GENDER INSTITUTE FUNDING SCHEMES
FINAL REPORT

<table>
<thead>
<tr>
<th>Project Title:</th>
<th>Cultures of Sexual Assault: An International Symposium</th>
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<td>Applicants:</td>
<td>Rosanne Kennedy</td>
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<tr>
<td>Type of Grant:</td>
<td>Conference</td>
</tr>
<tr>
<td>Year of Funding:</td>
<td>2017 (used in 2018)</td>
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ORGANISERS

A/Prof Rosanne Kennedy (School of Language, Literature and Linguistics, CASS) and Dr. Shameem Black (School of Culture, History and Language, CHL). Project support from Sulamith Graefenstein and Aditi Razdan.

GRANT AND PROJECT DETAILS

Rosanne Kennedy joined forces with Dr Shameem Black (Head, Program in Gender, Media and Cultural Studies, CAP) who had CAP funding, and applied for Gender Institute funding ($3000), which enabled us to stage a collaborative cross-college event with a focus on gender and sexuality. In the aftermath of the #MeToo movement and the Australian Human Rights Commission report, Changing the Course, on sexual harassment and assault on Universities campuses in Australia, we designed a symposium that sought to enquire into the multiple roles ‘culture’ plays in relation to sexual assault, both in Australia and in other places. To that end, we held an international symposium, Cultures of Sexual Assault (Aug 2-4) with two keynote lectures, a respondent, and fifteen other papers over two days. The papers addressed issues such as ‘what is meant by ‘culture’? How do student activists and universities administrators understand ‘culture’ and how do they propose to change cultures of assault? What conditions enable sexual assault to go undetected or unregulated in cultures of self-care, such as yoga cultures? How has the hashtag #MeToo been transformed as it has travelled across the world? Whose experiences are captured under this rubric and whose voices are silenced?

On the third day, Rosanne Kennedy convened an HDR workshop (9:30-2pm) that brought together HDR students from four universities and academics from six universities. Each postgrad participant pre-circulated a paper read by staff and students and received detailed discussion, including from a designated scholar with expertise in the topic, and Q & A on their project. We received excellent feedback on the event and the workshop, which we’ve been told will be used as a model at NTU and at Uni South Africa. Shameem Black convened a concurrent public workshop on “Yoga, Ethics and the Care of the Body: An Experiential Workshop,” as part of the Samyama Lab collaboration she leads between the South Asia Research Institute and Yoga Mandir. This experiential workshop, which included talks, postural practice, body mapping, and art, was also well-received.

The aims of the event were:
1) To bring together Australian and international scholars to address the urgent issue of sexual assault across a range of sites, institutions, and national and local contexts
2) To enable scholars across levels from HDR, ECR, mid-career and senior scholars, to develop work in progress through concentrated conversations and learn from each other
3) To create an opportunity for ANU scholars and scholars in the region to work collaboratively as a means of developing an informal network that will facilitate publications and grant applications

4) To enable Gender Studies at ANU to continue a collaboration with Gender Studies at NTU (Singapore) and Gender Studies at Uni South Africa

5) To seed a special issue for publication, for instance of AFS (Australian Feminist Studies) and possible grant applications

6) To hold an HDR workshop that would give postgraduate students working on relevant topics an opportunity to receive feedback on the methods/conceptual underpinnings of their projects from scholars at the symposium (HDR workshop held on Aug 4th, 9:30-2pm)

IMPACT

The Symposium and Workshop comprised a total number of twenty-five participants out of which ten were ANU internals and fifteen ANU externals (for names of speakers and panelists with a short bio on each see the attached Symposium Program and HDR Workshop Program). The participant list included one yoga practitioner, seven HDR students, three ECRs, nine mid-career scholars, and five senior scholars. The event also included opportunities for community engagement through the workshop on “Yoga, Ethics and the Care of the Body.” This workshop was attended by 20+ participants, including staff from the ANU, DFAT, Yoga Mandir, and other organisations; it also attracted yoga teachers who travelled from Sydney to participate.

One of the outcomes beyond the duration of the symposium and the HDR workshop has been an invitation from the Australian Feminist Studies (AFS) journal editors to submit a special issue issue on #MeToo, comprised of eight articles; we are planning to hold an author’s workshop in February/March 2019 and to submit the essays for peer review shortly after.

We received the following written comments from participants about the Cultures of Sexual Assault Symposium:

This event offered a wonderful occasion to focus at length on a specific theme from multiple disciplinary and geographic perspectives. It was intimate and sustained and I got so much out of it! And what an opportunity to create links with colleagues in South Africa and Singapore. More events like this!

It was a welcoming and interdisciplinary space to discuss a topical issue – and was great to hear from scholars from different parts of the world. I also appreciated the dedicated time set aside for HDR students and the opportunity for guidance and mentoring.

Innovative symposium bringing transdisciplinary approaches to study of sexual assault transnationally. Especially impressed by opening keynote plenary by Andrea Jain with a sophisticated and nuanced study of rape in the global yoga industry. Missed roundtable II but loved lineup of senior and emergent scholars and especially critical approaches to testimony and the close attention to both textual and visual/digital genres of sexual violence. Really got my feminist
juices flowing – an impressive lineup of younger generation scholars from ANU and elsewhere. Hope that these papers are published as a book or special issue of a journal.

The symposium discussed timely crucial issues in a nuanced, sensitive way that can contribute to so many discussions both in terms of practical change-making to university cultures of sexual assault but also to key debates in a number of academic disciplines. It’s never been more important to have workshops like this. I was incredibly enriched and energised by this symposium.

It was well put together and the round table model facilitated discussion very well. The mix of speakers was excellent. More cross-faculty and discipline efforts like this would be valuable.

Really well-organised.
Cultures of Sexual Assault: A Symposium

2–4 August 2018
The Australian National University

Conveners: Shameem Black, Rosanne Kennedy, and Trang Ta
While questions of sexual harassment, assault and violation have a long and widespread history, in 2017 they exploded with new energy. Under the sign of the Twitter hashtag #MeToo, narratives of sexually-based injury began to captivate the U.S. media landscape. The hashtag quickly spread well beyond national and linguistic borders, becoming known in some digital quarters as “the hashtag heard round the world.” In many public conversations, it has come to promise an emerging global solidarity that unifies the category of “woman” (the presumptive subject of sexual violation) around shared experiences of harassment and assault.

In recent years, scholars of testimony and memory studies have become increasingly attuned to the ways in which narratives of injury travel. In particular, scholars have drawn attention to the ways in which cosmopolitan memory discourses often privilege one historically specific model, which is then exported to different parts of the world. This process of export can enable new conversations and disclosures, but it can also potentially erase or invalidate other culturally-specific forms of testimony and commemoration. The concept of #MeToo exemplifies this tension. Built into the hashtag is the premise that the proliferation of new testimony is always already an echo of an originary story of injury. #MeToo thus grants visibility to new voices through an in-built alliance paradigm that shapes what can be heard as legitimate truth. This approach carries with it a valuable power that helps to make sexual violation visible as systemic and group-based, not simply as isolated and private. Yet it also raises questions about narratives that may not conform to its eochalaic logic.

This symposium seeks to put some pressure on the similarity-inducing global spread of #MeToo. We examine how narratives of sexual assault in historically specific and geographically diverse contexts – especially those from Australia, South Africa and Asia and the Pacific – may remediate, challenge, or offer fundamental alternatives to this paradigm of public sphere disclosure. Taking a broader historical view, we examine alternative genealogies of truth-telling around sexual assault. We collectively suggest that these voices may be heard as more than echoes of an already-known story. Instead, they offer insights into complex, dialogical, and potentially competing paradigms that shape how testimonies of sexual violation can come to be understood as true. In engaging with these issues, the symposium evaluates the place of culture and what we mean by “culture” in the context of sexual assault, analysing the different ways culture can be theorised. Participants will reflect on a range of cultural sites and practices, ranging from cultures of everyday life, organisational cultures, legal cultures, religious cultures, cultural “habits”, body cultures, and more.

* Cultures of Sexual Assault* is supported by the College of Asia and the Pacific, the College of Arts and Social Sciences, and the Gender Institute of the Australian National University. It forms part of a collaborative network in Gender Studies among the Australian National University, Nanyang Technological University, and the University of South Africa.
Day 1: Thursday, 2 August, 2018

Sir Roland Wilson Building, Lecture Theatre 2.02, ANU
120 McCoy Circuit, Acton, ACT 2601

5:30 pm – 7:00 pm  PUBLIC KEYNOTE

➤ Associate Professor Andrea R. Jain, Indiana University-Purdue University
“Heal the Self, Not the System: Sexual Violence in the Global Yoga Industry”

KEYNOTE CHAIR: Shameem Black (ANU)

Day 2: Friday, 3 August, 2018

Sir Roland Wilson Building, Lecture Theatre 2.02, ANU
120 McCoy Circuit, Acton, ACT 2601

9:00 am – 9:15 am  WELCOME TO COUNTRY AND WELCOME TO THE SYMPOSIUM

9:15 am – 10:45 am  PUBLIC KEYNOTE AND RESPONSE

➤ Professor Deirdre Byrne, University of South Africa
“Analysing the Nightmare: Reflections on Rape Culture in South Africa”

➤ RESPONDENT: Margaret Jolly, Convener of the ANU Gender Institute

KEYNOTE CHAIR: Rosanne Kennedy (ANU)

10:45 am – 11:15 am  MORNING TEA BREAK
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| 11:15 am – 12:45 pm | **ROUNDTABLE I**

**LAW AND HUMANITIES: DISRUPTING NARRATIVES OF SEXUAL VIOLENCE**

- **Honni van Rijswijk** (UTS), “Law and the Girl: Genre, Gender, Violence”
- **Rosanne Kennedy** (ANU), “Splitting from Halley: Doing Justice to Race, Unwantedness, and Testimony in Campus Sexual Assault”
- **Tanya Serisier** (Birkbeck University of London), “Reading Rape Memoirs: Navigating Generic Commonalities and Divergences”
- **Anne Macduff** (ANU), “Disrupting Narratives of Sexual Violence”

**SESSION CHAIR:** Margaret Thornton (ANU)

| 12:45 pm – 1:45 pm | LUNCH BREAK |

| 1:45 pm – 3:15 pm | **ROUNDTABLE II**

**SEXUAL VIOLENCE AND ASIAN STUDIES: NEW DIRECTIONS AND CHALLENGES**

- **Shameem Black** (ANU), “Uncomfortable Intimacies: Yoga, English and Sexual Violence”
- **Wernmei Yong Ade** (NTU), “Feminism, Double-Think and Narrating Sexual Violence in Li Ang’s ‘The Butcher’s Wife’”
- **Leslie Barnes** (ANU), “‘Nobody Could Help’ #MeToo: Sexual Assault in Cambodia, 1975-2018”
- **Patrick McCartney** (Kyoto University), “Turf Wars in Yogaland: The (Am)bi-valency of Rape”
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<th>Time</th>
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<td>3:15 pm – 3:30 pm</td>
<td>AFTERNOON TEA BREAK</td>
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| 3:30 pm – 5:00 pm | ROUNDTABLE III  
CHANGING THE CULTURE: DIGITAL AND SOCIOLOGICAL APPROACHES  
- Deborah Lupton (UC), “The Memefication of Misogyny”  
- Anna Hush (UNSW), “Sexual Violence in Higher Education: Theorising Cultural and Institutional Change”  
- Isabel Mudford (ANU), “Think of the Children: The ‘Safe Schools’ Debate and the Maintenance of the Closet”  
SESSION CHAIR: April Biccum (ANU) |
| 5:15 pm – 6:30 pm | DISCUSSION: CONCEPTS IN CONVERSATION  
Over drinks at Fellows Bar |
| 7:00 pm         | SYMPOSIUM DINNER, The Golden Drum (by invitation)                                |
We are committed to a safe and welcoming space. It is possible that the topics of this symposium may raise strong feelings for some participants. We ask all participants to respect the confidentiality of others. If you would like to talk to a professional or seek additional support, the following resources may be of use:

Lifeline: 24-hour Crisis Support, free and confidential, 13 11 14  
https://www.lifeline.org.au/

ANU Community Members  
http://www.anu.edu.au/students/health-safety-wellbeing

If you have any questions about this event, please write to:  
Shameem Black (Shameem.black@anu.edu.au),  
Rosanne Kennedy (Rosanne.kennedy@anu.edu.au) or  
Sulamith Graefenstein (Sulamith.graefenstein@anu.edu.au).
Cultures of Sexual Assault
Abstracts and Bionotes in the order of presentation

Keynote speaker: ANDREA R. JAIN
Title: Heal the Self, Not the System: Sexual Violence in the Global Yoga Industry

Abstract: The ascent of the global yoga industry is no doubt in part about women’s reclamation of control over their bodies; yet, it is also a site of rampant and various manifestations of sexual violence. On the one hand, mega-yoga guru Baba Ramdev was instrumental in recriminalizing same-sex sex in India, which exacerbated the social and physical vulnerability of LGBTQ Indians. On the other hand, in the wake of #MeToo, there were countless revelations that influential gurus and teachers, most notably Pattabhi Jois, sexually assaulted female students. Attempts to diagnose the problem range from blaming the “guru model”—pointing to the flawed attribution of infallibility and submission to gurus—to blaming the conservative sexist and heterosexist ideals certain teachers and gurus represent. The relationship between the industry and sexual violence, however, is more systemic than these diagnoses suggest. None of them sufficiently explains how so many industry leaders and gurus get away with violence against women and sexual minorities, especially when, in the popular imagination, doing yoga is associated with health and wellness, women’s empowerment, peaceful co-existence, and universalism. I argue that attention to different and conflicting narratives of sexual violence in the yoga industry sheds light on larger systemic issues, particularly the following: a globally pervasive neoliberal logic whereby control over one’s body is valued, but is defined as an individual achievement; and capitalist strategies of commodification that contain dissent against neoliberal individualism through gestural subversions. Together, these brew an industry that neither challenges dominant sexist and heterosexist ideologies nor holds the super wealthy accountable for sexual violence.

Bio: Andrea R. Jain, Ph.D. is Associate Professor of Religious Studies at Indiana University-Purdue University Indianapolis, editor of the Journal of American Academy of Religion, and author of Selling Yoga: From Counterculture to Pop Culture (Oxford University Press, 2014). Her areas of research include religion in late capitalist society; South Asian religions; the history of modern yoga; the intersections of gender, sexuality, and religion; and methods and theories in the study of religion. She is a regular contributor to Religion Dispatches and co-chair of the Yoga in Theory and Practice Group of the American Academy of Religion.
**Keynote speaker: DEIRDRE BYRNE**  
**Title:** Analysing the Nightmare: Reflections on Rape Culture in South Africa

**Respondent: Professor Margaret Jolly,** Convener of the ANU Gender Institute

**Abstract:** South Africa has the highest rate of rape in the world. The 2010 statistics list the number as 1 324 reported rapes per million people and then acknowledge that there is a tendency not to report rape, so that the actual figure is probably much higher. In most cases, the perpetrators are men and the victims are girls or women, although there are also cases of rapes of boys, gay men, transgender and intersex people. Discussions of these unsavoury figures circle around what causes the problem. Prominent feminist theorist, Pumla Dineo Gqola’s book, *Rape: A South African Nightmare* (2015), argues that “we have to accept that something in our country enables it to happen. Something makes it acceptable for millions to get raped on a regular basis. That something is patriarchy” (2015, 6). While I accept Gqola’s logic, I contend, with reference to Kopano Ratele’s theories of black masculinities in South Africa, that the causes are more complex than Gqola allows. If patriarchy were the sole cause of South Africa’s unacceptably high prevalence of rape, then all patriarchal societies – which means all human societies – would also show similar figures. I argue that when patriarchy is coextensive with a powerful impulse towards hegemonic masculinity as well as dramatic economic inequality, then a toxic situation arises in which socio-economic desperation spills over into violence against easy targets.

My paper will comment on the efficacy of some interventions against rape in South Africa, such as the 2016 #EndRapeCulture campaign on two university campuses and the Sexual Violence Task Team Report on rape and sexual violence. I conclude that the multidimensional problem of rape requires a multi-pronged solution that can address all stakeholders.

**Bios:**

**Deirdre Byrne** is a full Professor of English Studies and the Head of the Institute for Gender Studies at the University of South Africa (Unisa). She is the editor in chief of two academic journals, *Scrutiny2: Issues in English Studies in Southern Africa* and *Gender Questions*. She is one of the co-editors of *Fluid Love, Fluid Gender* (forthcoming from Brill) as well as a co-author of *Foundations in English Literary Studies* (Oxford University Press). She completed her doctoral thesis in 1996 on the writings of Ursula K. Le Guin, which she explored from a feminist literary critical angle. She has published several academic articles on the writing of Ursula K. le Guin, gender, and speculative fiction in general. She is a member of the steering group of the International Association for the Study of Gender and Love, and of the South African Poetry Project.
Margaret Jolly is the Convenor of the Gender Institute, an ARC Laureate Fellow 2010-2016 and a Professor in the School of Culture, History and Language in the College of Asia and the Pacific. She is an historical anthropologist who has written extensively on gender in the Pacific, on exploratory voyages and travel writing, missions and contemporary Christianity, maternity and sexuality, cinema and art.

Roundtable I, Session Chair: MARGARET THORNTON

Bio: Margaret Thornton FASSA, FAAL, is Professor of Law at the ANU. She is a graduate of Sydney, UNSW and Yale. Her research interests include Discrimination Law, Academic Cultures and Feminist Legal Theory. Her most recent piece is “The Feminist Fandango with the Legal Academy” in Dorota Gozdecka & Anne Macduff (eds), Feminism, Postfeminism and Legal Theory: Beyond the Gendered Subject, Routledge, 2018 (forthcoming).

Roundtable I, Speaker: HONNI VAN RIJSWIJK
Title: Law and the Girl: Genre, Gender, Violence

Abstract: This project (beginning with a monograph) argues for the centrality of the figure of the girl to emergent critical and cultural forms that challenge liberal law and social violence. Across national and international frameworks—from UN conventions, reports and policies, and the proliferation of human rights discourses, to national commissions, inquiries and legislative responses—the figure of the child has been the occasion for significant legal and political interventions. In various national contexts, the child has been used to justify state law’s inventions into, and adjudication of, violence, and has become a highly significant figure in the juridico-political imagination. This project begins by examining law’s imaginary of children when framing historical injuries, and then theorises the relation of this juridical imaginary to jurisprudence regarding contemporary harms. I then shift the critical emphasis from “the child” of the liberal imaginary to “the girl,” as seen by more radical imaginaries, and how key cultural figurations of “the girl” in fiction, poetry, films and plays, explain and challenge liberal law’s adjudication of violence. By reading cultural representations alongside figurations of girls in legal and quasi-legal texts, I argue: first, that the girl is a key figure through which to understand law’s relation to historical and contemporary violence; and second, that the girl can be a productive figure through which to theorise and challenge law’s relation to violence. Most significantly, gendering the child figure makes not only gender but race central to the critique and re-imagining of law, for law’s imaginary of “the child” is necessarily racialized. This critical method means recognising that state law is not the only law operating through any one territory, at any one time. Rather, multiple legal systems co-
exist as complex relations—some of which are recognised and met by the majority, most of which are not. In this way, my critical analysis of imaginative literature initiates alternate modes of not only thinking about law, but also constituting law and legal thought. I focus on modes of indigenous law, feminist law, queer and anti-racist law—all laws that become legible in genres defined as “fiction,” in contrast to what I term state law’s aggressive realism.

Bio: Dr Honni van Rijswijk is a Senior Lecturer in the Faculty of Law, University of Technology Sydney, Australia. Dr Honni van Rijswijk is a graduate of Sydney Law School and received her PhD from the University of Washington, where she was a Fellow in the Society of Scholars at the Simpson Center for the Humanities. Her research is interdisciplinary, and she writes primarily at the intersections of law, literature and critical theory. She has published on feminist theories of harm, formulations of responsibility in law and literature, the role of history in the common law, and on questions of justice relating to the Stolen Generations. Honni is currently writing a monograph, Law and the Girl: Gender, Genre, Violence, which argues for the centrality of the figure of the girl to emergent critical and cultural forms that challenge liberal law and social violence.

Roundtable I, Speaker: ROSANNE KENNEDY
Title: Splitting from Halley: Doing Justice to Race, Unwantedness, and Testimony in Campus Sexual Assault

Abstract: My talk today draws on a paper co-authored with Hannah McCann and currently under review. The paper takes the film The Hunting Ground, and the controversy it provoked, as a starting point for interrogating approaches to the representation and regulation of sexual assault on campus. We focus on the work of critical legal theorist Janet Halley, who has been a leading and contentious figure in advocating against the film and for a reconsideration of how Title IX is implemented on university campuses. In 2015, nineteen Harvard law professors, for whom Halley was the spokesperson, issued a press release objecting to The Hunting Ground on the basis that it misrepresented the case of one of their students. The discourse surrounding the memo condenses and continues a long and fraught history in which gender and race have been pitted against each other in cases of sexual assault. We develop our analysis by reading the Harvard 19 memo and Halley’s recent writings on campus sexual assault in light of her earlier work Split Decisions, including her analytic for defining feminism, critique of “governance feminism”, limited discussion of “gender, race and class”, and advocacy of “problematic sex”. We argue that while Halley invokes the language of intersectionality, she deviates from its core methodological concern and instead uses the mantra of ‘race and gender’ to advocate on behalf of men and against women. Via an in-depth engagement with her work, we argue that her approach ultimately functions as intersectionality-without-intersectionality, devaluing women’s testimony.
Bio: **Rosanne Kennedy** is Associate Professor of Literature and Gender, Sexuality and Culture at the Australian National University. Her research interests include gender studies and feminist theory; memory and trauma studies; law, literature and human rights; and environmental humanities. She has published widely on memory, testimony and trauma in literature, law and human rights, especially in relation to the Holocaust, transitional justice and Australia’s Stolen Generations. Recent publications include an article, “Reparative Transnationalism: Fictions and Fictions of Remembering in Sierra Leone” (Memory Studies, 2018) and a special issue of Australian Humanities Review on “Scales of Memory” (2016), edited with Maria Nugent. She is currently working on a book with Prof Gillian Whitlock (UQ) on new forms of testimony and witnessing emerging from Australia’s detention camps for asylum seekers on Manus Island and Nauru.

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**Roundtable I, Speaker: TANYA SERISIER**

**Title:** Reading Rape Memoirs: Navigating Generic Commonalities and Divergences

**Abstract:** An examination of over 60 “rape memoirs” (book-length autobiographical accounts of sexual violence) reveals key generic similarities, particularly a common “core” narrative of speaking out – where the author overcomes the effect of sexual violence through finding her voice, speaking out, and, ultimately, writing the book that tells her story. Several critics, and some authors in the genre have described this dominant narrative as a “reverse conversion” narrative, an individualised, psychological, and even neoliberal account where a “perfectly good, intact, life was destroyed, then painstakingly pieced back together again” (Brison 2002, p. 110). I argue, however, that this reading does not tell the whole story. Even as texts within this genre contain aspects of this reverse conversion narrative, almost all of them simultaneously complicate it, and tell a story that cannot be fully encapsulated by it. In this presentation, I use Derrida’s work on genre to explore the ways in which these texts can be read as both reinforcing and undermining dominant, individualised “rape trauma and recovery” narratives.

**Bio:** Dr **Tanya Serisier** is a Lecturer in Criminology at Birkbeck College, University of London. She is interested in the changing cultural politics around sexual violence and the regulation of sexuality. Her main areas of research currently are: the production, dissemination and reception of women’s personal narratives of sexual violence; the neoliberal production of responsible sexual subjects in law; and a critical investigation of attempts to queer criminology and the study of the criminal justice system.
Roundtable I, Speaker: ANNE MACDUFF

Title: Disrupting Narratives of Sexual Violence

Abstract: Every day, all around the world, people experience sexual harassment and gendered violence. Recent empirical research conducted by social scientists confirms the extent of the problem. Indeed, the research suggests that the problem is much larger than is generally recognised. And yet, despite the fact that this issue is ordinary in the sense that it is so frequent and pervasive, sexual harassment and other forms of gendered violence pass unnoticed. From time to time however, as the #metoo movement demonstrated, certain disclosures of sexual harassment seize the spotlight and generate moral outcry and condemnation.

This paper explores the stories that currently seem to seize the attention of judges in legal disputes about sexual harassment. It reviews the decisions and analyses the key narratives about sexual harassment in the case law. It identifies the narratives deployed, and draws out how they are linked to understandings about what sexual harassment is, who is harassed, and why. In particular, it identifies that it women are successful when they are able to situate their sexual harassment as part of a particular narrative of the extra-ordinary – when it is linked with sex and sexualised desire. This observation about the operation of sexual harassment in the law is not new. Indeed, Margaret Thornton made this observation first in 2002. What is it about the idea that sexual harassment as sexualised desire that persists? Following Thornton, I argue that the disclosure of these cases continues to create an ideal respondent which operates to narrow our understanding of the dynamic of sexual violence, containing it within the realm of the exceptional. This makes the ordinary ways of expressing power through sex as invisible. Far from these disclosures raising awareness of sexual harassment, the narratives which they reinforce can make it difficult to discuss and hear the everyday, structural and socially unexceptional nature of sexual harassment experienced by many.

Bio: Anne Macduff completed a Bachelors with First class Honours in Philosophy in 1997, an LLB in 2000, and a PhD in 2017 at ANU. Drawing upon a range of critical theories, including feminist, postcolonial and queer theories, her research explores how law devalues difference. She has a particular interest in exploring issues of law and identity, including race, gender and sexuality. Her thesis argued that the current laws construct a particular racialized and gendered citizen subject.

Roundtable II, Session Chair: TRANG X. TA

Bio: Trang X. Ta is a Lecturer in Medical Anthropology in the School of Archaeology and Anthropology and the Convenor of the Masters Program in Culture, Health, and Medicine—
an interdisciplinary graduate degree between the College of Arts and Social Sciences and the College of Health and Medicine—at the Australian National University. Ta is currently completing a book manuscript based on long-term fieldwork in Beijing and Guangzhou on the moral economies of public charity in late-socialist China. Her research interests in labor practices and urban infrastructures extends to a second ethnographic project on how the elderly and working poor engage in salvaging and revalorizing discarded materials in Hong Kong. Since moving to Australia, she has also started a new project in the field of science and technology studies examining how forensic scientists negotiate an intimacy with death through the study of human decomposition. Additional research and teaching interests include aging studies, waste and value, food and nutrition, and political ecology.

Roundtable II, Speaker: SHAMEEM BLACK
Title: Uncomfortable Intimacies: Yoga, English and Sexual Violence

Abstract: In both Indian and Western cultural texts, the practice of yoga is presented as both cause and cure for sexual violation. I examine this tension to ask what it reveals about larger paradigms of power. Rather than understanding this contradiction as a function of individual hypocrisy, this paper seeks to understand competing regimes of power that structure the production of truth around bodies shaped by sexual contact. I argue that unless discourses of yoga confront and reimagine these uncomfortable intimacies, they are likely to leave intact, or to introject, the imaginative structures that have led to cultures of violation.

Bio: Dr Shameem Black is a Fellow in the program for Gender, Media and Cultural Studies in the School of Culture, History and Language in the College of Asia and the Pacific at the ANU. She also serves as Acting Director of the South Asia Research Institute. She is the author of Fiction Across Borders (Columbia UP) and has published on the ethical challenges of globalisation in literature and culture. Her current project examines the cultural politics of yoga in a globalising world.

Roundtable II, Speaker: WERNMEI YONG ADE
Title: Feminism, Double-Think and Narrating Sexual Violence in Li Ang’s “The Butcher’s Wife”

Abstract: Gayatri Spivak argues that the First World feminist scholar (here taken to be the Westernised, non-Western feminist critic) is often compelled to adopt an attitude of “double-think” towards her native subjects: “we grieve for our Third World sisters; we grieve and rejoice that they must lose themselves and become as much like us as possible in order to be ‘free’; we congratulate ourselves on our specialists’ knowledge of them.” (italics mine; Spivak)
My presentation examines the “double-think” involved when the Westernised, non-Western feminist critic speaks internationally of sexual violence in her home country. I do this through a close reading of acclaimed Taiwanese writer Li Ang’s novella *The Butcher’s Wife*, first published in 1983, subsequently translated into English in 1986.

Li Ang’s novella is based on a true story of a Shanghainese woman convicted of murdering her husband, in order to escape his abuse. The case was extraordinary because it was the first of its kind; in 1930s Shanghai, “any woman guilty of killing her husband is a promiscuous woman, and no other interpretation is possible.” (Li Ang) *The Butcher’s Wife* is Li Ang’s attempt to provide an “other interpretation” of the wife’s motivations. Li Ang had chanced upon the story in the US in 1977, after she received her MA degree, and in deciding to retell the tale, did so with “a number of feminist ideals” in mind, “wanting to show the tragic fate that awaited the economically dependent Taiwanese woman living under the rules of traditional Chinese society.” (italics mine; Li Ang) This specific aim however gave way to “issues of humanity, such as hunger, death, sex” finally emphasising that “the ultimate concern of a piece of ‘feminist literature’ is, after all, human nature.” (Li Ang) I am interested in how the narrative slips from being a specific story/experience of one woman’s sexual abuse, to a narrative that speaks to the universal, in a way that facilitates the “worlding” of narratives of sexual violence. This slippage effects the “double-think” Spivak argues all Frist World feminist scholars risk in the retrieval, recuperation, and rescue of the oppressed native female subject. Does Li Ang’s novel successfully negotiate the “double-think” of the Westernised non-Western feminist critic? Does it, and can it, speak of sexual violence, without doing more violence? I also raise questions regarding the “feminist ideals” Li Ang had in mind, specifically those she might have picked up during her time in the US in the 1970s, and how these might have shaped the telling of the story. How might one speak of violence, put it in the service of feminism, in a way that remains responsible to those who have suffered violence?

**Bio:** Wernmei Yong Ade is Assistant Professor with the English Programme at Nanyang Technological University, where she lectures and researches in the areas of feminist studies, contemporary women’s writing, critical theory, and love. Her main research addresses ideological and ethical dimensions of love, and their representations in literature, philosophy and film. In recent years, this research has converged with her long-standing interest in women’s issues and feminism. She is currently working on a monograph on the topic of love in the fiction of British writer Angela Carter. Most recently, she co-edited a collection of essays “The Contemporary Arts as Political Practice in Singapore”, published by Palgrave (2016) and is awaiting the forthcoming collection *Fluid Gender, Fluid Love*, published by Brill.
Roundtable II, Speaker: LESLIE BARNES
Title: “Nobody Could Help” #MeToo: Sexual Assault in Cambodia, 1975-2018

Abstract: This paper will examine literary and filmic representations of sexual assault in Cambodia during and in the wake of the Khmer Rouge regime. Focusing on documentary and feature film (Rithy Panh, One Evening After the War, 1998; Paper Cannot Wrap Ember, 2008; Lida Chan and Guillaume Suon, Red Wedding, 2012) and first-person memoirs (Loung Ung, First They Killed My Father, 2000; Somaly Man, The Road of Lost Innocence, 2005), I will begin with a brief sketch of the kinds of sexually motivated violence and exploitation found in these works, including rape, forced marriage, physical abuse and deformation. I will then turn to the questions of advocacy, collectivity, the right to speech, and justice for the women of Cambodia. How are these stories told and shared, by whom, and to what end? What are the limitations of collective advocacy, of speaking for others? How has sexual violence figured into the Khmer Rouge tribunals held in Phnom Penh since 2008? Does the sense of global solidarity that emerged following #MeToo extend to women of colour, the poor, women of the global South?


Roundtable II, Speaker: PATRICK MCCARTNEY
Title: Turf wars in Yogaland: The (Am)bi-valency of Rape

Abstract: At the state level, rape and sexual violence is legitimised in different ways. The aim of this discussion is to understand the valency of rape; and, through presenting two case studies, discuss the legitimising strategies and reasons behind how it becomes contextually legible. While rape is quite often framed as negative—i.e. the perpetrators need to be brought to justice; at the same time, rape is categorised in a different way; which isn’t necessarily the binary opposite, positive — i.e. rape should be celebrated. Perhaps, then, it is (am)bi-valence? The first of the two case studies relates to the Akhil Bharatiya Akhara Parishad, which prescribes a “fake guru” list appealing to India’s citizens to protect Hindu dharma by helping rid the nation of these perceived non-union-member heretics; some of whom have already been sentenced on rape charges. One wonders whether this union of gurus is less interested in seeking justice for the survivors and protecting Hindu dharma, as it
is about stamping out competition and filling the void left due to incarceration. The second case study discusses Asifa Bano, the 8-year old girl from a nomadic Muslim community, who was abducted, gang-raped, and murdered...over a land dispute. This led to protests by Hindu groups instigated by Hindu nationalist politicians calling for the immediate release of the alleged Hindu perpetrators. This specific anecdote is representative of the others like it, which sees a prevailing attitude toward legitimising rape as a corrective weapon to be used on minorities. These two examples point to the ways in which the (il)legitimate use of force is (am)bi-valent.

Bio: Patrick McCartney, PhD is a JSPS Post-Doctoral Fellow at the Graduate School of Global Environmental Studies, Kyoto University, Japan; a Research Associate at Nanzan Anthropological Institute, Nanzan University, Japan; and a Visiting Fellow at the South and South-East Asian Studies Department, Australian National University, Australia.

Roundtable II, Speaker: ANNIE MCCARTHY
Title: Classes in Self-Defence

Abstract: 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: Annie McCarthy**’s doctoral thesis *Under Development: Stories of Children and NGOs* in Delhi, India explored the ways a group of slum children aged between 12 and 16 navigate the multiplicities and contradictions of development. Recently awarded the 2017 Asian Studies Association of Australia (ASAA) John Legge Prize for a PhD thesis on an Asian Studies topic, *Under Development* draws on children’s texts and performances to analyse and make concrete everyday experiences of development and marginalisation. Building on a broader interest in the ways marginalised children negotiate and challenge institutions that seek to preserve, foster or establish “childhood,” McCarthy has explored missionary efforts to ‘save’ girls sold into temple prostitution in early 20th century south India, and is currently developing a project to ethnographically engage with ideas of children’s growth beyond the biomedical paradigm of stunting. She has been teaching Anthropology at the Australian National University, convening courses on gender and personhood, and has just started a job teaching Global Studies at the University of Canberra.

**Roundtable III, Session Chair: APRIL BICCUM**

**Bio: April Biccum** is lecturer at the ANU College of Arts and Social Sciences. She received an MA in Critical Theory and Ph.D. in Politics and International Relations from Nottingham University. Her research interests historically have been centred around bringing postcolonial theory closer to the study of politics and International Relations, specifically through an engagement with International Development. April's theoretical grounding in post-colonial theory has led her to a wider fascination with the concept of empire, not simply what empire is and whether it can effectively be deployed as a category of analysis to describe our contemporary world, but what is at stake in the revival of “empire”; per se and what it denotes about the foundational crisis in the narrative(s) of modernity. Broad general categories of interest therefore include, empire, modernity, development, identity, communications, globalisation, global governance, popular culture, and mass movements of resistance.

**Roundtable III, Speaker: DEBORAH LUPTON**

**Title: The Memefication of Misogyny**

**Abstract:** An important body of work in feminist media studies has examined the ways in which new digital media have been used to both to perpetuate stereotypes about and hatred towards women and to resist and challenge anti-feminism perspectives, everyday sexism, sexual violence towards women and misogyny. The role played by hashtag publics and cultures, and particularly those responding to #MeToo, has received attention. The media
forms of GIFs (short soundless looping animations) and internet memes (creatively captioned image macros), however, have largely been ignored thus far. Yet these visual media are largely predicated on the expression and circulation of affect, including misogyny and other forms of hatred and violence. As such, these media are important to include in analyses of digital media representations of sexism and sexual violence. In this paper, I will discuss how new digital visual media forms such as GIFs and memes allow spaces for the public expression and sharing of misogyny and other representations that denigrate, marginalise and dehumanise women. I draw on a feminist new materialism perspective to examine the micropolitics of these media forms, the relational connections, affective forces and agential capacities generated in and through them. As I show, while these new media forms may be overtly banal and trivial, seeking predominantly to make jokes or express emotion in harmless ways, they often contain evidence of intense and often savage negative affects towards women, including a backlash to the #MeToo social media movement. As such, they can be potent forms of expression of hostility towards feminist movements such as #MeToo and yet another outlet for online misogyny, trolling and abuse.

Bio: Deborah Lupton is Centenary Research Professor in the News & Media Research Centre, Faculty of Arts & Design, University of Canberra. She is a Fellow of the Academy of the Social Sciences in Australia and the co-leader of the Digital Data & Society Consortium. Her latest books are Digital Sociology (Routledge, 2015), The Quantified Self (Polity, 2016), Digital Health (Routledge, 2017) and Fat, 2nd edition (Routledge, 2018), as well as the edited volumes Digitised Health, Medicine and Risk (Routledge, 2016), The Digital Academic (Routledge, 2017, co-edited with Inger Mewburn and Pat Thomson) and Self-Tracking, Health and Medicine (2017). Her current research interests all involve aspects of digital cultures: digital health, personal data, self-tracking practices and digital food cultures. She will be awarded an Honorary Doctorate by the University of Copenhagen in November 2018.

Roundtable III, Speaker: ANNA HUSH
Title: Sexual Violence in Higher Education: Theorising Cultural and Institutional Change

Abstract: “Cultural change” is frequently proposed as a panacea for the problem of sexual violence, both in higher education settings and in the broader community. However, the concept remains relatively vague in both public and academic discourse. What does it mean to “change the culture”, particularly in the context of institutional settings such as universities? How does culture relate to the structure of institutions? I argue that tools from Feminist Institutionalism (FI) provide an opening to answering these questions, by illuminating the relationship between gendered norms and the informal and formal aspects of institutions. This theoretical framework grounds my research on cultures of sexual violence.
in university settings, and how student movements work within and against their institutions for cultural and institutional change.

**Bio: Anna Hush** is a PhD student at the Australian Human Rights Institute, University of New South Wales. Her research interests include social movements, gendered violence, radical pedagogy, and neoliberalism in higher education. She is also a director of End Rape on Campus Australia, a national organisation that advocates for survivors of sexual violence in Australian universities.

**Roundtable III, Speaker: ISABEL MUDFORD**

**Title:** Think of the Children: The “Safe Schools” Debate and the Maintenance of the Closet

**Abstract:** The Safe Schools Coalition Australia (SSCA) was a nationally funded program that aimed to combat the culture of heteronormativity, homophobia, and transphobia in Australian schools. The program was, rightly, seen by conservative politicians and commentators as a challenge to normative concepts of sex, gender, and sexuality. In early 2016, conservative politicians triggered a public debate on the SSCA and, more broadly, the role of the school in supporting lesbian, gay, bisexual, transgender, and intersex (LGBTI) students (The Safe Schools Debate). As this was unfolding, I decided to undertake a critical discourse analysis of the SSCA program resources, the Safe Schools Debate and the subsequent government mandated changes to the program. With queer and critical grounding, I argue that the Government’s changes reinforced the role of ‘the closet’ in the solidification and oppression of non-normative sexual identities in the school. I came to see that above all else, both sides of the Safe Schools Debate were invested in maintaining the innocence of the child. Therefore, by predicating their response on the risks of poor mental health, homophobia and transphobia, the progressive case failed to combat the conservative framing of non-normative experiences of gender and sexuality as deviant, risky, and potentially pathological. Thus, they failed to protect the substantive content of the SSCA program that sought to disrupt the normalisation of heterosexuality in the school. Instead, a queer response informed by critical analysis of the role of the child, futurism, and debility would have moved the debate beyond the trope of the innocent, vulnerable child to focus on the subversive potential of queer notions of gender and sexuality.

**Bio: Isabel Mudford** is a first year PhD Candidate in the Research School of Social Sciences. She is undertaking research on death, dying and grief using a queer epistemology. Outside of the university, she is an active member of Canberra’s queer community. She currently sits on the ACT LGBTIQ Ministerial Advisory Council, and on the Management Committee of A Gender Agenda. She also works part-time for the AIDS Action Council. In 2016, she received
the ANU Gender Institute Prize for Honours for her thesis which analysed the public debate about the Safe Schools Coalition Australia.

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**Roundtable III, Speaker: HANNAH MCCANN**

**Title:** Is Daintiness a Grave? Sexual Assault and the Power of Drag

**Abstract:** In April 2018, an episode of the hit reality TV show *RuPaul’s Drag Race* included an emotional speech from drag queen Blair St. Clair about sexual assault. In being questioned by the judges about his excessive “sweetness”, Blair explained: “I urge to find daintiness because I feel dirty at times... My first sexual experience, I was raped at a college party. And from that, I’ve looked to find... pretty things”. Since the episode screened, Blair’s confessional “coming out” moment has been read as an important contribution to the #MeToo movement, highlighting the stigma that exists around discussing sexual assault within the LGBTIQ community. However this paper also explores how Blair’s “coming out” can be productively read with and through Leo Bersani’s (1987) work “Is the rectum a grave?”. Here, Bersani’s work offers an engagement with questions of subordination that helps us to understand how, for some, femininity might simultaneously act as a place of vulnerability, disempowerment, power, and shelter in the face of homophobia and violence.

**Bio:** Dr Hannah McCann is a lecturer in gender studies at the University of Melbourne. Her research explores feminist discourse on femininity, queer femme LGBTIQ communities, queer fangirls, beauty culture and aesthetic labour. She has published in the Australian Humanities Review, *Women’s Studies Quarterly*, and *Australian Feminist Studies*. Her book *Queering Femininity: Sexuality, Feminism and the Politics of Presentation* was published with Routledge in 2018.
Sir Roland Wilson Building, Lecture Theatre 2.02/Seminar Room 3.03/3.04, ANU
120 McCoy Circuit, Acton, ACT 2601


The Golden Drum
Shop 1/14 Childers St, Canberra, ACT 2601

https://www.google.com/maps?client=firefox-b-ab&q=golden+drum+restaurant+canberra&um=1&ie=UTF-8&sa=X&ved=0ahUKEwigkaTrnL7cAhUU87wKHVOx8MQQ_AUICigB
Cultures of Sexual Assault: A Symposium

2–4 August 2018
The Australian National University

Conveners: Shameem Black, Rosanne Kennedy, and Trang Ta
Cultures of Sexual Assault: A Symposium

While questions of sexual harassment, assault and violation have a long and widespread history, in 2017 they exploded with new energy. Under the sign of the Twitter hashtag #MeToo, narratives of sexually-based injury began to captivate the U.S. media landscape. The hashtag quickly spread well beyond national and linguistic borders, becoming known in some digital quarters as “the hashtag heard round the world.” In many public conversations, it has come to promise an emerging global solidarity that unifies the category of “woman” (the presumptive subject of sexual violation) around shared experiences of harassment and assault.

In recent years, scholars of testimony and memory studies have become increasingly attuned to the ways in which narratives of injury travel. In particular, scholars have drawn attention to the ways in which cosmopolitan memory discourses often privilege one historically specific model, which is then exported to different parts of the world. This process of export can enable new conversations and disclosures, but it can also potentially erase or invalidate other culturally-specific forms of testimony and commemoration. The concept of #MeToo exemplifies this tension. Built into the hashtag is the premise that the proliferation of new testimony is always already an echo of an originary story of injury. #MeToo thus grants visibility to new voices through an in-built alliance paradigm that shapes what can be heard as legitimate truth. This approach carries with it a valuable power that helps to make sexual violation visible as systemic and group-based, not simply as isolated and private. Yet it also raises questions about narratives that may not conform to its echnicall logic.

This symposium seeks to put some pressure on the similarity-inducing global spread of #MeToo. We examine how narratives of sexual assault in historically specific and geographically diverse contexts – especially those from Australia, South Africa and Asia and the Pacific – may remediate, challenge, or offer fundamental alternatives to this paradigm of public sphere disclosure. Taking a broader historical view, we examine alternative genealogies of truth-telling around sexual assault. We collectively suggest that these voices may be heard as more than echoes of an already-known story. Instead, they offer insights into complex, dialogical, and potentially competing paradigms that shape how testimonies of sexual violation can come to be understood as true. In engaging with these issues, the symposium evaluates the place of culture and what we mean by “culture” in the context of sexual assault, analysing the different ways culture can be theorised. Participants will reflect on a range of cultural sites and practices, ranging from cultures of everyday life, organisational cultures, legal cultures, religious cultures, cultural “habits”, body cultures, and more.

*Cultures of Sexual Assault* is supported by the College of Asia and the Pacific, the College of Arts and Social Sciences, and the Gender Institute of the Australian National University. It forms part of a collaborative network in Gender Studies among the Australian National University, Nanyang Technological University, and the University of South Africa.
Day 3: Saturday, 4 August, 2018

Sir Roland Wilson Building, Seminar Room 3.03, ANU
120 McCoy Circuit, Acton, ACT 2601

Coombs Extension, Room 1.04, ANU
8 Fellows Rd, Acton, ACT 2601

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<td>➤ Prasanthi Ram, NTU, “Interrogating Depictions of Draupadi”</td>
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<td>➤ Andrea R. Jain, IUPUI, “Yoga and the Ethics of the Body: Sex, Religion, and Power Across Traditions”</td>
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<td>9:25 am – 9:50 am</td>
<td>➤ Arin Alycia Fong, NTU, “‘Born in the wrong environs for love to occur’: Sexual Assault and Class Inequalities in Amanda Lee Koe’s Ministry of Moral Panic”</td>
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<td>9:30 am – 10:00 am</td>
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<td>➤ Alan Goode, Yoga Mandir, “On Samyama: Inquiry and Practice”</td>
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<td>[Patrick McCartney, Kyoto University, “Body Mapping Workshop: Bridging Lived Experiences”]</td>
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<td>10:15 am – 10:40 am</td>
<td>[Xitsakisi Fiona Mahlori, UNISA, “The Role of Social Media Campaigns in Addressing Gender-based Violence”]</td>
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<td>[Anna Hush, UNSW, “Student Movements, Sexual Violence and Cultural Change in Australian Higher Education”]</td>
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<td>11:15 am – 12:15 pm</td>
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<td>[Shameem Black, ANU, “Anti-Instagramming the Body: A Writing Workshop”]</td>
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<td>11:25 am – 11:50 pm</td>
<td>Ally Wolfe, ANU, “Queer and Misbegotten Youths: Young Adult Dystopian Literature and Queer Theory”</td>
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<td>11:50 pm – 12:20 pm</td>
<td>Isabel Mudford, ANU, “What is a Queer Methodology? And where is the Space for Political Analysis in Queer Inquiry?”</td>
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From 2:00 pm EXCURSIONS TO LOCAL MUSEUMS

We are committed to a safe and welcoming space. It is possible that the topics of this symposium may raise strong feelings for some participants. We ask all participants to respect the confidentiality of others. If you would like to talk to a professional or seek additional support, the following resources may be of use:

Lifeline: 24-hour Crisis Support, free and confidential, 13 11 14
[https://www.lifeline.org.au/](https://www.lifeline.org.au/)

ANU Community Members

If you have any questions about this event, please write to:
Shameem Black ([Shameem.black@anu.edu.au](mailto:Shameem.black@anu.edu.au)),
Rosanne Kennedy ([Rosanne.kennedy@anu.edu.au](mailto:Rosanne.kennedy@anu.edu.au)) or
Sulamith Graefenstein ([Sulamith.graefenstein@anu.edu.au](mailto:Sulamith.graefenstein@anu.edu.au)).
Cultures of Sexual Assault: HDR-Workshop Sessions
Abstracts and bios in the order of presentation

**Speaker: PRASANTHI RAM**
**Title:** Interrogating Depictions of Draupadi

**Abstract:** Composed of 200,000 verse lines and divided into eighteen parvas or books, Veda Vyasa’s Mahabharata is a cornerstone text of both Hinduism and Indian culture. The epic poem depicts the legendary tale behind the Kurukshetra War, an eighteen-day battle between the Pandavas, led by the five sons of King Pandu, and their cousins the Kauravas. While the Mahabharata is a patriarchal mythological narrative, there are a few prominent female characters, the most influential of whom being Draupadi, the woman born from fire. However, despite her status as a feminist icon in Indian popular culture today, many readers still consider Draupadi as the cause of the Kurukshetra War, referring to the infamous scene of her disrobing in Sabha Parva, the second book of the Mahabharata, as the triggering event. According to such perspectives, it is ironically not the cousins’ inability to resolve their longstanding animosity but Draupadi’s insatiable desire for vengeance following her assault that caused the war. Evidently, the displacement of blame onto the woman is reminiscent of the victim-blaming rhetoric discussed in contemporary feminist discourse. Hence, in this paper, I compare depictions of Draupadi in Vyasa’s narrative and in Chitra Banerjee Divakaruni’s revisionist narrative *The Palace of Illusions* (2008) to investigate how Divakaruni’s feminist rendering of Draupadi as a protagonist challenges the patriarchal narrative.

**Bio:** Prasanthi Ram is a PhD candidate at Nanyang Technological University with a specialisation in Creative Writing. For her creative dissertation, she is working on her debut fiction work titled South Street that centers on a modern-day Singaporean Tamil Brahmin family. Her research interests include South Asian literature, postcolonial studies, Third World feminism, and South Korean popular culture. She also holds an MA in Creative Writing from the University of Sydney and a BA with Honours in English Literature from the National University of Singapore.

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**Speaker: ANDREA R. JAIN**
**Title:** Yoga and the Ethics of the Body: Sex, Religion, and Power Across Traditions

**Abstract:** The ascent of the global yoga industry is no doubt in part about women’s reclamation of control over their bodies; yet, the industry has been the site of rampant sexual violence. Especially in the wake of #MeToo, the legacies of some industry leaders have been
damaged if not entirely destroyed. But the relationship between power, bodies, and sexual violence in the yoga industry is more complicated than the originary narrative that #MeToo suggests, and examples of leading gurus—for example, Bikram Choudhury or Pattabhi Jois who both fell from fame in light of revelations regarding their sexual predations—are instructive. Cases of sexual violence in the industry are cultivated by several factors. In part, some leaders play a predatory game that thrives on nostalgia about lost ethical norms and claim to represent a program of yogic practice that presumably cultivates ethics. Leaders like these are appealing in part because they successfully appropriate and commodify the “ancient” ideas and symbols of India that have wide appeal, but they also represent one expression of a modern global shift toward an ethical program that idealizes past body of knowledge that in fact lacks social ethics in any modern sense and weds it to a consumer ideology focused on a therapeutic and hyperindividualized approach to the self. I offer some thoughts on the necessity for reflexivity regarding nostalgic and hyperindividualized frameworks in the yoga industry that claim there is something inherently ethical about yoga itself, and I suggest that critical awareness of these frameworks and the ways they work can help us maximize safety and security in the context of yoga practice.

Bio: Andrea R. Jain, Ph.D. is Associate Professor of Religious Studies at Indiana University-Purdue University Indianapolis, editor of the Journal of American Academy of Religion, and author of Selling Yoga: From Counterculture to Pop Culture (Oxford University Press, 2014). Her areas of research include religion in late capitalist society; South Asian religions; the history of modern yoga; the intersections of gender, sexuality, and religion; and methods and theories in the study of religion. She is a regular contributor to Religion Dispatches and co-chair of the Yoga in Theory and Practice Group of the American Academy of Religion.

Speaker: ARIN ALYCIA FONG
Title: “Born in the wrong environs for love to occur”: Sexual Assault and Class Inequalities in Amanda Lee Koe’s Ministry of Moral Panic

Abstract: The #MeToo movement has been empowering individuals to speak up about sexual assault and query the boundaries of what constitutes harassment and non-consensual sexual encounters. With the fervour with which stories are spread online, it is common for the original contexts and nuance to be lost in discourses of sexual assault and witness testimonies. Even in a globalized and capitalist state like Singapore, where access to education, computer literacy, and technological resources are widely available, it is easy for individuals to be left out of the conversation due to social and economic inequalities—those who lack computer literacy skills or access to technological platforms; those with more pressing financial concerns; even migrant domestic workers whom many Singaporeans are dependent on, but whose bodies are often disregarded and unprotected. How can we ensure
that the stories of these individuals are given fair representation in public discourse? How can we reveal the power structures and inequalities that could turn a supposedly free access egalitarian Internet platform into a space that also excludes others? How can Singapore literature, also freely accessible in public libraries, help shed light on experiences of sexual assault from the fringes of society?

This paper focuses on the short stories in *Ministry of Moral Panic* by Singaporean writer Amanda Lee Koe that offer representations of varying degrees of sexual harassment and assault upon individuals from the periphery. They demonstrate how these characters are made to endure the violence conferred upon them, and how nuance is integral in revealing the power dynamics that are rooted in these encounters. Through these stories, this paper will track the different forms of sexual violence and analyse how language and environment are important in reshaping power structures, definitions, and understandings of consent and sexual violence.

**Bio:** Arin Alycia Fong is a graduate student of creative writing at Nanyang Technological University. Her short fiction appears in an anti-realist fiction anthology *this is how you walk on the moon*, and has been listed for the inaugural First Pages Prize 2018 organised by the Stockholm Writers Festival. Her work focuses on the intersections of Eurasian female identity, religion, myth, and the body.

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**Speaker:** ALAN GOODE  
**Title:** On Samyama: Inquiry and Practice

**Abstract:** Yoga recognises that we do not always see things clearly. Our understanding of the world is shaped as much by our expectations as by the objects we come into contact with. Perception is understood to reflect one of 5 modifications (*Vṛtti*) in the consciousness. In the Yoga Sutras, Patanjali names the *Vṛtti* as: correct perception, illusion, delusion, memory and sleep and a Yoga practice is meant to address the modifications so that we can see clearly. Patanjali goes on to define the last 3 limbs of Ashtanga Yoga ([concentration-Dharana, contemplation-Dhyana, and absorption-Samadhi](https://www.yogacharya.com/dharana-dhyana-samadhi)) woven together as *Samyama*. When we conduct a *Samyama* within a Reflective Practice we come to see things as they are without projecting of our fears or desires. This session identifies the *Vṛttis* and *Samyama* and introduces reflective practice as the basis for knowledge formation in Yoga.

**Bio:** Alan Goode is the Director of Yoga Mandir in Canberra. He is a senior teacher and a direct student of B.K.S. Iyengar- one of the most influential teachers of Yoga in the last century. Alan is passionately involved with the practice of yoga and its application to daily life. Through his
teaching & writing he unravels the themes of the yoga sutras and demonstrates their link to our daily practice.

**Speaker: BETTY M. SERAME**  
**Title:** Giving a Human Face to Experiences of Girls in Child-Headed Households in South Africa

**Abstract:** This paper intends to give an overview of why girls in Child Headed Households (CHHs) are victims of violence. This is because of the increasing morbidity and mortality rate among adults due to complex challenges including the HIV/AIDS pandemic, multi-drug resistant, TB, poverty, violence, crime and car accidents. Crime and social maladies attendant on migrant work have resulted in growing number of orphans and vulnerable children. According to Statistics (UNAIDS/WHO (2003:3), 14 million children were orphaned by the HIV/AIDS crisis globally, many of whom have become heads of households. Some of the girls are in these negative positions because of early marriage, which is a form of sexual violence, and are now widows or divorced. Girls in CHHs are susceptible to sexual violence including rape, prostitution, pregnancy, abduction, early marriages, homelessness and substance abuse – drugs and alcohol. Robinson argues that according to the Children’s Rights in the South African Constitution 28 (1), “Every child has the right to parental/family care” (2003:19), yet these children (mostly girls) have taken over the family burden and responsibility which is physically, mentally, socially and emotionally damaging because they still need to be nurtured. This means the rights of these girls have been violated. Johan Galtung (1969) argues that some of the social structure and institutions of racism, sexism, classism, elitism and nationalism, which may harm people by preventing them from meeting their needs, are forms of structural violence. This means that girls in CHHs are victims of multiple forms of violence. My paper will use qualitative desktop research to give a human face to experiences of girls in Child Headed Households.

**Bio:** Betty M. Serame is currently working as a Junior Researcher at the Institute for Gender Studies, University of South Africa. She is also a PhD-student at the University of South Africa. Her research interests include Feminism, Gender Based Violence, Structural Violence, Girl-Child Marriages and Child Headed Households.

**Speaker: PATRICK MCCARTNEY**  
**Title:** Body Mapping Workshop: Bridging Lived Experiences

**Abstract:** Body Mapping links together biomedical systems, popular knowledge, and lived experience and provides safe, potentially empowering opportunities to identify, locate, and
share memories; which can lead to healing through expression. Body mapping, art therapy, and postural yoga are somatic (physical) bridges linking the body and mind. These non-verbal modalities can help to identify and release stored emotional experiences. Body mapping is a “communication tool” that facilitates identification of lived experience through a creative process of objective symbolisation. Beginning with an open-ended definition of embodied lived experiences; combined with cultivating awareness, the workshop facilitates learning to identify stored emotion and memory, and transfer this onto an objective, external 2D map of one’s body. Through objectifying the subjective experience, it is possible to gain insight into the ways in which memory and emotion binds us to the past; which, having identified, located, and transplanted, might lead to release from that which binds us.

**Bio:** Patrick McCartney, PhD is a JSPS Post-Doctoral Fellow at the Graduate School of Global Environmental Studies, Kyoto University, Japan; a Research Associate at Nanzan Anthropological Institute, Nanzan University, Japan; and a Visiting Fellow at the South and South-East Asian Studies Department, Australian National University, Australia.

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**Speaker:** XITSAKISI FIONA MAHLORI  
**Title:** The Role of Social Media Campaigns in Addressing Gender-based Violence

**Abstract:** This paper analyses the role social media campaigns play in addressing GBV. Public sphere disclosure of Gender-Based Violence (GBV), including sexual and intimate partner violence has become popular in the social media spaces in recent years. Worldwide, the 2017 #MeToo campaign on Facebook drew attention from victims who experienced sexual violence in the hands of mostly people they trusted. In the same year, in South Africa a similar online campaign called #Menaretrash drew attention from women who experienced GBV at the hands of men. These two campaigns and many others express the frustrations and suffering of victims, who make it a point that the world must know about their experiences. Such campaigns may not necessarily lead to the persecution of the perpetrators, however they make the world aware of the magnitude of GBV and in some cases expose the perpetrators.

The South African #Menaretrash came after a young woman was assaulted and burned to death by her alleged boyfriend. This spurred citizens, specifically women to come out and share their stories of GBV. There were some reactions from authorities such as the then minister of police, who declared war against GBV and dedicated his time to supporting victims and making sure that perpetrators are brought to face the law. But this only amounted to words; since GBV cases in South Africa have been on the rise; giving reference to the Soweto primary school security-guard who raped 3 pupils and molested 54 and the recent case of a woman who protected a man that raped her two month-old baby; and these are just a few of the well-known cases. Seemingly, the public is aware, through online campaigns and
disclosures, of the magnitude of GBV in our societies, but what role does this awareness play in addressing the scourge.

Bio: Xitsakisi Fiona Mahlori holds a Masters degree in Clinical Social Work and has written her thesis on the topic of “Social Work Students’ Perceptions of Gender Based Violence and their Perceived Preparedness for Practice”. She is currently a co-researcher on a study led by Professor Deirdre Byrne examining gender-based violence within UNISA. Fiona currently works at UNISA as a student health and wellness practitioner. Prior to joining UNISA, Fiona worked in various sectors such as corporate sector, government and non-governmental organisations. Her research interests are on gender based violence, its prevalence and intervention strategies.

Speaker: ANNA HUSH
Title: Student Movements, Sexual Violence and Cultural Change in Australian Higher Education

Abstract: I seek to examine how student movements have responded to sexual violence in Australian universities, and the relationship between particular activist groups and their institutional settings. My doctoral research will elucidate the strategies and framings used by different student groups in response to sexual violence; the influence of institutional policies, procedures and practices on these student groups; and the ways in which students have engaged with the concept of cultural change in their practices of resistance. I engage with the literature on feminist institutionalism to analyse the gendered nature of university spaces, and how students have sought to challenge and disrupt gendered norms and practices within local cultures.

Bio: Anna Hush is a PhD student at the Australian Human Rights Institute, University of New South Wales. Her research interests include social movements, gendered violence, radical pedagogy, and neoliberalism in higher education. She is also a director of End Rape on Campus Australia, a national organisation that advocates for survivors of sexual violence in Australian universities.

Speaker: SHAMEEM BLACK
Title: Anti-Instagramming the Body: A Writing Workshop

Abstract: On Instagram and other social media, yoga has become a visual emblem of bodily accomplishment. This photographable body has frequently placed the practice of yoga
service of beauty norms, gendered expectations, and the “like” culture of constant external validation. This workshop seeks to challenge these norms by inviting yoga practitioners to generate new inquiries into their bodies through writing and art.

**Bio: Dr Shameem Black** is a Fellow in the program for Gender, Media and Cultural Studies in the College of Asia and the Pacific at the ANU. She is the author of Fiction Across Borders (Columbia UP) and has published on the ethical challenges of globalisation in literature and culture. Her current project examines the cultural politics of yoga in a globalising world.

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**Speaker: ALLY WOLFE**  
**Title:** Queer and Misbegotten Youths: Young Adult Dystopian Literature and Queer Theory

**Abstract:** Figural children are a part of queer theory canon, figured as a spectre of reproductive futurism in Lee Edelman’s *No Future* (2004) and Kathryn Bond Stockton’s *The Queer Child* (2009). Young adult, or YA literature, however, is not. The framework built by queer theory could be applied fascinatingly, and constructively, to works not only including child characters but intended for readers the same age. By considering child protagonists in dystopian societies, we trouble the idea of the innocent child and bring the legal strangeness of their category to trial. In this thesis, I use Young Adult fiction to trouble the category of the child.

**Bio: Ally Wolfe** is a PhD candidate and researcher in English Literature at ANU. She has lectured in Cultural Studies and Queer Theory. She has completed a Bachelor of Arts (Dean’s Scholar) in English literature and History, as well as a BA (Honours) in English Literature, at the University of Wollongong. She has taught Gender Studies at ANU. Alison’s current research examines young adult fiction, dystopian literature, and the impact of technologies centred on reproduction.

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**Speaker: ISABEL MUDFORD**  
**Title:** What is a Queer Methodology? And where is the Space for Political Analysis in Queer Inquiry?

**Abstract:** The paper will examine the ongoing conversation about queer methodology and argue that queer epistemology is inherently “political” as it creates space for thinking radically.
Bio: Isabel Mudford is a first year PhD Candidate in the Research School of Social Sciences. She is undertaking research on death, dying and grief using a queer epistemology. Outside of the university, she is an active member of Canberra’s queer community. She currently sits on the ACT LGBTIQ Ministerial Advisory Council, and on the Management Committee of A Gender Agenda. She also works part-time for the AIDS Action Council. In 2016, she received the ANU Gender Institute Prize for Honours for her thesis which analysed the public debate about the Safe Schools Coalition Australia.
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