Girls’ Body Image Disturbance in Urban Areas in Indonesia

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Nowadays, social media is overtaking other forms of mass media as the main source of information for adolescence all over the world, mainly for adolescent girls including in Indonesia (APJII Survey, 2016). Previous studies in other countries (Perloff, 2014; Williams, 2014; Pepin & Endresz, 2015; Fardouly et al, 2015) depicted that social media was one of the influence factors in adolescent girls’ body image. This study aimed to explore social media influence on body image of adolescent girls age 16-19 in some urban cities in Indonesia. This study was part of the study on eating behaviors of adolescent girls in Indonesia. A mix of qualitative research was carried out between November 2016 and January 2017 in five urban sites in Java, Indonesia. Methods entailed nine key informant interviews, 16 direct observations and in-depth interviews and 16 peer discussions. Content analysis was employed to see the association between social media and body image using Perloff model (2014). Data triangulation used to validate research findings. From this explorative qualitative study, it is found that the main social media used by the adolescent girls was Instagram. There were also already some internal factors in adolescent girls such as low self-esteem and thin ideal internalization leading to seek gratification from social media. There was also a modeling process by identifying and imitating themselves with celebrities they saw on social media. Furthermore, the study also elucidated that there was increased body dissatisfaction leading to eating disturbances, lifestyle changing and consumerism. As this study was only limited in some urban sites in Indonesia, further studies with bigger samples in other cities in Indonesia should be conducted.

Reference


Bio-note: Dian Ekawati (1st author) is a lecturer at Department of Linguistics, Faculty of Cultural Studies, Padjadjaran University in Bandung, Indonesia. Isma Novitasari (2nd author) is a professional researcher and research consultant at GAIN Indonesia.
Positive Ageing and Beauty Work in South Korea

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This talk focuses on positive ageing and women’s beauty work in South Korea. Drawing on interviews with twenty elderly women living in the greater Seoul metropolitan area, I explore the role of appearance, body work, and the presentation of self in the women’s everyday lived experiences. Existing research on the ageing female body in South Korea has primarily focused on the so-called noin munjae (‘the elderly issue’), within which the ageing body is framed as passive, undesirable, or out-of-control. The findings of this study challenge dominant discourses in the west which present body work on the ageing female body as primarily self-indulgent, or driven by anxiety about the body’s inability to fit within existing youthful beauty ideals by showing how appearance and everyday beauty practices in fact play a crucial part in maintaining positive selves in later life.

Bio note: Dr Joanna Elfving-Hwang lectures at the University of Western Australia in topics that traverse the wide discipline of Korean Studies, as well as teaching units in Asian Popular Culture and Asian Heritage. She has published in Korean beauty cultures, ageing and cosmetic surgery in South Korea. She is currently working on a monograph tentatively titled ‘Beauty, Cosmetic Surgery and the Body in Korea’.
The common narrative is that the global field of Japanese Studies was established by men who worked for the U.S. military after World War II or were part of missionary families in Japan. Names like Donald Keene and Edward Seidensticker are known worldwide. But this is only part of the story—the field was also founded by a generation of women who studied in the United States during the Cold War era.

Between 1949 and 1966, at least 4,713 Japanese students studied at American universities with the best-known fellowships at the time—GARIOA (Government Account for Relief in Occupied Areas (1949-1951) and Fulbright (established in 1952)—along with a few private scholarships. This group included 651 women. These young scholars who experienced the hardships of World War II in Japan were among the first people to travel abroad after. They lived within a nexus of change, when the United States was rising in international stature and Japan was re-emerging on the international scene as an exporter of technologies and American ally against Communism. They came after the U.S. internment of Japanese Americans (1942-1945) and after women received the right to vote in Japan. Their fellowships reflected the belief in education to shape international relations, a notion not as prevalent today.

At a time when the housewife was being solidified as a middle-class ideal, many of these women became academics and pioneered other professional careers. Yet their names have been omitted from histories of women and travel and from accounts of the formation of academic disciplines and jobs. Drawing upon personal interviews, memoirs, and archival records, I will examine how these exchange students bridged United States and Japan and shaped flows of cultural knowledge. This talk overviews a new project that retells the formation of the field from a feminist perspective.

Bio-note: Alisa Freedman is Associate Professor at the University of Oregon and Editor-in-Chief of U.S.-Japan Women’s Journal. Her books include Tokyo in Transit: Japanese Culture on the Rails and Road, an annotated translation of Kawabata Yasunari’s The Scarlet Gang of Asakusa, and co-edited volumes on Modern Girls on the Go: Gender, Mobility, and Labor in Japan and Introducing Japanese Popular Culture.
Evaluating 'Gender-wash': Aid and Empowerment

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Women’s empowerment has gained substantial visibility as a global development objective. However, as visibility has grown, the remit of this agenda has narrowed. From transforming structural inequalities, donors have increasingly focused on women’s economic empowerment. Within this sphere, specific thematic areas have dominated aid programming, namely access to finance, markets, skills training, and networking opportunities. The narrowing of this agenda to projects that increase individual women’s market competitiveness has occurred despite mixed project outcomes in these areas, raising questions regarding the determinants of aid programming, and how more successful approaches can be generated.

These trends are particularly salient in Southeast Asia with the commencement of the ASEAN Economic Community in December 2015. Women are to be negatively impacted by regulatory reforms to facilitate the cross-border movement of goods, services, labour and capital, with liberalisation anticipated to intensify existing economic and educational disparities between women and men, along with inequalities in political representation and leadership in public life. Empowerment projects have proliferated in response to calls for interventions to address gender-based inequalities, and these have focused on measures to increase individual women’s market competitiveness. Analyses of women’s empowerment have highlighted the problematic conflation of the goals of gender equality, economic growth, and corporate profit, and their deeply essentialising understandings of gender.

Less examined are the politics through which empowerment projects are conceived and developed by aid agencies, governments, and corporations. This paper charts the multi-scalar activities of donors, development agencies, corporations, and nongovernmental organisations, examining differing conceptions of women’s empowerment. In considering how women’s economic empowerment is developed alongside how it is embodied, it seeks to identify the possibilities not only for the co-optation of gender equality to neoliberal logics, but also scope for contentious politics.

Bio-note: Dr Kelly Gerard is Senior Lecturer in Political Science and International Relations at the University of Western Australia. Her research focuses on political economy, development, and social movements in Southeast Asia. She is the author of 'ASEAN’s Engagement of Civil Society: Regulating Dissent' (Palgrave 2014) and co-editor of the Palgrave series, 'Studies in the Political Economy of Public Policy'.
Engaging men and boys has become an increasingly common element of gender-based violence prevention work across the globe. In this work, changing attitudes, values and social norms, and thereby challenging hegemonic masculinities, has been a primary focus. There is a growing body of literature attesting to the effectiveness of some of this work, but scholars are beginning to assert the need to assess the assumptions that underpin it, and to argue that the concept of attitudes may be limiting our ability to understand and address gender-based violence. They contend that gender-based violence prevention requires changes in structural relations and social practices and not just cultural and attitudinal change. This paper draws on interviews conducted in 2015-16 with young men and women doing work to promote gender equality in Delhi. I discuss their diverse views on the politics of men doing gender work and engaging men and boys, paying particular attention to the relationships they articulate between men, masculinities and culture/social norms. I suggest that the concept of ‘changing mindsets’, prevalent in their narratives, may simultaneously make gender justice work less threatening to men and boys, and evacuate this work of concepts of power and privilege as gender inequality is constructed, not as social and structural, but as a problem of individual psychologies.

Bio-note: Amanda Gilbertson is Lecturer in Youth and Contemporary India at the Australia India Institute at the University of Melbourne. Her research interests lie in the anthropology of class, gender and youth in South Asia, and she has conducted 20 months of ethnographic fieldwork in Hyderabad and Delhi.
The study aims to determine the impact of divorce on the fulfillment of children’s rights in Indonesia, Malaysia, and Brunei Darussalam. Mixed methods were used and the data taken from questionnaires, interviews, observation, and documentation. The study involved judges, clerks in Islamic courts, ex-husbands, ex-wives, carers of children after divorce, and communities in those countries. The study showed that a majority of ex-wives in Indonesia, Malaysia, and Brunei Darussalam did not realize their right to get mut’ah money, maskan and kiswah, and unpaid dowry. The study also found that some hadanah had been given to children before they were 18 years old in Indonesia, while it had been provided by ex-husbands in Malaysia and Brunei. The study indicated that the system of laws has been implemented properly. In contrast, the structure and awareness of law have not been fully implemented in judges’ decisions, especially those relating to the obligations of husbands to their children and ex-wives in those three countries. This study suggested that the government should socialize the obligations of husbands to children and ex-wives. It is also recommended that judges in Islamic courts state clearly the husband's obligation to his child and ex-wife in the divorce certificate.

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The Chinese Communist Party's Approach to Japanese War Criminal Suspects: With a Focus on Sexual Violence

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Two former imperial Japanese soldiers testified to the “comfort women” system and sexual violence committed by the Japanese military before the Women’s International War Crimes Tribunal on Japan’s Military Sexual Slavery (Women’s Court) in 2000. Both underwent the “re-education” process in preparation for the legal proceedings of the Class B/C war crimes trials under the jurisdiction of the Chinese Communist Party (CCP) and were later exempted from prosecution in July 1956. Their testimony at the Women’s Court begs two questions, which will be the central questions for this paper. First, how did the CCP trials treat sexual violence against women? Second, whether this treatment had an influence on the veterans’ post-war activities? Through a scrutiny of the description of sexual violence made by the war criminals in their confessions and the treatment of sexual crimes in the court proceedings, I will argue that the courts did not make sexual violence a focal point of the prosecutions, and did not pursue the so-called comfort women issue. However, many of the convicted war criminals became active promoters of reconciliation between the two countries after their repatriation. I hold that it was not the CCP trials’ treatment of sexual violence per se that led to the former detainees’ activism, but rather the alleged war criminals’ encounter with the victims of the Japanese military under the “re-education” project, problematic as it might have been. In other words, their “re-education” concerning the immoral criminality of violence was a motivating factor driving their activism.

Bio-note: Xiaoyang Hao is a Ph.D student specializing in modern Japanese history at Kyushu University, Japan. Her work focuses on the treatment of wartime sexual violence against Chinese women in a series of trials, including war crimes trials, reparation trials carried out in the 1990s, and the people’s court held in 2000.
The practice of wearing the *hijab*, as it is known now in Indonesia, has been in existence for more than two decades. Worn in various forms and ways, hijab reflects complex meanings and values. Embodiments of hijab by women are deeply associated with the concept of restrictions of body (*aurat*) believed in Islam. This establishes relations between the embodiment of hijab as part of Muslim women’s bodily construction of the self and the construction of the society. Using discourse analysis and the perspective of feminism and cultural studies, this paper examines news, articles and features [re]presenting women wearing hijab in three national online newspapers. The paper finds that the way women wearing hijab are shown in the newspapers reflect the notions of power, agency and negotiations. Finally, this paper argues that the mass media plays a crucial role in creating certain [stereo] types of hijab embodiment.

Keywords: Hijab, Embodiment, Women, Media

Bio-note: Yessy Hermawati earned her Bachelor’s degree in Social Science at Universitas Indonesia and another Bachelor’s degree from the Department of Teacher Training and Education, majoring in Indonesia Language and Literature, UNINUS Bandung. Now, she is a postgraduate student in Master of Cultural Studies at Universitas Padjajaran, Bandung. She has an interest in the study of media, pop culture, and gender studies.

Aquarini Priyatna is currently the Head of the Department of Literature and Cultural Studies, the Faculty of Cultural Sciences, Universitas Padjajaran. She completed her PhD, which looked at celebrity auto/biographies, at the Center for Women’s Studies and Gender Research, Monash University, Australia.

Muhamad Adji is currently a lecturer in the Department of Literature and Cultural Studies, Faculty of Cultural Sciences, Universitas Padjajaran. He completed his doctoral degree at the Faculty of Cultural Sciences, Universitas Padjajaran. He has an interest in Cultural Studies and Literature and has written several books, one entitled *Perempuan dalam Kuasa Patriaki*. 
This paper, based on two years of fieldwork in two urban settings in Nepal, will argue three points about urban Nepali womanhood. Firstly, I argue that an urban Nepali womanhood is practised and understood fundamentally through local understandings of what it means to have *ijjat* (honor). This is grounded in so-called ‘traditional’, local understandings of what it means to be a ‘good’ woman. Secondly, my informants stated that violence is a prominent feature in their lives. In one sense, gender violence is positioned according to Development frameworks of abuse and discrimination. However, my informants more readily identified *duhkha* (suffering) in their lives, which powerfully framed their subjectivities and often rendered them silent. These experiences of suffering and tightly prescribed notions of honor formulate the basis for women’s discontents. Finally, I examine examples of the emerging ways women are creatively challenging cultures of gendered violence through modes of public performance. By examining the content of performance poetry, radio serials and songs performed at the women’s Hindu festival Tīj, I argue women are consciously critiquing their treatment and position in society by engaging in the practice of *āvāj uṭhāune* (‘raising voice’). It has been suggested that some ritualised practices and traditions are serving in new ways as sites for critical social and political commentary. Political transformations and an expanding national civil society have paved the way for alternative femininities to emerge. As such, many Nepalis are questioning what *ijjat* means in a modernising socio-political climate and are reconfiguring what it means to be honourable. In engaging with ‘raising voice’ a space is being created where women are actively challenging the traditional roles, in which they have been cast. Instead, they are engaging with figures explicitly ‘modern’ or ‘feminist’ in nature, as a means to express their discontents and bring about social change.

Bio-note: Sarah Homan is a Lecturer in Charge at the Australian Catholic University in Melbourne. Having recently completed her PhD in Anthropology at the University of Adelaide, her research interests lie in Nepali notions of womanhood, discourses of honour and shame, gendered subjectivities, practice theories, sexualities, alternative modernities and gender violence.
Leisure activities can be classified and diversified according to one's occupation, gender, class, education. Taiwan's migrant women, who were brought into Taiwan resulting from the boom of transnational marriage and labor shortage for an aging society, apparently changed and transformed the ethnoscape of local leisure industry. With a focus on the leisure activities of migrant women in Taiwan, the purpose of this study was twofold: first, to examine the pattern of their leisure activities on a daily basis, and second, to investigate their roles in local leisure industry. In order to obtain a better understanding of both the private and public dimensions of their leisure activities, surveys and in-depth interviews were adopted. 93 migrant women from southeast Asia were targeted in the study, in which such issues as education level, leisure activities, and working condition were emphasized. Three major themes emerged in the study: 1) a particular power structure that underpinned their marriage and leisure activities; 2) these migrant women that functioned as labor force reshaped local leisure industry; 3) a new ethnoscape could be found regarding the relationship between work and leisure. No doubt, the patterns of leisure activities of migrant women in Taiwan revealed a habitual mode of life, which might empower themselves for being women in Taiwan while transforming the operation of local leisure business.
The Representation of Women and Violence in Post-2000 Chinese Crime Films

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This study examines the representation of women and violence in award-winning post-2000 Chinese crime films produced across the mainland, Hong Kong, Taiwan and the Chinese diaspora, which are recognised in the most prestigious Chinese and international film awards: the mainland-based Golden Rooster and Hundred Flowers Awards, the Hong Kong Film Awards, the Taiwan-based Golden Horse Awards, the Venice, Cannes and Berlin International Film Festivals. By choosing highly acclaimed films with local and international awards, it can be reasonably assumed that the ideas and representations embedded in these films resonate with large numbers of audiences, the filmmakers and scholars.

The genre of crime films has been chosen as the lens through which to explore the representation of females in relation to violence. Representations of crime, including violence against women and exerted by women, are interconnected with relationships between filmmakers, audiences and society as well as changing political and cultural values. Chinese films scholarship has attracted significant interest regarding their history, politics, the film industry, and aesthetics, while there have been relatively few studies focusing on specific genres or gender representations in the Chinese context.

Using a textual, multimodal and critical discourse analysis approach, it analyses the narrative, visual and audio elements to uncover representations of female protagonists in relation to violence, specifically on how women are represented in particular ways in these films as well as on the types of debates that impact on the making of selected representations. This study aims to bridge the gap in the analysis of female characters and violence in Chinese crime drama - a popular and highly commercialised genre as a medium of artistically constructing people’s perception about Chinese women.

Bio-note: Tingting Hu is a PhD candidate researching Chinese cinema and cultural studies at Macquarie University. She achieved a High Distinction for her MRes thesis at Macquarie and holds an MA from Loughborough University in the UK. Tingting worked as a casual lecturer at UNSW.
Women *Mualaf* (Muslim converts): The Dynamics of Marital Conversion in Kupang

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Marriage between Muslims and Christians is a controversial topic in Indonesia, revolving around the assumption on both sides that interfaith marriage can be used as a way of converting the spouses. The prohibition of interfaith marriage is stipulated in the 1974 Marriage Law. By taking a case study in Kupang, this paper discusses intermarriage between Muslim migrants and Christian women of local ethnic groups (Rotenese, Savunese and Timorese). Generally in such a marriage, a woman converts to her husband’s religion and becomes a Muslim (*mualaf*).

This paper aims at showing the dynamics of conversion to Islam among *mualaf* as a consequence of intermarriage, and how these women construct new identity as a Muslim and express their religiosity. I will discuss women *mualaf’s* voices, interpretations and understanding on their process of practicing Islam. I argue that in the beginning becoming *mualaf* is partly a condition to satisfy requirement of Islamic marriage ceremony (akad nikah), but later on these *mualaf* actively engaged in learning the religion and fulfill their obligations as a good Muslim. I argue Islamisation in Kupang is ongoing, through which conversion is one of the processes.

Bio-note: Stella Aleida Hutagalung holds a PhD in Anthropology (Australian National University, 2016) with a thesis examined the everyday Islamic practices of Aswaja Muslim communities in Kupang, with respect to the celebrations of Islamic festivals, lifecycles, and Qur’an learning. Prior to her PhD study, Stella has more than 6 years working in development sector. Stella is currently working at SMERU Research Institute (Jakarta) as a researcher.
Negotiating the Existence of Nyai (female ulama) and their Dakwah (outreach) within the Male-Dominated Domain of Ulama in Local Indonesia:

The Case of Nyai in Sampang Madura

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This paper looks at the existence and role of female ulama in Madura, known locally as Nyai. Madura Island has a history of conservatism in terms of their Islam religiousity. The majority Muslims in Madura identified themselves as Sunni (Ahlussunnah Wal Jamaah), which close tied to Nahdatul Ulama (NU) Islamic traditions. Pesantren (Islamic boarding school) has a pivotal role in Madurese life; thus, Kyai (male ulama) as the leader of the Pesantren, and his fatwa is highly respected by the communities rather than the Nyai. This study interrogates the existence of two female ulamas in Sampang region of Madura who are considered controversial for their fatwa on female sexuality and their roles in local communities. I argue that in such dominated male culture and traditional Islamic values, those Nyai as social agent and religious authorities have played significant roles in negotiating their female religious leadership and contesting their fatwa in the local communities. Apart from being influential female leaders, the Nyai are also active in socio-political and local public life.

Bio-note: Rachmah Ida is a lecturer in the Department of Communication, Airlangga University, Surabaya. Her research interests are in media, gender and Islam in Indonesia. She has received Ministry of Higher Education funding for research on female circumcision and sexuality in Madura and has written a book on Female Circumcision in Madura.
Child marriage remains a significant barrier for the attainment of children’s rights, particularly for girls in Indonesia. Available evidences show that girls affected by child marriage are less likely to continue schooling, more likely continue living in poverty and are at risk of domestic violence. National data shows that child marriage is affecting 340,000 girls each year, making it one of the highest countries in the world with absolute numbers of girls affected by the practice. Plan International Indonesia, through the 'Yes I Do' project, conducted baseline studies on child marriage in Sukabumi, Rembang and West Lombok. The project baseline provides the trends and the underlying factors of child marriage in respective areas. In the three areas, prevalence of child marriage remain high and is caused, among others, by low level of awareness for adolescent sexual and reproductive health (ASRH), lack of employment and education. Beyond these reasons, the studies highlights how gender roles is affecting respondents' perspectives of readiness for marriage and suitable work for females. Majority of the respondents in Rembang see that the ability to do family caring as an indication that a girl is ready to be married, while Sukabumi and West Lombok sees menstruation as a sign of readiness for marriage. On the contrary, boys are expected to be economically independent before they are able to get married. In most of the cases, girls express more interests to marry at a younger age than boys, partly because boys tend to look for a stable job while girls are expected to do household work. Our findings assert that children should improve their knowledge about reproductive health and hard and soft skills, while improvements in public services and change in community's perceptions of gender roles are also needed.

Bio-note: Nadira Irdiana is a Gender Specialist at Plan International Indonesia. She obtained her Master of Arts degree from the University of Groningen, the Netherlands.
Female Ulama Ruling Fatwa: Countering Gender-Based Violence against Women from the Grassroots

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One of the medium by which ulama (Muslim clerics) perform religious authority is issuing fatwa. A fatwa is a religious advice that is not legally compulsory for mustaфи (a person asking for the fatwa) following the fatwa. In its conventional structure, a fatwa is formed by two parts: 1) a question about a certain topic asked to the ulama; 2) the ulama’s (fatwa-giver) opinion as the answer of the question by following the standard guidelines of jurisprudence. A fatwa can be issued by an individual or collective ulama in a fatwa forum such as the forums conducted by Muslim mass organization called Bahtsul Masail of Nahdhatul Ulama (NU) and Majelis Tarjih of Muhammadiyah. In regard to collective fatwa making, however, the roles and views of female ulama are still omnipresent although some issues raised in the forum are closely related to the lives and experiences of Muslim women.

Despite the fact that Muslim women are constrained from joining the fatwa forum, in the grassroots they hold authority within community and play a role as a fatwa giver. My paper aims at examining the experience of Indonesian female ulama in issuing fatwa for their respective communities. The questions for the basis of my paper are: What are the questions raised by community and what are the answers given by female ulama? To what extent does the fatwa is effective in countering gender-based violence against women from the grassroots? What does the experience of female ulama in ruling fatwa speak about the nature of female religious authority within community? This study is part of my PhD research which I apply an ethnographic fieldwork observing three different female ulama in Java, Indonesia including Cirebon, Demak, and Situbondo.

Bio note: Nor Ismah is a PhD student at Leiden University sponsored by the Indonesia Endowment Fund for Education (LPDP). Her PhD research focuses on female ulama, authorities, and fatwa ruling in Indonesia. Her publications include “Destabilising Male Domination: Building Community Based Authority among Indonesian Female Ulama”, Asian Studies Review, December 2016.
Negotiating motherhood as a newly disabled woman in the context of post-earthquake in Bantul District, Yogyakarta, Indonesia

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This paper explores the experiences of motherhood of the newly disabled women after the 2006 earthquake in Bantul district, Yogyakarta. As a consequence of the 2006 earthquake in Yogyakarta and Central Java, thousands of the survivors severely wounded, and around 300 people permanently lost their physical mobility, which made them sit on wheelchairs to do activities in their daily life. Individuals in disaster areas experienced the post-disaster lives differently. Research on the resiliency of community and the values gotong-royong had become a compelling social capital for Javanese people to quickly recover from the adverse effect of the disaster (Effendi, et.al, 2015). More specifically, researchers such as Agustin (2007), Fatimah (2012) and Yumarni et.al (2014) have elaborated women’s disaster resilience in the 2006 earthquake. However, the post-disaster lives of the newly disabled women as a result of the quake has little become attention because they stayed at the hospital and rehabilitation centers during reconstruction process in their villages. After coming back to the society, their life story has been unheard because the newly disabled women remained stayed at home as a consequence of the lack of accessibility facilities in their neighborhood. In this paper, by adopting life story interview, I will portray the newly disabled women’s struggle in the context of post-disaster lives in their community and family. More specifically, I will narrate their strategies in adapting their new identity as a woman with a disability and renegotiating their roles as a wife, a mother and a member of the society. I will put more attention on the newly disabled women's agency in negotiating the concept of an ideal mother in the context of Javanese society.

Bio-note: Fina is a PhD student at The Australian National University majoring in Anthropology. Currently, she focuses her project on the topic of disaster, women and disability. She works on the post-disaster experiences of the newly disabled women as a result of the 2006 earthquake in Yogyakarta and Central Java. Besides a student, Fina is a permanent academic staff at Sociology Department, Gadjah Mada University.
In this paper, I examine the experiences of women ward members (Parshads) in Dehradun, India, as the familial and the familiar face of the state. By the familial face of the state, I am referring to both the participation of other family members (notably husbands) in performing the duties of the Parshad, as well as the adoption of familial terms, such as daughter-in-law, to describe women Parshad’s relationship with their constituents. For constituents, Parshads are familiar, near in terms of geographical distance and a certain ease in social formalities. As the familiar face of the state, they are on the front line of citizen demands, complaints, and supplications. In choosing to address or ignore these, Parshads are not only responding to strategic imperatives or political ambitions, they are mobilized through emotions—pity, fear, embarrassment, a sense of duty and so on. In drawing attention to these affective and relational aspects of urban governance, I aim to overcome what I perceive as a masculine bias in what is presented as a gender neutral reading of ward members (or municipal councilors, village heads) as patrons and brokers etc.. I am not arguing for a position that would essentialise women and women’s styles of governance, but rather seek to draw attention to the ways gendered possibilities of becoming (or gendered selves) influence the interactions between citizens and the state at the local level. In India, where at least 33 per cent of local representatives are reserved for women, women’s different possibilities for becoming and occupying the familiar and familial face of the state has implications for (unequal) citizen entitlements beyond conventional questions raised in the women in governance literature.

Bio-note: Tanya Jakimow is a Senior Lecturer of Development Studies at UNSW Sydney, Australia. Her current research project examines modalities of urban development in Medan, Indonesia, and Dehradun, India, from the perspective of ‘developers’. She recently published Decentring Development: Understanding change in agrarian societies (Palgrave Macmillan, 2015).
The political economy of domestic violence in Timor-Leste: Local leadership, mediation and brideprice

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The paper explores the tensions in peacebuilding interventions addressing gender relations and violence in Timor-Leste. Despite the creation of an extensive Law against Domestic Violence (2010), domestic violence continues unabated in Timor-Leste at all levels of society. Why have interventions to ameliorate this violence had little effect? This paper uses a feminist political economy approach to describe and account for uneven outcomes of international gender interventions on domestic violence.

Critical peacebuilding scholars argue interventions fail because of an international versus local divide. Local turn or hybridity explanations are based on anthropological studies of gender in Timor-Leste and elide the material outcomes of legal or political processes. The reification of this divide means that power relations within the local level are invisible. Further, I argue that critical scholars advocating local or hybrid approaches to justice and local governance have inadvertently supported the power of [male-dominated] village leaderships through their policy advocacy. In contrast, I show rather that significant national and international coalitions of people exist, some support and some challenge unequal gender relations.

I explain local level power relations by looking specifically at traditional dispute resolution in cases of domestic violence and the connection of brideprice and social class. I propose that the existence of a political economy of domestic violence in Timor-Leste limits the success of interventions to prevent violence against women. Legal approaches to violence against women have not impacted rates of violence because they do not address how domestic violence and broader gender relations are embedded in the political economy.

Bio-note: Melissa is a doctoral student whose thesis, is based on ethnographic fieldwork conducted in Indonesian and Tetum (East Timorese) in six fieldsites across Timor-Leste and West Timor, Indonesia. Prior to doctoral studies, Melissa worked for the United Nations Industrial Development Organisation (UNIDO) in the Department for Asia and the Pacific. Melissa was also Project Coordinator for the European NGO Network of practitioners, Women Against Violence Europe (WAVE), in Vienna, Austria from 2011-2013.
Deconstructing defence lawyering: Strategic advocacy for battered women who kill in Afghanistan

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The phenomenon of battered women killing their abusers is often overlooked in discussions about gender based violence. In a number of legal systems the woman’s circumstances and the context of an abusive relationship may reduce or mitigate her culpability under the law. In contrast, in some countries, such as Afghanistan, there is little recourse for these women and often their circumstances do not fit neatly within the traditional parameters of existing criminal defences.

This article is the result of over a year’s worth of international comparative research into the development of defences to murder for battered women who kill their abusive spouses. Strategic advocacy guides were developed for use by advocates in Afghanistan on topics including self-defence, provocation, insanity, duress and compassionate sentencing.

This paper analyses how defences for battered women have been approached and applied by courts internationally. The analysis identifies the historical development of battered women defences in comparative jurisdictions and seeks to draw lessons from the experiences of advocates in these jurisdictions in order to establish and/or advance strategic advocacy in developing jurisdictions, such as Afghanistan.

Firstly, the paper outlines challenges that advocates are likely to face in adapting ‘traditional’ defences to domestic violence contexts and suggests ways in which advocates can construct arguments to overcome these challenges. Secondly, the comparative analysis aims to pre-emptively identify and rebut potential gender bias, assumptions and stereotypes that may be raised against advocates in practice. Thirdly, this paper considers how advocates should balance strategic considerations. In particular, the difficult decisions advocates may face when dealing with the dichotomy between victimisation and agency and how advocates can balance competing considerations to achieve individual justice in each case, as well as constructing legal discourse which promotes systemic justice.

Bio-notes: Balawyn is currently a PhD candidate at the University of Melbourne, researching judicial attitudes towards domestic violence in Indonesia. In 2016, Balawyn was the legal clinic coordinator for human rights organisation Strategic Advocacy for Human Rights, and a Judge’s Associate at the Federal Court of Australia.

Camille is a Legal Fellow with non-profit human rights organisation Strategic Advocacy for Human Rights, supporting victims of domestic violence in Afghanistan and advocating for law reform in Asia. She is a solicitor at King & Wood Mallesons and was previously a Judge’s Associate at the Queensland Supreme Court.
Scholarly literature on women's parliamentary representation has increasingly questioned earlier assertions of the critical mass hypothesis that greater descriptive representation of women translates into better substantive representation of women's interests. Hence scholars have turned their attention towards mediating factors including the role of claims-making, critical actors, gendered institutions, and intersectionality. While enriching our analytical lenses, these more nuanced studies of women's representation in democratic parliaments still tend to focus on countries in the Global North. To add to our understanding of women's parliamentary representation worldwide, we examine how these factors influence women MPs in India, the largest democracy in the Global South and the world. Combining qualitative and quantitative content analysis of legislative debates in the Indian Rajya Sabha concerning four proposed parliamentary bills addressing violence against women and children from 2000-2015 [Protection of Women from Domestic Violence Act (2005), Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redress) Act (2013), Juvenile Justice (Care and Protection of Children) Act (amended 2000, 2006 and 2013) and the Protection of Children from Sexual Offenses Act (2012)] we conclude that descriptive representation matters as does attention to both the heterogeneity of women in society and parliament.
The Struggle of Women Victims of Child Marriage in Constructing the Power of Their Body and Life

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Child marriage is a cruel form of gender-based violence that still happens in many parts of the world, including Indonesia. Being child brides takes away the girls’ youth and dreams, leaving them to the socially constructed roles as wives and mothers despite their age as children. They become voiceless and invisible citizens in their own country. However, despite all the boundaries and complexity of life, these women struggle in everyday life and slowly construct the power to break through the invisible borders that imprison them. This qualitative research with a case study approach applied life story interviews and observation of seven women victims of child marriage as the techniques of data collection. This study provided the life cycle of all research subjects from the first day of their marriage until now, where some of them have successfully developed their potential as unique individuals. The complex boundaries in being child brides, child wives, and child mothers did not stop them from showing agency and the capabilities to live the life that matters for them. They have changed their position from being the object of parents and husbands to the subject of their own life. This research revealed their agency to thrive in their own life by showing the power of their body and life through taking brave decisions for their own good, being personally and financially independent, as well as sharpening their potential and making a difference to their surroundings. This research also delivered the deepest voice and the obvious presence of the women victims of child marriage to be heard and visible as human beings in their mission to flourish in a meaningful life.

Bio note: Regina Kalosa graduated from the Gender Studies Graduate Program, Universitas Indonesia. Her interest and research about child marriage has been presented at several international conferences. She has also done some research about women’s work and gender mainstreaming. Her focus of interest is on girls’ education, women’s work and women’s agency.
Rethinking the Femme Fatale: Violent Women in Korean Film Noir

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This presentation will examine how gender politics and high statistics of gendered violence against women’s bodies in contemporary South Korea have found a visual outlet of expression in the Korean film noir genre. Traditionally, representations of women in Korean cinema have primarily included female characters who fall within typical patriarchal roles of mother, wife, or prostitute, and often as bodies that are subjected to violence and transgression. Such representation links symbolically to Korea’s colonial literary history during which, in order to circumvent colonial censorship, the body of a ‘defenceless’ woman was oft used by Korean writers as a metaphor for the nation.

However, representations of agentic women who resort to violence themselves have been less explored in cinematic representations, and while violence has been a particularly visible theme of Korean film noir, women who resort to violence to achieve justice (as opposed to male characters who do so) are few and far between. This contrasts with other global forms of noir, particularly “Nordic Noir”, in which depictions of female protagonists inflicting violence against men are commonplace.1

Focusing on Park Chan-wook’s *Sympathy for Lady Vengeance* (2005) and *The Handmaiden* (2016), this paper will interrogate how film noir heroines in South Korean cinema problematise masculinity and violence simply as an expression of male anxiety about the powerlessness of an individual in a neoliberal world. By reframing the noir genre as a feminine one, or one where the female characters redefine the narrative function of the “femme fatale”, we will examine how female violence against men both points to existing social structures that allow for violence on women’s bodies to go largely unpunished, while considering the extent to which violence can also point to female empowerment rather than simply signify male authority.

Bio-note: Caleb Kelso-Marsh is a PhD candidate in Asian Studies, School of Social Science, UWA.

Dr Joanna Elfving-Hwang lectures at the University of Western Australia in topics that traverse the wide discipline of Korean Studies, as well as teaching units in Asian Popular Culture and Asian Heritage. She has published in Korean beauty cultures, ageing and cosmetic surgery in South Korea. She is currently working on a monograph tentatively titled ‘Beauty, Cosmetic Surgery and the Body in Korea’.

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“Beautiful Violence: Love, Romance and Betrayal in shōjo adaptations of The Tale of Genji”

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When he was adapting CLAMP’s dystopic manga series, X/1999 (1996), anime director Rintaro coined the term “Takarazuka violence” to encapsulate the operatic scale of the bloody fighting sconces on the pages of the delicate shōjo manga (girls’ comic) source text, which sees mothers dismembered, younger sisters crucified, and lovers destroy each other. This term can be reapplied to the performances of the Takarazuka Review’s all singing, all dancing, all female shows which have brought shōjo manga titles such as The Rose of Versailles to the stage, alongside melodramatic Shakespeare adaptations, and star spangled political intrigue in, for example, their version of J.F.K.

This paper will provide a close reading of the 2015 stage show The New Tale of Genji, and its source text, Yamamoto Waki’s Asakiyumenishi (The Tale of Genji, 1980-1993). The New Tale of Genji focuses on the issue of paternity and betrayal between Genji and his father’s generations, and again between Genji and his son’s generation. Rather than concentrating on the titular shining prince, as most Genji scholarship does, I choose to focus on four of his mothers/wives/lovers – Fujitsubo, Murasaki, Rokujo, and the Third Princess. In keeping with a shōjo or girls studies readings of these texts, I will examine not only the actions of the main characters but also the spaces that they inhabit, their clothing, and their physicality. Particular attention will be paid to the ways in which the Takarazuka bring to the stage the tragic and violent events of each of these women’s lives, including, but not limited to: beautiful rape scenes, incandescent bouts of jealousy, and betrayal at the hands of our ‘hero.’

Bio note: Emerald L King is lecturer in Japanese at Victoria University of Wellington. Her current research is divided between women in Japanese literature from the late 1960s to the early 2000s and costume in literature with a focus on kimono. Her recent work on cosplay (costume play) costumes focuses on costume construction as an act of fan translation.
Women’s and children’s refuges have been operating in Perth WA for over forty years. Across the state we have over 60 refuges and domestic violence services for single women and women with children up to 18 years who are fleeing violence and abuse from a current or former partner. The partner in the vast majority of incidents is a male who has inflicted a range of abusive behaviours to control, isolate, harm and dominate his female partner and children. Refuges provide crisis and medium-term accommodation with intensive support for women and children to enable them to recover from the abuse and re-establish a new and safe home.

Refuges are required by their funding contracts to accept clients regardless of lack of income. This group of clients, due to their lack of income, require much longer crisis accommodation than the three-month limit of most refuges.

Refuges are reporting a growing increase in clients without citizenship or any income, and they are struggling to support these women and children with the basic requirements of food, medical treatment, clothing, rent, cash, transport and other individual needs.

The research shows over 150 women and children every six months from a wide variety of countries are fleeing to refuges to escape abusive partners and ensure their safety and that of their children. Fifty two percent of these clients came from Asian countries.

How many more women and children remain trapped in homes struggling to survive the violence because the lack of an income increases the control and isolation of the victims? How are refuges financially managing this growing need?

Bionote: Kedy has worked in the area of domestic violence for 28 years. Currently she is the policy officer of the Women’s Council for Domestic and Family Violence Services. She is a passionate advocate for women and children. Her services have been publicly recognised as the 2006 WA Citizen of the Year (community services).
Close on the heels of the Rio Olympic Games in which a Chinese swimmer made global news by breaking taboos around menstruation, Delhi University students made hullabaloo in national news in India by publicly hanging used sanitary napkins on campus trees. Following the event in Delhi, students in Lahore initiated similar actions. These acts of menstrual activism, menstrual anarchy or ‘menarchy’ (Docherty 2010), represent significant changes in how urban middle class women in Asia visualise their gender. Questions arise as to whether (and how) the emergent brand of feminist activism in India is linked to post-feminism in countries such as Britain (where a woman painted lips with her menstrual blood). This paper explores the recent feminist interventions in bringing the electric topic of menstruation out of the shroud of secrecy – and the fold of ‘experts’ – into the public domain in India. It suggests that these interventions – centred around the figure of the middle-class young woman, her desires, practices, and aspirations, and the subject of her feminism – are aimed to create a new kind of ‘Third World woman’. Following Gupta (2016), it argues that the demands of this woman for physical and sexual rights are tied to capitalist urban-industrial development not only as an actor (Roychowdhury, 2015, p. 285) but also creates a normative ‘everywoman’ (Shandilya, 2015) as the de facto subject of Indian feminism but who is also a Hindu, middle-class, upper-caste and urbane woman.

Bio-note: Kuntala Lahiri-Dutt has taught Gender and Development at the ANU since 2002. Kuntala’s research is on gender and the environment in Asia, with particular expertise in water and mining. Her publications include “Medicalising menstruation: A feminist political economic critique of Menstrual Hygiene Management in South Asia,” Gender, Place and Culture: A Journal of Feminist Geography, 2014.
Care and the Politics of Belonging: A Multi-sited Case Study of Overseas Filipino Women in Singapore and Australia

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This paper explores how care acts as a political project of belonging for Overseas Filipino women in migrant-dependent societies such as Singapore and Australia. Since Parrenas termed Filipino women as ‘servants of globalisation’ (2001), Overseas Filipinos have been regarded as prototypes for ‘global care chains’ (GCC). Using an integrated model that views care as both a value and a practice, this research seeks to address the problematic polarity of ‘care as work’ and ‘care as private’ commonly found in the literature on GCC analysis of Filipino migration. Ethnographic research conducted in Singapore and Australia suggests that, due to the lack of state support, Overseas Filipino women engage with non-state structures to fulfill their needs. Data also suggest that these structures provide a form of support that is significant in ensuring the well-being of Filipinos overseas. By looking at non-state structures and the relevance of particular norms to experiences of belonging, this research challenges the value of citizenship in an age of migration.

Bio-note: Charmaine Lim is a PhD candidate in the Department of Anthropology and Sociology at the University of Western Australia. She is currently researching the lived experiences of Overseas Filipinos in Australia and Singapore. Her research interests include identity, belonging, citizenship, community and care.
East Timorese Women’s Everyday Experiences of War and the Shifting Geographies of Conflict, 1975-1979

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On 7 December 1975, the Indonesian military invaded the tiny half-island of East Timor. In response, large numbers of the East Timorese civilian population and the leadership of the nationalist front, FRETILIN, fled the towns and villages on the northern coast into the mountainous areas of the interior. The armed wing of FRETILIN, FALINTIL, resisted the Indonesian military’s advances and managed to maintain control over substantial territory until 1978, the population of which may have been as many as 300,000 people. In this paper, I explore East Timorese women’s experiences of the initial violence of the Indonesian invasion, the period of conventional war, and life in the mountains (1975–79). Drawing upon recent feminist scholarship on women and war, I focus on women’s everyday experiences of war and on gendered experiences of the shifting geographies of conflict. In exploring women’s experiences of invasion and war, this paper provides new understandings of the various modalities of violence that impacted women’s lives and established the context for the violence and repression that went on to characterize the subsequent twenty-four-year military occupation of the territory.

After the end of the decade of Maoist conflict in Nepal (1996-2006), the disarmament, demobilization and reintegration (DDR) approach has been implemented to establish peace building. During the Maoist conflict, nearly 40 percent of the total recruited Maoist combatants were women. There has been prolonged debate that often the DDR framework is gender blind and does not serve female and male former combatants equally. It has also been witnessed that women former combatants in Nepal and in conflict-prone societies are more marginalized compared to male former combatants in post-conflict transitions due to differentiated gender roles, relationships, norms, cultural beliefs, positions, power and identification. Therefore, contributing towards this ongoing debate, this paper aims to present how Maoist women former combatants experience reintegration, after returning to their homes in the post-war transition in Nepal. Is reintegration a gendered process? What is the role of the receiving family and how does it affect the reintegration of Maoist women former combatants? Further, I will discuss responsiveness and inclusiveness of the DDR approach and its implication for future gender policy intervention to particularly address women former combatant’s issues in war-torn countries like Nepal. In-depth interviews and focus group discussions were conducted with Maoist women former combatants, and key informant interviews were conducted with Maoist women former combatant’s families, Maoist male former combatants, government officials who were engaged in implementing DDR and Maoist political leaders in Nepal.

Bio note: Ms Luna is a PhD scholar at Wageningen University, Netherlands. Based on multi-cited ethnography, her PhD investigates changing gender roles, women, livelihoods and post-conflict challenges in Nepal. She completed a Masters Degree in International Development Studies in 2011. Her research interests are women, gender, sexuality, livelihoods, conflict, post-conflict and transnational issues.
Because It’s 2017: Diversity and The Japan Association for Language Teaching

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The Japan Association for Language Teaching’s (JALT) mission states “JALT promotes excellence in language learning, teaching, and research by providing opportunities for those involved in language education to meet, share, and collaborate.” (http://jalt.org/) Conferences, chapter meetings and publications are ways that JALT promotes and provide opportunities to its members. However, based on chapter presentations analysis, there is a great imbalance of representation based on gender and ethnicity, even when taking into account membership demographics. Not all members feel that JALT is meeting their needs. Primarily, women, both Japanese and non-Japanese, are missing out on networking and career opportunities because they are underrepresented at the chapter level.

The presenter will discuss how JALT could transform to better suit the needs and interests of many of its members. Interviews and round table discussions used in this research provide information on how JALT could become more inclusive and offer better support to adjunct, contract and non-tenure teachers. Ideas and feedback from participants is highly encouraged.

Bio-note: Tanja McCandie has taught English in Canada, England and Japan and is an assistant professor at Meijo University in Nagoya. Her research interests include autonomous learning, teacher development and gender and education.
In December 2012 the incident that became known as the ‘Delhi gang rape’, cemented Delhi’s position in the global media as the ‘Rape capital of the world.’ In response, the Delhi government expanded their program of self-defence workshops, rolling them out over Delhi in schools, colleges and NGOs. When I heard that girls in one of the slums in South Delhi in which I had been undertaking fieldwork would be participating in a twelve week course in self-defence I eagerly awaited the opportunity to observe these classes. This paper is based on my observations of these classes, as well as these girls’ participation in local NGO classes and campaigns about girl’s safety in their community.

Weaving together narrative descriptions of these classes, girls’ own stories and interpretations of gendered violence, and feminist debates about the role of self-defence in violence prevention campaigns, this paper points to the complex and multi-layered significance of defending the self in this context. Here, the precarity of slum living, the indeterminate and dangerous period between childhood and adulthood these girls occupied, and the familial responsibilities and the aspirations they carried with them shaped the way they positioned themselves in relation to the many risks they faced. Risks that through their narratives and performances in street plays developed in NGO classes they re-framed, using story telling as a strategy, following Anthropologist Michael Jackson “for sustaining a sense of agency in the face of disempowering circumstances.”

Through a sequence of images and narratives this paper seeks to engage with broader questions of agency, empowerment and change, in contemporary urban India.

Bio-note: Annie McCarthy is a recently completed PhD student in Anthropology at the ANU. Her doctoral research explored the way slum children in Delhi navigate development spaces. Foregrounding children's creative activities in these spaces, she explores the way children engaged, opportunistically drew upon, disrupted and reshaped a range of development narratives, from anti-child marriage to handwashing promotion campaigns.
This paper will investigate the representation and translation of gender, skin, wellbeing and ritual in the work of women contemporary artists from China and beyond. In Chinese, ‘scars’ means ‘wounds’ but also ‘traces’. We are interested in how some of the conditions that created what commentators in China called ‘Scar Art’ (Shānhén měishù) in the wake of the Cultural Revolution during the 1980s and 1990s, have been refracted through the early years of the 21st Century in work made by women artists. The name ‘Scar Art’ came from Li Xinhua’s short story ‘Scar’ (1978); a text that was actually concerned with examinations of matrilineal relationships rather than violence. More recently, this has been reinterpreted by Shuqin Cui in her book Gendered Bodies (2016) as ‘pain’. Our theoretical approach will ensure an ethical and cultural sensitivity to the artists and their works, discussed as “a living ritual” where, as feminist theorist Sara Ahmed articulates “self-care is warfare” (2014).

By discussing the value and appropriation of the terms used to translate these practices, including ‘scars’, we will examine how women artists deal with actions of self-inflicted violence and scarification through photographic, installation and performative practices including artists Chen Zhe, Ma Quisha, Qin Ga, Zhao Yue, Eliza Bennett, Ji Yeo, Mary Cobel and Teresa Eng. In turn, this paper will comparatively analyse their works in an international context to create a constellation of ‘Gender Scars’. Furthermore, these examples will be analysed through curatorial practice, most recently the provocative exhibition Adultery: Cultural symbols of gender violence - HeForShe at Ginkgo Space, Beijing, closed just hours before it was due to open (25 November 2016). In 2017, it was successfully realised under a new guise, in a different cultural context, retitled ‘Violences XX-Elles’ (8-20 March 2017) at la Galeries des femmes, Paris.

Bio-notes: Rachel Marsden is a curator, researcher, educator and arts writer specialising in the translation of Chinese and Asian contemporary arts and culture, and transcultural curating. Currently, she is Lecturer in Art Curatorship at the University of Melbourne, Australia; Founder and curator of ‘The Temporary’, a transcultural exchange platform, and Governing Board Member for China Residencies (New York) and NPE Artist Residency (Singapore).

Linda Jean Pittwood is a PhD candidate in Critical Theory and Cultural Studies at the University of Nottingham, UK, researching representations of the female body in contemporary art from Beijing and Shanghai. She has written for the Journal of Contemporary Chinese Art and Modern China Studies and worked as a curator, project manager, online arts editor and journalist.
Russian Hostess in Japan: A Way Towards Self-Fulfillment

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In response to challenges of neoliberal governance dominating the world nowadays, individuals are encouraged to become entrepreneurs who shape their lives through the choices they make from among the options available to them. This paper explores the entanglement of gender norms (Soviet, Russian and Japanese), socio-economic, ethnic and race factors with the purpose to find out how the encounter with Japan shaped self-realization strategies of Russian women who in the 1990s ventured to work in Japan as hostesses. It is demonstrated here how Russian female migrant workers benefitting from Japan’s affluence, on the one hand, and making Japanese men Oriental, on the other, attempted to position themselves as achievers and establish their own respectability. The paper is based on two books written by Russian women, in which they describe their experience of working in Japan as hostesses. Contrary to Japanese and Western researchers who aim to reveal discrimination and denigration of women at hostess clubs, Russians tended to present this job not as serving the client’s needs but as “consuming” men and considered it to be a “perfect way of obtaining financial independence, respectability and love of friends”. The paper argues whether the progressive commodification of life in post-socialist space brings forth changes in moral criteria or whether these narratives of self-achievement help women to handle discrimination and denigration they experienced in real life.

Bio-note: Professor Emerita Yulia Mikhailova is currently doing research on mutual Japanese-Russian images and influences on the process of national and individual identity formation, and is teaching Japanese History and Visual Culture at Osaka University. Publications on the topic include Japan and Russia. Three Centuries of Mutual Images (Global Oriental, 2008, co-editor W. Steel).
Many older Japanese join special groups for seniors as a way of remaining active in society but only a few stay involved in community organisations that they joined in their younger days. Among the latter are women who belong to the Volunteer Labour Bank-later renamed Volunteer Labour Network- established by Teruko Mizushima in Osaka in 1973.

Mizushima created what was the world’s first time bank to put into practice ideas that she thought could benefit Japanese women and their neighbourhoods. The underlying concept was that time spent doing work for others could be later reciprocated.

The original members were young women who saw themselves as providing alternative care for non-related elders when this was thought to be the preserve of immediate family. Now, 44 years later, they have become elders supporting each other.

In the last few decades time banks have sprung up around the globe. Some people have queried whether individual groups could last long enough to guarantee the return of help to those who have given it in the past. The VLN shows this is possible.

It is also proof of the capacity of time banks to foster links that can keep social isolation at bay for vulnerable people such as the aged in a society undergoing rapid social and technological change.

Bio-note: Jill Miller completed a PhD in 2008 on time banks and older Japanese at the Australian National University. She lived in Japan for 10 years between 1989 and 1991. Her main research interest is positive ageing in Japan.
Japanese feminists, including activists, writers, and others who had long emphasized women's inherent maternal goodness and opposition to gendered violence, had ambivalent attitudes toward Japanese wartime aggression in Asia. Several well-known women accompanied Japanese troops as observers and morale builders in Japan's Pen Squadron—writers and other producers of popular culture. Others, like Ichikawa Fusae and other political feminist activists, went to the continent on their own. Although they claimed to be independent of the state and its military, they always benefited from the imperial privilege of Japanese military protection, whether or not they recognized or acknowledged that privilege. During the next half decade, Ichikawa wrote about the duties of women on the home front using chauvinistic (in both senses) language she had never used before that time and which she did not return to after the war. To what extent could one argue that the attitudes of feminists like Ichikawa failed to look deeply into the gendered violence of Japanese militarism in China?

Bio-note: Barbara MOLONY, Professor of Japanese History at Santa Clara University (USA) and co-President of the Coordinating Council for Women in History, specializes in women’s rights, transnational feminisms, and the construction and representation of gender in Japan. Her most recent publications are *Women’s Activism and “Second Wave” Feminism: Transnational Histories* and *Gender in Modern East Asia.*
"The feminisation of motherland: re-imaging female reverse migrants in contemporary Japanese cinema".

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Urban-rural migration movements have been extensively documented in the USA and Europe since the 1960s. However, this circumstance is acquiring a new dimension in contemporary Japan. The so-called U-Turn phenomenon—and also its multiple variations such as the J-turn or the I-turn—is bringing back people, especially women, from Japanese metropolises to rural and peripheral areas. Fears about food safety and nuclear threat as well as social pressure are creating a new interest in the idea of “back to the nature” or “back to the roots” among female urbanites. The U-turn movement is re-evaluating societal values and breaking down traditional assumptions about women expectations.

This paper explores the filmic representation of the U-Turn movement in Japanese cinema since the 2000s. It examines how U-Turn cinema encourages women to return to its traditional origins, framing nature in a positive light as opposed to the congested urban living. In particular, this paper focuses on film-texts about young women moving out of cities and returning to their family’s villages —topic that is addressed by a growing number of recent films, expressly after the Great East Japan Earthquake. Films like Umi no futa (Lid of the sea, Toyoshima Keisuke, 2015) based on a Banana Yoshimoto’s novel about a young woman who starts her own kakigori business in a small town, or Riteru Foresuto (Little forest, Mori Junichi, 2014-2015) based on a manga story about a girl who decides to start her new rural life as a farmer represent this “back to basics” trend.

We argue that U-Turn Cinema illustrates a revaluation of contemporary life as well as links women with tradition and nature forcing her to return to a more patriarchal environment. The city is not a place for women.

Bio-note: Nieves Moreno is graduated in Drama Studies by the University of Madrid (RESAD), in Japanese Studies by the Autónoma University of Madrid (UAM), now she is finishing a Ph.D. (ABD) in the programme of Literary, Artistic and Cultural Studies. She has been a research fellow at Waseda University in Tokyo in 2007-2009.

Fernando Ortiz-Moya is Assistant Professor in Bult Environment at the University of Nottingham Ningbo China.
Starvation of the soul: Women’s experiences of male dominance in Han Kang’s *The Vegetarian* and Diana Evans’ *26a*

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The representation of food practices as symbols of change and breaking down with traditional values of domesticity has been a common topic in literature that reveals a shared experience in many novels of female authorship independently of nationality. Contemporary writers such as Han Kang are opening an interest towards gender experiences in South Korea, presenting a reality marked by a strong gender-based social background. The translation first into English and recently into Spanish of Kang’s novel *The Vegetarian* (2007) allows her national presence to reveal questions of violence against women that have a global lining. The main aim of this paper is to compare the portrayal of male dominance linked to food consumption and starvation in *The Vegetarian* and *26a* (2005), a novel by British novelist Diana Evans.

Both Yeong-hye in *The Vegetarian* and Georgia in *26a* experience gender abuse, the patriarchal background in *The Vegetarian* playing a particularly essential role in the devastating outcome of Yeong-hye’s challenging of tradition. Both women want to suppress any form of violence from their lives and they undergo similar rituals of food consumption: first by becoming vegetarians and then by refusing to eat altogether, trying to escape physical existence that is their ultimate cause of suffering.

The representation of Yeong-hye and Georgia’s thinning bodies and mental instability reflect on the shortcomings of a diseased world. While Georgia is plagued by her memories of rape and powerfully influenced by western perceptions of beauty and body image, Yeong-hye’s dreams respond to underlying childhood memories of physical punishment that surfaces again when she refuses to accommodate to the established values. At the same time, the exploration of sisterhood in the novels presents female bonds of understanding and assistance that identify women as guardians of their past and bearers of renewal for a better future.

Bio-note: Rosa Moreno holds an M.A. in languages and literatures from the University of the Balearic Islands (UIB), specializing in literary studies. At present Ms Moreno is a PhD candidate in the same institution, where she has been an associate teacher since 2009. She has attended international conferences in Spain, Slovakia and the United States.
Artisanal fishing is carried out in the coastal villages of Karachi. Through centuries, these fishing villages have maintained their traditional practices of fishing. In the twenty first century, artisanal fishing is extremely threatened by various factors. Historically, in coastal communities of Karachi, women were part of fishing and its related activities. With the decline in traditional fishing methods, females have been withdrawn from fishing work. The implications of this process have been drastic for fishing households such as increased poverty, unemployment, environmental degradation etc. The research is conducted to highlight these problems especially from a gender perspective. It is exclusively based on females of different fishing villages located on the coast of Karachi. Women’s socio-economic conditions, family status, perceptions on different contemporary issues pertaining to the endangered livelihood of their family and its relation with environmental changes have been investigated in particular. In total, eighty women representing fishing households, a few community leaders and representatives of a fisher folk’s NGO were interviewed. The results emphasized the livelihood issues of females and their perceptions of environment and climate change. The vulnerabilities of females in fishing communities have been discussed in detail.

Bio-note: Erum Muzaffar is a Faculty member at Pakistan Study Centre, University of Karachi. She is a Ph.D. candidate and her area of research includes women, environment and ecofeminism. Since 2009, Ms. Muzaffar has been teaching Geography & Environment of Pakistan and Foreign Relations of Pakistan.
The purpose of this paper is to propose a conceptual shift in understanding and prevention of child, early and forced marriage, in which underage girls are forced/encouraged to marry men who are usually much older. Child marriage is a pervasive practice around the world, but nearly half of all child-brides are in South Asia. Child marriages generally take place in the context of poverty, illiteracy, endemic custom and gender inequality. Parents often arrange their daughter’s marriage because they think it is disgraceful to keep a ‘nubile’ girl at home or that the younger the bride is the smaller dowry they must pay. In many situations, the girl is pulled out of primary/secondary education and married off. She is sent to live in her husband’s home where in-laws expect her to perform all the wifely duties, such as cooking, cleaning and bearing children as a result of which she is more likely to confront physical, emotional and sexual violence.

In efforts of understanding and prevention of child marriage at both academic and practical levels, interpersonal violence has been one of the main focuses and child marriage has been viewed as an ‘instrument’ of gender-based violence. However, considering the culturally constructed discourses about disproportionate gender roles and gender unequal social systems and institutions that conceptually accept or even celebrate child marriage in the society and among people, this view is not wrong but incomplete. As many gender studies have already demonstrated, cultural and structural point of view are crucial to any analysis of violence. Thus this paper reviews literature on child marriage in South Asia in adopting a structural/cultural violence approach to argue that child marriage is not only the instrument of violence as a gateway to interpersonal violence, but in and of itself is an act of gender-based violence.

Bio-note: Satoko Nakane is an Associate Professor at Ryukoku University in Kyoto, Japan. She has a Master’s degree in Sociology and a Ph.D. in International Relations. Her academic interest has been on child poverty in developing countries. She is currently a visiting research fellow at The University of Western Australia for one year.
Exploring Women’s Representation in Medieval South Asia: Barriers, Implications and Opportunities

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This paper will offer a critical study for exploring gendered actions and activities within specific historical, cultural and literary contexts. The objective of this research is to introduce the historical background of women’s representation in medieval South Asian society. The paper will help to understand the paradoxical situations and dichotomies that continue in the lives of women. Using feminist tools of historical research and of reading the inscribed texts, this paper will examine the past through gender lens. Thus, we would critically assess how politics of power, leadership and control have made women invisible and hidden and how the patriarchal craft of constructing history has objectified women as passive and not as active agents of history. Examining the status of women in ancient times, our exploration, in this article, will start with the commencement of the Muslim rule (r. 1206 CE) in this region particularly the Mughal era (r. 1526-1857 CE). The exercise initially stimulated due to the speculations regarding the role of women in terms of medieval society, for which we found meagre records. This article aims to highlight the factors for which women are found relegated to a lower status in the social scale. In the customary gender division of labour much other hard work too went to women. The article will fundamentally be based upon the medieval historical narratives which provide a perception that women’s labour was not confined to domestic industry; rather they played a major role in statecraft and industry. However, there were women who did manage to become literate and educated. It happened in other aspects of life too that some individual women could yet wrest recognition. At the end, some conclusions will be drawn explaining the roots of the continuous debates that keep South Asian women marginalized and silenced.

Bio-note: Assistant Professor, Department of History (General), University of Karachi
Gender inequality is one of the key factors preventing women from asserting their land rights. This paper analyses violence against women related to Vietnamese women’s land inheritance rights disputes. It uses interviews with Vietnamese women householders who have brought a case to the court, court officials (judges, clerks), and lawyers to explore Vietnamese women’s experiences in accessing their land inheritance rights through the Vietnamese court system. A key finding was that Vietnamese judges make decisions based on local patterns and practices rather than by the law. In addition, women have to face physical and psychological violence before, during and after their land inheritance rights disputes. In doing so, women’s land inheritance rights are not consistently protected by the courts, which reveals the lack of integrity in the Vietnamese court system. Collectively, the findings suggest that to improve the integrity of the Vietnamese court system and to protect women’s land inheritance rights, court officials’ salaries need to be increased and schools have a gender education programme.

Bio-note: Chung Nguyen is a PhD candidate in the Faculty of Law, QUT, Brisbane. Her thesis examines the barriers Vietnamese women face in seeking to enforce their land inheritance rights. Nguyen has worked and taught Constitutional Law for the National Academy of Public Administration in Hanoi, Vietnam. Her main research interests are women’s rights, domestic violence and law reform.
In the past decade, Thailand has grown in popularity among Vietnamese people as a transgender ‘heaven’. Every two days there is one Vietnamese who travels across the border to have gender reassignment surgery. They not only cross the geographical boundary but also legal and social limits in order to achieve the dream of becoming a woman. In this paper, I will study the narratives of the experiences of those MtF transgender before, during and after their journey to Thailand represented in the two autobiographies Transgender (Nguyen 2013), I draw my own portrait (Huong Giang Idol 2014) and the documentary film Finding Phong (Tran and Swann 2015). How have transgendered persons negotiated gendered expectations? What is the relationship between mobility, sexual rights and sexual citizenship in Vietnam during the past decade? How have other legal systems influenced the legal environment in Vietnam? To provide context, I will also discuss the new provisions regarding sex change and gender markers in the new Vietnam Civil Code of 2015, which becomes effective since 2017 and is expected to remove certain legal barriers to the recognition of surgical modified bodies.

Bio-note: Thi Huyen Linh Nguyen is a PhD researcher based at the University of Wollongong. Her research focuses on the representation of LGBT characters in contemporary movies and resulting social debates. She is also engaged in LGBT movements in Vietnam. Her most recent article is ‘New Zealand same-sex marriage legislation in the Australian media’ (Continuum: Journal of Media & Cultural Studies).
What do Indonesian men think about violence against women?

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This paper considers Indonesian men’s views on violence against women, using interview data from an Australian government-funded study of masculinities and violence in Indonesia. Indonesia ratified the UN convention CEDAW in 1994. CEDAW requires countries to take steps to end violence against women. In 2004, Law No. 23 on the Elimination of Domestic Violence set out procedures to protect victims of domestic violence and punish perpetrators. The NGO Rifka Annisa in Yogykarta works directly with men as perpetrators of domestic violence. That NGO points to patriarchal traditions, both cultural and religious, that enshrine the idea that women are weak and inferior to men, so men have the right to lead and discipline them in the private and public sphere. Overall though “it is violence in the private realm, and not the public sphere, that is the most pervasive form of gender-based violence in Indonesia” (Bennett, Andajani-Sutjahjo, & Idrus, 2011, p. 160). Men’s viewpoints are important for identifying points of possible change, but men’s accounts have to date not received much attention. In the project interviews there was quite some reluctance on the part of men to talk about violence in relation to women. When they did address it, three discourses were evident: denial, blaming the victim, and exonerating the male perpetrator. The paper explores those discourses.

Bio-note: Pam Nilan is a Professor of Sociology at the University of Newcastle and an Adjunct Professor of Asian Studies at the University of Western Australia. She has conducted research on young people, gender and popular culture in Indonesia since 1995.
Homogamy within Ahmadiyyah

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One of the bai’at (pledge of allegiance) consequences for Ahmadis, members of the Ahmadiyya Muslim community, is the obligation to marry someone from within their own community. On the Indonesian island of Lombok, the strict regulations relating to intra-community marriage have resulted in the majority of Ahmadis withdrawing from marrying members of the mainstream population and marrying exclusively within the Ahmadiyya community. The significance of this marriage arrangement is reflected in the establishment of matchmaking agency Ristha Nata- an agency responsible for facilitating prospective marriages between Ahmadi male youth (khuddam) and female youth (lajnah imailiah). Ristha Nata offers the service of compiling and maintaining a database of single members of the Ahmadiyya community within the local area, with the aim of facilitating introductions between members. The goal of the agency is to ensure that every member remains steadfast in his/her commitment to the Ahmadiyya community and, thus, will raise their future children as Ahmadiyya Muslims. Given the absence of scholarly literature focusing on Ahmadi marriage arrangements, this paper will analyse issues pertaining to the phenomenon. The process of utilising the services of Ristha Nata to find a suitable partner will be explored- a process which appears to emphasise the importance of compatibility as a foundation for successful experiences of marriage. Looking at the broader issue of Ahmadiyya conflicts in post-1998 Lombok, this study reveals that religious homogamy practices within the Ahmadiyyah community is one of the factors that contributes to building the perception of Ahmadiyya's uniqueness and exclusivity.

Bio-note: Sani is a PhD candidate in the Religious Studies Department, Victoria University of Wellington.
I am leading an ARC-funded research project on “Understanding Social, Economic and Health Vulnerabilities in Indonesia”. The project is a large team project, the heart of which consists of anthropological fieldwork in six different sites, in different societies in different parts of the Indonesian archipelago. The unifying framework for our study is the concept of “the life course”: our idea was to map people’s vulnerabilities according to their life stage in the life course. In our grant application we decided on five life stages that make up the life course: 1. Infancy and childhood; 2. Youth and young adulthood; 3. Family formation; 4. Middle age; 5. Old age. We acknowledged that each stage is defined more by social identity than age in years, and that these stages might differ in different cultures. We said we were using the life course “heuristically”, and posited that particular vulnerabilities could be associated with each life stage, even as some would be passed on inter-generationally.

This paper grapples with some of the concepts and categories embedded in this framework, with particular reference to gender in the life course. Drawing on both the academic literature on the life course and gender, and the ethnographic literature on gender in Indonesia, the paper problematises accepted sociological concepts such as ‘age’ and ‘gender’, ‘household’ and ‘family’, as well as some related concepts that often mirror Western models (e.g. ‘dependent/independent’ and ‘broken home’). The paper also examines the understanding of life stages and transitions we have posited, like ‘child’, ‘adolescent’ and ‘early marriage’, in Indonesia. The almost universal acceptance of these terms in the Development literature means that their deconstruction has ramifications for the accuracy of statistics as well as public policy and programs.

Bio-note: Professor Lyn Parker is a social and cultural anthropologist who has specialized in Indonesia. Her books include From Subjects to Citizens: Balinese Villagers in the Indonesian Nation-State, Adolescents in Contemporary Indonesia (with Pam Nilan) and The Agency of Women in Asia.
Challenging the Individualization of Social Norms: An Institutional Analysis of Social Change & Gender-based Violence

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As many scholars of gender and development have noted, one aspect of the "neoliberalization" of development has been a turn toward the individual, often in the form of the entrepreneur (as a key unit of development intervention, as a bearer of development responsibility, etc.). In the realm of the social, this turn manifests in increased attention to focused on the intimate lives of development 'recipients' and their behaviors (Bedford 2009). This kind of intimate attention, concerned primarily with individual's behaviors and attitudes, also emerges in developmental and global health framings of gender-based violence, such as those deployed in India's National Family Health Survey-3 (Piedalue 2015). In this paper, I draw upon field research with women's anti-violence collectives in Hyderabad, India to construct an institutional analysis of social change in relation to gender-based violence. This framework questions the reliance upon individual's attitudes and behaviors as the primary target of mainstream, global efforts to reduce gender-based violence and create greater gender equity. I argue that employing Kabeer's (2003) framework for institutional analysis allows for a reclamation of the collective in theorizing social norm change, whilst keeping individual agency and rights centralized.

Bio-note: Amy Piedalue is a Postdoctoral Research Fellow at the Australia India Institute and University of Melbourne. She studies gender, regional modernities, and social movements in contemporary India and South Asian diasporas. Amy is particularly interested in the complex inequalities and social justice possibilities that shape activism responding to gendered violence in subaltern communities.
Gender Inequality in Asian Parliaments: a Configurational Analysis

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This paper examines the relationship between economic development and women's social status in contemporary Asian parliaments. Previous studies had shown that economic development offers women with new opportunities and resources to participate in politics. Yet, richer Asian countries are performing worse compared to their poorer neighbors in terms of gender disparity in national politics. By applying a fuzzy-set Qualitative Comparative Analysis (fsQCA) including data from 47 nations in the region across three different development levels (least developed, developing, and developed), the analysis suggests that women's presence in parliament is a result of multiple configurations of conditions. In contrast to the expectation of modernization theories, the study finds that national economic variables do not account effectively for women's participation in government. Rather, the results highlight the importance of political institutional settings, including the provision of gender quotas and PR electoral systems, in helping women winning elected office. On the other hand, the study demonstrates countries with predominantly Muslim population can still elect more women in legislative bodies if other conditions are also supporting the endeavour.

Bio-note: Ella Prihatini is a PhD candidate on an Endeavour Scholarship, working on women's political participation in Asia. She is a former journalist for ANTARA and taught International Relations at President University (Indonesia).
This article discusses an important aspect of normative femininity that regards women’s role as a mother to be the ultimate role in a woman’s life. In all auto/biographies discussed, the celebrities are portrayed as upholding their position as a mother and motherhood is depicted as the most significant role. They also describe the important roles their respective mothers play that have shaped not only their personal life but also their career. I argue that rather than relaxing the need to describe their own image as ideals mother, their success as public figures further highlights the need for such portrayal to create a persona of both ordinary and extraordinary. I also propose that there is also a need to create the portrayal of their own mother in the same image of “an ideal mother” in a way that intersects with the notion of the traditional and the modern idea of motherhood.

Bio-notes: Aquarini Priyatna is currently teaching at the Faculty of Cultural Sciences, Universitas Padjadjaran. She completed her PhD, which looked at celebrity auto/biographies, at the Center for Women’s Studies and Gender Research, Monash University, Australia. Her latest book is *Perempuan dalam Tiga Novel Karya Nh. Dini* (2015).

Lina Meilinawati is currently teaching at the Faculty of Cultural Sciences, Universitas Padjadjaran. She completed her Doctoral Degree in performance studies in Universitas Gadjah Mada, Yogyakarta. She has published various works on literature and popular culture.

Mega Subekti is currently teaching at the Faculty of Cultural Sciences, Universitas Padjadjaran. He completed his Master’s Degree in Contemporary Literature in Universitas Padjadjaran.
Hijab: Pop Culture, Lifestyle, and Reconstruction of Muslim Identities in Indonesia

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This paper frames hijab within the discourses of pop culture, lifestyle, and reconstruction of Muslim identities in Indonesia. Hijab (head covering) is a fashion that became a trend in Indonesia within the past two decades. This phenomenon, particularly how the hijab fashion reconstructs young Muslim women’s identities, is interesting to study. Information about the reasons for their decision to cover their head is gathered by means of a field study, the responses to which will be explored in the full paper. The results of the questionnaire analysis will also be related to how hijab fashion is worn among young urban women. Currently, hijab fashion is booming in Indonesia, as apparent in the increasing number of women who wear it and how new models keep on appearing. With such a vogue on the rise, it is impossible to discuss hijab fashion without relating it to the issues of lifestyle and popular culture. The paper also includes a discussion about how the fashion adapts to and is negotiated in the context of Indonesian culture.

Bio-note: Lina Meilinawati Rahayu teaches Contemporary Culture/Pop Culture, Comparative Literature, Drama Studies and Indonesian Theatre. She serves as the Head of the Indonesian School in the Faculty of Arts. She is the author of many academic articles: “Embedding Diversity through Textbooks in Elementary School: Case Study on Digital Textbooks for Elementary Schools in Indonesia”, “The World According to Children Writers (a Cultural Analysis on the Kecil-Kecil Punya Karya: Indonesia Children Books Written by Children)”, “Interculturalism in the Performance of Adapted Drama Text”, etc.
Until very recently, Rohingyas making the perilous trek across the Andaman sea to Southeast Asia were predominantly male, as they were not only denied citizenship and legal rights in Myanmar but they also lacked economic opportunities within the country to support their families and community. The 2012 attacks in Rakhine state resulted in a drastic increase in women and girls undertaking the boat journeys to escape intense violence in Myanmar - including mass sexual violence - targeted against the Muslim Rohingya community. The journeys of these women to Malaysia through Thailand entail not only violence and hardship but also accounts of trafficking and rape, as well as regular incidents of forced marriage. Based on narrative interviews and oral histories of three Rohingya refugee women presently living in an urban squatter settlement on the outskirts of Kuala Lumpur, this paper traces the impact of women's memories - of violence and conflict in Myanmar as well as their dangerous journeys through Thailand to Malaysia - on their everyday lives as refugees. Studying the increased displacement of Rohingya women to Southeast Asia can help reveal the gendered impacts of forced migration on the Rohingya community, and the ways in which Rohingya women - as targets of abuse, exploitation, and sexual violence during times of conflict - learn to negotiate and navigate new environments by employing "strategies of survival". Rohingya refugee women's narratives reveal the construction of new gendered identities in displacement, and evidence women's incredible resilience in spite of profound trauma and suffering.

Bio-note: Farhana Rahman is a Cambridge International Trust Scholar and PhD Candidate at the Centre for Gender Studies, University of Cambridge. She has several years of experience in the gender and development sector, working internationally for organizations in various countries such as Afghanistan, Bangladesh, Malaysia, Uganda, and Zambia.
Women's political participation is defined as the actual and equal involvement of women in the administration of various government activities, either through election or appointment. Various studies show that women's active involvement in the public sphere is very important. It has been correlated with sustained economic growth, cohesiveness and conflict handling. Nevertheless, the phenomenon in Indonesia shows that Indonesian women's political participation in the public sphere is still low. Although the nation has ratified various Conventions and has published various regulations, it has not been able to improve the level of women's political participation in the public sphere. How can this phenomenon be explained? This study will focus on various strategic issues related to women's political participation in the public sphere. What are the challenges and obstacles? What efforts have been made to empower women in the public sphere? What should be the ideal model of political empowerment for them? In particular, this research will focus on the representation of women in public positions due to the hardships in obtaining access and opportunities in decision-making positions. Information on this issues especially is still unexplored at the level of regency. Therefore, this study is conducted at Cirebon City as the research locus due to the existence of low representation of women in the public arena. In addition, the selection of Cirebon City is also interesting, considering the strong Islamic tradition in the region. It is expected that this study will give new perspective amidst debate over the views of Islam as one of the factors contributing to women subordination in the public sphere. The outputs of this study will not only useful for academics, but most importantly for policy makers in constructing appropriate policy for improving women's political in the region.

Bio-note: Mudiyati Rahmatunnisa is a Senior Lecturer in the Department of Political Science at the University of Padjadjaran, Indonesia. She obtained her Master of Arts in Public Policy from Murdoch University, Australia in 2002 and her PhD in Asian Studies from The University of Western Australia in early 2010.
This presentation discusses how and why Japanese women have moved to Hong Kong and China since the 1990s. Through life story interviews collected between 1996 and 2014, I will show how the changing relations between Japan and other Asian countries have influenced women's perceptions of gender and work in Japan.

Since the 1990s, many Japanese have moved to Hong Kong, then Shanghai and other Chinese large cities. While men in this period were typically sent by Japanese head offices to be management staff, many women left Japan by themselves and started working as local employees. This was because Japanese companies have tended to treat women differently from men, and it was difficult for women to be promoted or even to continue working, despite the Equal Employment Opportunity Law enacted in 1985. These women movers decided to leave Japan, because they expected that there would be a different work culture outside Japan.

These women were partly satisfied with their new roles in overseas offices, because they found an opportunity to act as go-betweens in Japan-related companies abroad. However, there was a gender division of employment, so most local employees were women, and their salary and benefits were much lower.

This study also shows how relations between Japan and other Asian countries affected each individual's experience. People in Japan have tended to ignore Asia since the end of WWII, because Japanese foreign policy was heavily dependent on the US. However, the end of the Cold War and the burst of the bubble economy led Japan to become more involved in Asia, economically and politically. Japanese people have moved to Hong Kong and Shanghai because of these changes, and their perception of the Asia and gender relations has changed while they spend time and learn about Hong Kong and Shanghai.

Bio-note: Chie Sakai is an Associate Professor in International Sociology at the Department of Sociology, Kansai University, Japan. Her research interests involve changes in gender relations and family in the global era. Her recent publication is “Unintentional Cross-cultural Families: The Diverse Community of Japanese Wives in Shanghai”, Sari K. Ishii ed., 2016, Marriage Migration in Asia: Emerging Minorities at the Frontiers of Nation-States, NUS Press (Pte) Ltd.
Measurement of gender uncomfortable feelings: Factor analysis

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In Japan, LGBT (an initialism that stands for lesbian, gay, bisexual, and transgender) has become more widely known since same-sex partner certificates began to be issued at Shibuya in Tokyo in 2015. In this study, the author focuses on transgender people, those who have a gender identity or gender expression that differs from their assigned sex. Prior research usually focuses on such domains as mental support for transgender people. In contrast, this study looks not only at transgender people, but also at cisgender people, as the central focus of this issue. Cisgender people are those who have a gender identity or gender expression that matches their assigned sex. The author puts emphasis on 'uncomfortable feelings' because the author feels that the core concept of transgender is uncomfortable feelings in regards to attitudes and behaviour expected of people's assigned sex. The purpose of the current study is twofold. First, this study will demonstrate “sexual diversity”, that is, anyone has uncomfortable feelings when they are expected to act the same as their assigned sex (referred to here as "gender uncomfortable feelings"). Second, this study examines the dimensions of which gender uncomfortable feelings are composed. 362 college students completed two questionnaires about "self-gender uncomfortable feelings" and "others-gender uncomfortable feelings". "Self-gender uncomfortable feelings" are uncomfortable feelings towards their own attitudes and behaviour. "Others-gender uncomfortable feelings" are uncomfortable feelings towards the attitudes and behaviour of others, not including acquaintances. The author investigates what dimensions of gender uncomfortable feelings cisgender people experience. These results will be presented here in the 2017 Women in Asia Conference, and it is hoped these findings can be utilized in future studies to support transgender people’s psychological well-being.

Bio-note: Miyuka Sekiguchi received a Bachelor of Arts or Science in Psychology from Ryukoku University, Kyoto, Japan, in 2016, and is now a Master’s student at Ryukoku University. Miyuka’s research interests are LGBT studies (especially transgender people) and the psychology of gender.
Despite the provisional decriminalization of homosexuality in India in 2009 through the amendment of Section 377 of the Indian Penal Code, incidents of privacy violations of sexual minorities continued. The sting operation on an Aligarh Muslim University professor in North India in 2010 by local media persons with his university colleagues resulted in the first test case under the legalization of homosexuality, which was perceived to have effected a resultant change in social and cultural attitudes towards same-sex behaviour. The willful outing of the professor in the privacy of his bedroom when he was with his male partner and his suspension from the university were subsequently challenged in the Allahabad High Court that mandated his reinstatement in the university. While the professor died shortly before his return to campus, this paper examines the social cost of negotiating the norms through legal representation and recourse to human rights.

Bio-note: Pawan Singh has a PhD in media studies from the University of California San Diego. He is currently a New Generation Network Scholar at Deakin University and the Australia India Institute in the University of Melbourne. His research, which examines LGBT rights in India and transnationally, is geared towards understanding the notion of freedom in postcolonial India with respect to speech, identity and media censorship.
Despite the rapid growth in India over the past 20 years, the issue of chronic poverty is still a serious problem, historically in rural areas where growth has not been able to match the rates in urban areas, due to a stagnation of investment in the rural sector by successive governments. In the early 2000s, however, chronic poverty was increasing in urban areas due to poor job security and higher costs of living. Despite the relatively weak rural sector in India there is still, however, a relatively low and slow level of urbanization, with only 28 per cent of the population urbanized and 60 per cent still living in villages of fewer than 5,000 people. Some of these structural issues have a lot to do with how village societies are organized, to which addressing the marginalized role of women in these societies is key.

In large areas of India, women live with many burdens and fears. They carry the burden of neglect and discrimination, household work, looking after siblings and of work outside the home. As girls they live with the fear of not getting adequate attention, care, nourishment, medical attention and education. With adolescence comes the fear of being sold, sometimes sold in the name of marriage, and sometimes sold into child labour and prostitution. After marriage a girl’s status descends to an even lower level and her subservience becomes institutionalized. There is also fear of loneliness, maladjustments, not being allowed a personhood, mental torture and harassment, and occasionally even death – murder by her own people.

The empowerment that has been examined points to a delicate balance that is required between the individual and the group, in how group dynamics influence effectiveness. Hence the role of the NGOs, and how it works with self-help groups, becomes important. The Self-Help Group Model certainly offers a potential for achieving strong empowerment outcomes in which the group provides both the catalyst and support for strong individual empowerment outcomes. The competing ideology is that greater financial security will lead to women’s empowerment, against the competing view that expanding a woman’s range of choices through self-help group activity can enable her and her group to not only expand economic activities but also demand better services from government and NGOs.

Bio-notes: Prof. P.R. Sivasankar is Dean of the Faculty of Commerce & Management, Vikrama Simhapuri University PG Centre, Kavali, AP, India. He has 30 years of teaching experience and has published 3 books and 45 papers in reputed journals. He is the recipient of the State Best Teacher Award. He served as Registrar of Vikrama Simhapuri University.

Dr. A. Kusuma, Faculty of Social Work, Vikrama Simhapuri University, Nellore, AP, India, has 18 years of teaching experience and has published 2 books and 35 articles in reputed journals. She is specialized in the subject of Family & Child welfare. She is the Member of Executive Council, Vikrama Simhapuri University, Nellore.
Pitfalls and Challenges in ASEAN Cooperation against Trafficking in Women and Children

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The purpose of this study is to discuss the scope of the problems of the regional cooperation among member-states of ASEAN against trafficking in women and children in the Southeast Asia region and to examine the policies and legislative responses to this problem. This study will discuss the forms of trafficking in the countries of the Southeast Asia and explain the current policies and legislative response as well as regional action to the problem of trafficking. This study will also evaluate the adequacy of these regional responses.

Bio-note: Sartika Soesilowati PhD is Senior Lecturer at the Department of International Relations, Faculty of Social and Political Science, Airlangga University, Surabaya, Indonesia. She received BA/S1 from Gadjah Mada University, Indonesia, and Master and PhD awards from the ANU, Canberra, Australia (2010). Fellowship: NSW ADFA, Canberra (2013). Her research interests are in the areas of security, conflict resolution, gender, regional cooperation, sovereignty, Southeast Asia.
Temporary jobs, permanent visas and circular dreams: temporal disjuncture and precarity among low-skills and deskilled Chinese women living and working in Perth

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This paper examines the disjunctures that exist in Australia between the temporalities of legal status and those of migrants’ lived experiences, and explores the relationship between precarity and temporality. Ethnographic research conducted among recent arrivals from China living in Perth, Western Australia, with a focus on the female partners of labour migrants in semi-skilled (trades) and unskilled employment, demonstrates that while migrants may hold temporary or permanent visas, their migration objectives and settlement processes do not necessarily accord with their formal status. Many women who arrived in Australia with the intention of quickly attaining permanent residency continue to experience the precarious employment, liminality and family disruption that comes with a prolonged and indeterminate temporariness. Others, meanwhile, have become permanent residents despite arriving as self-imagined sojourners. Employment in Australia is very often the next step in a family migration strategy that can involve extended separation and serial labour migrations. Even after many years of permanent status, however, migrants commonly experience limited subjective belonging in Australia and imagine futures that entail circular patterns of on-migration. This disrupts ideas about permanence that are implied in secure legal statuses and provides evidence of the lasting and often gendered impacts of precarious temporalities.

Bio-note: Catriona Stevens is currently a PhD candidate in Anthropology and Sociology at the University of Western Australia where she is completing her dissertation about the lives of trade skilled and unskilled migrants from China working in Perth.
Reading care work provided by marriage migrant and domestic care worker from Southeast Asia in Taiwanese Household through Care Micropolitics

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According to United Nation’s report on migration, International Migration Report 2013, the number of international migration rose over 50 percent from 1990 to 2013 and a remarkable growth occurred in the between of 2000 and 2010. Consistently, the number of marital immigrant in Taiwan reached its peak in 2003 and most of them are from China and Southeast Asia, especially from Vietnam. The UN’s report mainly focuses on the three categories of international migrants: refugees, migrant worker as well as smuggling and trafficking. It’s noteworthy that the case of marital immigrant is neglected in the discussion of international migration. In Taiwan, though government had forbidden the “bride to order” advertisement since 2009, the images of mercenary marriage and labor in marriage are still vivid to the public.

On the other hand, the domestic care worker, mostly from Indonesia and Philippine, also play the crucial role in household of the aging Taiwanese society. During my field work in year 2014, 2015 and 2016, it was noticed that many marriage immigrants described themselves as the unpaid domestic care workers in the household who need to take care the parents-in-law, to take the responsibility to carry on the family name and even to stand the violence from other family members; rather, on the other hand, the interviewees who works as paid care workers who experience the different care micropolitics in the household.

Therefore, I would like to question why foreigners from Southeast Asia are stereotyped to provide care through two different types of citizenships, domestic care worker and marriage immigrant. In this article, the focus would be understanding the family, marriage and Care ethics of Taiwanese society through investigating the official data and using the information gathered during interviews in 2014 and 2016.

Bio-note: During her studies in Doshisha University, Su devotes herself in the studies of Taiwanese’s marriage immigrant and domestic care worker issue from various perspectives in order to provide a new understanding of the society.
The Transformation of Women’s Position in A Traditional Community: The Case of Sedulur Sikep (Samin) Sub-Traditional Community in Kudus – Central Java

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In many traditional communities, although women are perceived as important, they still have limited positions and cannot be separated from men’s roles. However, there are developments that can be defined as a challenge to the communities in placing women in formal positions, even in regard to communities’ external relations. Among Sedulur Sikep (Samin) sub-communities, the one in Kudus, Central Java represents that. Here, their marriages cannot be acknowledged under the state’s Marriage Law because they are undertaken based on unrecognized traditional belief and custom. This means that the husband’s name cannot be registered in the Family Card as the head of the household. The woman’s name (the wife) is then written in as the head, and her status is as “not married” to her “husband” while the children are registered as hers, but noted as born not in a marriage.

The implications are significant, as recent development and financial programs require a Family Card. For example, having the Card is the precondition for loan applications through the banking system and for government empowerment programs, so it means that only the names of women or “wives” can be registered in loan proposals. Although they still consult with their husbands, there are new situations in which women must appear, come forward directly and have a greater role than before.

Through the case of a Sedulur Sikep (Samin) community in Kudus, Central Java, we can see that the issue, which used to only be discussed within the context of administrative registration, has now moved further to have other consequences, such as in development and modernization contexts. This has forced the community to change the way they position women, including the terms of their external relations to non-community parties. This case provides two justifications for analysis: as an example of situations faced by minority groups in Indonesia and as a situated demand for improving women’s roles.

Bio-note: Tine is a social researcher at the Indonesian Institute of Sciences and currently a Ph.D. student in the School of Social Sciences, UWA. Having a background in law and society studies and for the past 3 years engaging with adat community issues, she focuses her research now on legal pluralism among adat communities in Indonesia.
Women’s Empowerment and Participatory Governance: Preliminary Findings From A Longitudinal Study in Indonesia

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This paper discusses efforts towards the empowerment of women carried out by the Indonesian government through two main strategies: fostering women’s participation in participatory development programs, and institutionalizing (implicitly) women’s participation in participatory village governance. The most well known and the largest project that deploys the first strategy is the National Community Empowerment Program (PNPM). The program was terminated in 2014 to make way for the new initiative: participatory village governance. The latter strategy is being institutionalized through the relatively new law, the Law on Village Governance, No 6/2014.

Participatory village governance is regarded as a step ahead of the participatory development program, particularly in terms of policy status, financial and technical support. Thus, theoretically, women’s participation in participatory village governance is assumed to be much better than that in the participatory development program. Is this really the case? What are the main features of both strategies? And how effective are they? This topic is very important to be researched because the scale of the policy, which is nation-wide, will have significant impact on the empowerment of women.

The study on which this paper is based is an on-going longitudinal study that involves multiple methods: qualitative and quantitative research; media monitoring; case studies; and field monitoring. However, this paper will mostly use qualitative and field monitoring data. The preliminary finding of this study is that after three years of implementation, women’s participation in decision-making meetings and in the project implementation activities in the period of participatory governance tends to be lower than that in the earlier participatory development program. Weak policy design and implementation instruments are probably among the causes of the decreased participation.

Bio-note: Syukri is a PhD student in Anthropology and Sociology, The University of Western Australia. Prior to his PhD study he was a researcher at The SMERU Research Institute in Jakarta, Indonesia. His research areas are: poverty, community empowerment, participatory development, rural development, livelihood and gender.
Taiwanese immigrant' heritage language education and development in Japan

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Despite the fact that the number of Taiwanese immigrants is very large, little scholarly attention is paid to explore the issues of heritage language and identity formation among the Taiwanese who live in Japan, including those who have lost their Japanese nationality after WWII and those who have migrated as a result of inter-marriages between Taiwan and Japan since the era of globalization in the 1990s. Despite the fact that the Japanese government implemented “multicultural coexistence” to replace the previous policy of “assimilation,” the issue of language and identity remains an unresolved one for minority groups due to the long-standing assimilation policy which produced the deeply ingrained concept of “nation/citizen/national language.”

This research investigates the social attributes, languages and cultures, identities, and the heritage language programs of the Taiwanese immigrants in Japan (including those who migrated to Japan after WWII and after the 1990s and their second generations) from a sociolinguistic perspective. The research method includes conducting questionnaires for the Taiwanese in Japan and OBC tests (Oral proficiency assessment for Bilingual Children) for their second generation who are in elementary school. The content of the questionnaires includes four dimensions: social attributes, language attitudes, language uses, and heritage language programs. OBC, developed by CAJLE, uses Introductory task, Dialogue task, and Cognitive task to measure children’s language proficiency. SPSS’s “measures of association” is used to analyze the results from the questionnaires and the OBC tests.

The goal of this research is to explore: 1. the issues of language, culture, and identity among the Taiwanese immigrants in Japan; 2. the relationships between the second-generation immigrants’ language acquisition and their family environment, language, culture, and identity; 3. the proper and efficient methods to be adopted in preserving the mother tongues. At the same time, the result can be used to test Cummins’ Interdependence Hypothesis.

Bio-note: LeKun Tan is Associate Professor of Sociolinguistics at National Cheng-Kung University. Her research interests include ethnic minorities and heritage language learning, biliteracy acquisition and functional grammar. Her recent publications include A Comparison of the Language Awareness and Attitudes among Taiwanese Language and Literature Majors and Other Majors’ College Students (2016) and 「日久他鄉是故」之後呢？--談新住民的語言教育發展的可能性(2016).
Women’s Subordination in Politics in West Sumatra

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The Indonesian government has placed politically the chance for women to participate in political field because the women representation is still low if it is compared with men locally and nationally. The involvement of women in politics is one of the indicators to determine GEM (Gender Empowerment Measurement). West Sumatra which is well-known as Bundo Kanduang provides important position for women in making decision, either in custom, nagari, communal society. The aim of the study is to describe women participation in politics. It is also to identify some factors which influence the women representation in legislative level. Qualitative research was used in this study where the data taken from interview, documentation, and observation. 24 candidate of legislative in 2014 were involved in this study. The finding of the study showed that there was only 7.38% women got the position in legislative. The women participation is lower than 2009. The other finding described some factors that influenced the women involvement in parliament. It was caused by: (1) there is a stereotype of society that politics is for men only; (2) the process of selection in politic still subordinate women; (3) lack of publication support in parliament; (4) there is no organization, group and networking which not commit to support women in parliament; (5) there is no good support from family to involved in politics. It is suggested that the government should improve the women representation in legislative.

Bio-note: The authors are all lecturers at the Imam Bonjol State Islamic University, Padang, West Sumatra, Indonesia.
The Procedure of Forming Good Family (*sakinah*) in the Perspective of Islam in Padang, Indonesia

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This study aims to determine the procedure of forming the ‘good family’ (*sakinah*) in Padang. Purposive sampling was used where the data were collected through observation, interview, and documentation. The qualitative research was conducted in several stages; (1) orientation, (2) exploration, (3) data analysis, and (4) research finding report. The findings showed that the process of forming ‘good family’ was done by using several indicators, namely; emphasizing the religious and moral factors in choosing a spouse; having a good target and right purpose of marriage through legitimate marriage and the blessing of the extended family. Thus, the study implies the importance of supervision or pre-marriage education for the young generation as marriage preparation. Pre-marriage education is given in higher education and becomes part of the university curriculum.
This study investigates changes in gendered household management amongst female Indonesians who temporarily migrated to Australia to continue their higher education accompanied by their husbands and children. While there has been research on how low-skilled, migrating female Indonesians dealing with their moral responsibilities of taking care of their family while the women work overseas, the number of research on the experience of high-skilled, migrating female Indonesians is limited.

The study documents how professional female Indonesians, who moved to Australia to continue their higher education on a scholarship, and their husbands, reconfigure some gendered aspects of their lives and identity through caring activities. These students travel to Australia where, unlike in Indonesia, they lack support in childcare and household management. Back in Indonesia, it is common for an educated, middle-class family to enjoy considerable support from domestic workers, extended family and even neighbors.

Living overseas, however, the students and their spouses face systems and cultures which do not accommodate such rich yet affordable support. The students and their husbands, then, must come up with different arrangements for managing childcare and domestic work during their time in Australia. Sharing domestic chores or requesting fellow Indonesians to babysit the students' children are some of the strategies to deal with the lack of external support.

Focusing on the distribution of household chores and childcare tasks between the students and their husbands, the study explores how the female students negotiate their domestic responsibilities with their husbands, and whether the couples continue to sustain the pattern developed in Australia once they are back in Indonesia. The study is based on twelve in-depth interviews, conducted in Indonesia and Australia, with eight women and four men.

Bio-note: Valentina Utari holds a master's degree in development studies, majoring in gender and development, from the University of Melbourne in Australia. Joining SMERU in 2009 as an editor, Utari moved to the Institute's research division after the completion of her master’s study. Her research areas are gender, education, and social protection.
Subverting the ‘good wife and wise mother’: the roles and public persona of Xu Jinglei

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Director, actress, scriptwriter and popular blogger Xu Jinglei has, in her film roles, both in front of and behind the camera, as well as in her public persona, provided Chinese society with multiple examples of women who defy traditional stereotypes of Chinese womanhood. These stereotypes include the concept of the ‘good wife and wise mother’ which continues to pervade contemporary Chinese views of women. Xu Jinglei’s films as director and scriptwriter feature strong women who are often disappointed by men in their lives, and films in which her sole role was as an actress, also often involve capable women enduring challenging situations. At the same time, Xu’s personal life has experienced challenges in her relationships and fertility issues.

This paper will undertake a comparative analysis of the roles of Xu Jinglei’s characters in her films and decisions she has made in her personal life, particularly those relating to her relationships and fertility status. The paper focuses on her acting, writing and directing roles in Go Lala Go! (Xu, 2010), Letter from an Unknown Woman (Xu, 2005), and My Father and I (Xu, 2002), in addition to her acting role in I Love You (Zhang, 2002). I build on the work of Cai (2017, 2014), Kaplan (2011) and Zhang (2011), all of whom analysed Xu Jinglei’s films, by contrasting Xu’s films with her public image. Xu’s public image as a divorced woman who controversially travelled to the United States to freeze her eggs will be contrasted with her film roles in this paper. The paper’s analysis of Xu as a celebrity follows the work of Edwards and Jeffreys (2010) who argued that the cult of celebrity is significant in contemporary China, yet conversely has rarely received scholarly analysis.

Bio-note: Lara Vanderstaay is a lecturer in Chinese Studies at the University of Queensland. She has published in the field of Chinese cinema, most recently contributing a chapter to The Making and Remaking of China’s ‘Red Classics’, published by Hong Kong University Press in 2017.
This paper will examine the legislative footprint of women in Asia when it comes to ending violence against women. The author undertakes an in-depth examination of violence-related legislation tabled or passed during the tenure of three women leaders in Asia: former Prime Minister of Ceylon and Sri Lanka, Sirimavo Bandaranaike (three terms served from 1960 to 2000); Gloria Macapagal Arroyo, President of the Philippines (2001 to 2010); and Megawati Sukarnoputri, Indonesia’s only female president (2001 to 2004). The author will present three distinct approaches of these women leaders when it comes to the issues of rape, sexual harassment and impunity.

For instance, despite a pro-human rights election platform, Sukarnoputri had little impact on advancing women’s rights when it came to ending impunity for violence against women. In contrast, under Arroyo, a new Filipino law (R.A. 9262) further strengthened a pre-existing Anti-Rape Law by adding children to the list of victims, and increasing the penalties for rape.

In undertaking this analysis, the author offers a tentative system to classify the legal legacy of these women leaders on the issue of violence, on a scale from gender-responsive to gender-blind based on good practice standards established in international law. This includes the UN Declaration on the Elimination of Violence against Women (1993), the Convention on the Elimination of Discrimination against Women (CEDAW), General Recommendation 19 of CEDAW, and the CEDAW Committee’s Concluding Observations. By deconstructing the legal impact of these three women leaders on the issue of violence, the paper offers insights into the extent to which women leaders improve the lives of the fellow women that they lead.

Bio-note: A human rights lawyer, Ramona Vijeyarasa is a Chancellor’s Post-Doctoral Research Fellow at the University of Technology Sydney. Prior to this, Ramona worked for ActionAid International (headquarters), the International Organisation for Migration (Hanoi and Kiev), the Centre for Reproductive Rights (New York) and the International Centre for Transitional Justice (New York). She is author of Sex, Slavery and the Trafficked Woman: Myths and Misconceptions about Trafficking and its Victims (Routledge 2015).
Acts of burn violence against women are serious examples of gender-based violence and occur in countries where gender inequality remains a significant social problem, including Nepal. Burn injury is also used as a method of self-harm by women in Nepal. We undertook a comprehensive assessment of intentional burn admissions to the adult Burns Unit at Bir Hospital, Kathmandu, Nepal, during the period 2002–2013, to identify causes and associated factors. Until the 2015 earthquakes Bir Hospital had a 9-bed burns unit dedicated to treatment of adult patients with severe burns, providing a free service to patients from low socio-demographic backgrounds.

A total of 1148 individuals were admitted for treatment of burn injuries of which 329 (29%) were for intentional burn; 293 (26%) were reported as self-inflicted and 36 (3%) were reported as assault. Compared to patients with unintentional burns, patients with intentional burns had a higher mortality rate (60 vs. 22%), were more likely to be female (79 vs. 48%), married (84 vs. 67%), younger (25 vs. 30 years), and to have more extensive burns (total body surface area: 55 vs. 25%). Intentional burns were more likely to occur at home (95 vs. 67%), be caused by fire (96 vs. 77%), involve kerosene as the accelerant (91 vs. 31%), and include a record of alcohol/substance abuse by the patient or other (17 vs. 4%). A primary psychosocial risk factor was identified in the majority of intentional burn cases, with 60% experiencing adjustment problems/interpersonal conflict and 32% with evidence of a pre-existing psychological condition.

This quantitative data show a strong link between psychosocial risk factors and intentional burn injuries. Better understanding of the root causes of depression and anxiety in women in Nepal (e.g. feeling unsafe and unhappy in the home) is needed to reduce the incidence of these devastating injuries.

Bio-note: Dr Hilary Wallace is a UWA health researcher working in the field of burn injury prevention in low income countries. Hilary is engaged with health professionals and non-government organisations in Nepal through her burns work and wants to increase awareness of the wider issues related to the causes and impacts of burn injury.
Poor Women’s Work and The Role of Cash Transfer in Times of Shock: Evidence from Indonesia

Niken Kusumawardhani, Dyan Widyaningsih, Valentina Utari

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This study documents how poor women in Indonesia deal with shock occurred in 2015 that affect their livelihood, particularly their work. The shock comes from change in the fuel subsidy policy, low rainfall intensity, and decline in the prices of commodities which are the main sources of community income. Literatures have shown that in times of shock women are affected worse than men as such women are more vulnerable to poverty. Different countries implement social protection program to support shock-affected households. The study has obtained a profound understanding on the role of shock on poor women’s work and documented the usage of unconditional cash transfer (UCT) launched by Government of Indonesia, namely PSKS, among poor women. Located in five districts in Indonesia, this study collects data quantitatively (through family survey of female-headed and male-headed families) and qualitatively (through FGDs and in-depth interviews). The study indicates that poor women tend to work more as an implication of the disturbance to the male-dominated employment sector during the shock. Furthermore, the utilization of PSKS among poor women is prioritized to cover family consumption, educational and health costs, and to pay debts. However, we find that to some extent poor female headed families use PSKS differently than poor male headed families. In addition, we find that timeliness of PSKS distribution seems to be associated with the maximum benefit received by beneficiaries. We also list policy recommendations based on our findings which aim to improve poor women’s resilience in times of shock.

Bio-notes: Niken holds a Master's degree in Economics and Public Policy from Sciences Po Paris in France. Prior to joining SMERU, Niken worked as a research assistant in the Central Bank of Indonesia and PREG-CECO Laboratoire Econometrics Ecole Polytechnique, as well as a teaching assistant in Economics at the University of Indonesia. Dyan Widyaningsih Valentina Utari holds a master's degree in development studies, majoring in gender and development, from the University of Melbourne in Australia. Joining SMERU in 2009 as an editor, Utari moved to the Institute's research division after the completion of her master’s study. Her research areas are gender, education, and social protection.
Women’s experiences of domestic and sexual violence: Shaping healthcare responses in Timor-Leste

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Since independence, Timor-Leste has made great strides in addressing violence against women through the police, law and justice sectors. However, developing locally-relevant health system responses remains a key challenge in supporting victims of abuse in rural and remote areas. The involvement of the health sector is particularly important in the context of Timor-Leste, where nearly half (47%) of women have experienced physical and/or sexual violence in the previous 12 months and more than 70% of the population live in rural areas with little access to support services (The Asia Foundation 2016). This research draws on the lived experience of women in domestic violence situations and their interaction with health services to provide the foundational research necessary in shaping responsive health systems. In-depth narrative interviews were conducted with 20 women who have experienced violence, across three districts of Timor-Leste. The findings highlight the interplay between cultural norms around marriage, violence, fertility, religion, family and divorce. It illustrates the ways in which women navigate complex choices, how they keep themselves safe, and what help from health providers women find most useful. In foregrounding women’s voices, this research has implications for the content of health provider training and the design of broader health policies for responding to violence against women and children in Timor-Leste.


Bio-notes: Kayli is a medical anthropologist and senior research fellow at La Trobe University. She holds an ARC fellowship to explore health sector responses to violence against women in Timor-Leste. Kayli’s research spans reproductive health, gender and social change. She specialises in qualitative, participatory and visual research methods in cross-cultural contexts.

Angelina is a midwife, researcher and public health lecturer in Timor-Leste. She holds a Masters degree, is former program manager at Alola Foundation, and leads Timor-Leste’s involvement in the International Baby Food Action Network. Her research experience spans breastfeeding, anemia, men’s involvement in antenatal care, and preventing violence against women.
An artist’s response to the voice of women in post-conflict Timor-Leste

Lindy Yeates

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Fifteen years on, the social, cultural, political and economic gap between Australia and Independent Timor-Leste remains, the fledgling nation still suffering from wounds created by 25 years of Indonesian occupation.

This presentation considers an artist’s response to the struggles of post-conflict Timor-Leste and the trauma absorbed by her women.

Interviews involving twelve East Timorese and Australian women who have stood in the gap for Timor-Leste over decades, form the basis for research addressing Timor-Leste’s struggle and have inspired a body of artwork that speaks from the female perspective to the issues raised.

From the voice of Judi Ribeiro, director and founder of FOKUPERS – a domestic violence shelter in Dili - to the wisdom of Kirsty Sword Gusmao, political activist ‘Rubi Blade’ and Timor-Leste’s first First Lady; from the humour and determination of Betti Exposto, CEO, Maritime Boundary Office, Dili, to the courage of Tetun language specialist Catharina Williams Van Klinken, come stories of gender-based violence and continued poverty, the struggle for hope amidst grief and loss, the economic burden of political negotiations with Australia over the Timor Sea, the rebuilding of ‘bridges’ using language, compassion and faith.

All these stories were recorded and archived in the Library of Congress via Storycorps Inc., creating a powerful link back to the artworks that resulted. These collected narratives plus time spent in Timor-Leste, informed the choice of materials used to create the work; discarded, broken or damaged objects, lino, engine oil and Timorese tais speak of poverty, loss, brokenness and hope. The inclusion of audio files amplifies the voice of women in Timor-Leste with unapologetic intent.

Through the artist’s eye, this presentation brings personal stories to the issues currently facing Timor-Leste; gender-based violence is addressed, the future of Timor-Leste is considered and women’s voices are heard.

Bio-note: Lindy Yeates is a Melbourne based artist whose work has been selected for multiple awards and is represented in National and International collections. Lindy recently curated ‘Mind the Gap’, an exhibition addressing the social, cultural and economic gap between Australia and Timor-Leste and is featured in the documentary ‘Time to Draw the Line’. 
Across disciplines including education, anthropology, psychology, law, politics, and sociology, there is a rapidly growing body of scholarship on immigrant women in Taiwan. Yet, the critical study of literary representations of immigrant women is still scant. This paper aims to investigate the production and politics of three representative anthologies of life narratives of immigrant women in Taiwan: *Don’t Call Me a Foreign Bride, Away, and Lotus in Family Chains*. It not only attempts to identify the particular contexts and conditions in which these anthologies are produced, but also demonstrates why these anthologies are specific political objects that produce knowledge and history of immigrant women. By reading these anthologies as political objects, I will emphasize that they are also discursive sites for identity formation, community building, and political practice. First, life narrative has been instrumental to the construction of self-identity, and through this writing strategy, immigrant women can reconstruct their subjectivity. Becoming the subject of one’s own story enables the immigrant woman to construct a different subjectivity from the one often constructed within dominant social discourses. Second, the anthology format in which the editors collect their life narratives functions as a literary representation of multiple subjectivities in a coalitional form. These anthologies not only construct discursive/textual communities to foster and support immigrant women, but also show the diversity of life experiences of immigrant women, thus challenging the misconception of immigrant women as a homogenous group. Finally, for immigrant women in Taiwan, life narrative has been one of the few options to document their lives and their histories. With their commitment to speak against discrimination and oppression, the contributors provide important correctives to the dominant misrepresentations of their lives.

Bio-note: Su-in Yu is Professor in the Department of Foreign Languages and Literature at National Cheng kung University, Taiwan. She is the author of *Mapping Third Wave Feminism* and has published numerous essays on third wave feminism, transnational feminism and American ethnic women writers. Her current research interests include disability studies, transnational feminism, and third wave feminism.
Domestic Violence ‘in the name of family honour’: a form of honour based violence towards Pakistani women in the Western diaspora?

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Available literature on honour-based violence focuses on the cultural and personal systems of honour that might contribute to the killing of women by family members or an intimate partner, in order to preserve ‘family honour’. In the Western diaspora, most studies dealing with the issue of ‘crimes committed in the name of family honour’ towards South Asian Pakistani women emphasise honour killings. Honour-based violence towards Pakistani women has been addressed mostly as honour killings, whereas domestic violence committed ‘in the name of family honour’ is tackled as a separate phenomenon. These studies fail to take into account factors other than cultural norms that contribute to violence against women, and also narrow down the scope of literature on honour-based violence to honour killings. Policy options adopted by countries such as the United Kingdom and Canada suggest such an approach also shapes policy responses that deal with honour killings and honour-based violence as a separate criminal offence to domestic violence ones.

This paper wishes to broaden the scope of discussions on honour-based violence. It presents the idea of a spectrum of violence which has honour killings as the extreme manifestation of violence against women but also includes domestic violence offences committed or justified in the name of ‘family honour’ or ‘honour discourses’. This article will address specifically honour crimes and domestic violence as a form of honour-based violence towards Pakistani women living in the Western diaspora. This aims to provide a holistic and broader understanding of honour based violence against Pakistani women living in the West. This will contribute to an in-depth understanding of honour-based violence, its worldview and how it is used as a means to control Pakistani women’s behaviour.

Bio-note: Flavia Bellieni Zimmermann is a PhD candidate at the University of Western Australia Centre for Muslim States and Societies. She is also the Commissioning Editor of the Australian Outlook in Western Australia, and has published several pieces in the field of international relations. She holds a Graduate Diploma of International Relations from Curtin University, and a Bachelor of Laws (LLB) with first class honours from PUC-RJ, Brazil.
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