

Post-graduate conference: Transforming the field of study



Presenter: ANU Gender Institute

Event date: 9am 26 November – 4pm 27 November 2015

Venue: Barton Theatre, JG Crawford Building

Organising Committee

Joyce Das, Crawford School of Public Policy

Evi Eliyanah, School of Culture, History and Language

Benjamin D Hegarty, School of Archaeology and Anthropology

Post-graduate Conference: “Transforming the Field of Study”

November 26-27, 2015

Venue: Barton Theatre, JG Crawford Bldg

Thursday	November 26, 2015
09.00 – 09.30 am	Registration
09.30 – 09.35 am	Opening: Joyce Das, Evi Eliyanah, and Benjamin D Hegarty
09.35 – 10.00 am	Introductory Remarks by Dr Fiona Jenkins, ANU Gender Institute
10:00 – 10:30 am	Morning Tea
10:30 – 12:15 pm	<p>Panel 1: Gender, Identity and Politics – 1</p> <p>Chair: Evi Eliyanah, School of Culture, History and Language</p> <p>Discussant: Professor Kirin Narayan, School of Culture, History and Language</p> <ol style="list-style-type: none"> 1. “Diagnosing Autistic Women: A Sociological Issue”, Susannah French, School of Sociology 2. “Women Writing Wayang”, Meghan Downes, School of Culture, History and Language 3. “Intimacy between Men: Sexuality & Friendship”, Rosita Armytage, School of Archaeology and Anthropology
12.15 – 01.30 pm	Lunch
01.30 – 03.15 pm	<p>Panel 2: Gender, Identity and Politics – 2 and</p> <p>Panel 3: Gender and Sexuality</p> <p>Chair: Joyce Das, Crawford School of Public Policy</p> <p>Discussants:</p> <p>Dr Shameem Black, School of Culture, History and Language</p> <p>Professor Peter Jackson, School of Culture, History & Language</p> <ol style="list-style-type: none"> 4. “Pacing the Political Tightrope: A Gender Performative Analysis of Julia Gillard and Tony Abbott”, Blair Williams, School of Politics and International Relations 5. “Public Space, Gender, and Violence: Defending Honour against Sexual Transgressions and Blasphemy in Punjab, Pakistan”, Sana Ashraf, Centre for Arab and Islamic Studies 6. “The Globalization of Transgender: Entrepreneurial Economies, Affective Labor and Representation in Indonesia”, Benjamin Hegarty, School of Archaeology and Anthropology
03:15 – 04:30 pm	Afternoon Tea and Networking

Post-graduate conference: Transforming the field of study

Friday November 27, 2015	
09.00 – 10.10 am	<p>Panel 4: Gender and Law Chair: Evi Eliyanah, School of Culture, History and Language Discussant: Professor Kim Rubenstein, ANU College of Law</p> <p>7. “When Rumpelstiltskin Comes to Collect: A Feminist Labour Argument Against Employer-Sponsored Oocyte Cryopreservation in Australia”, Roseanna Bricknell, School of Law</p> <p>8. “Intimate Colonisation and Resilient Patriarchy: Marriage with Deceased Wife’s Sister Question in British India”, Joyce Das, Crawford School of Public Policy</p>
10:10 – 10:30 am	Morning Tea
10.30 – 12.40 pm	<p>Panel 5: Gender and Development Chair: Benjamin D Hegarty, School of Archaeology and Anthropology Discussant: Dr Kuntala Lahiri-Dutt, Crawford School of Public Policy</p> <p>9. “The impact of gender on drought responses in rural China”, Aisi Shang, Bell School</p> <p>10. “Gender- Based Discriminatory Realities and Experiences of Female Students in Teacher’s Colleges in Papua New Guinea”, Grace Warua Sui, School of Archaeology and Anthropology</p> <p>11. “Gender analysis in organizational level: Experience of the central bank of Bangladesh (Bangladesh Bank)”, Musammet Begum, Crawford School of Public Policy</p> <p>12. “How are partnerships managing risk and protective factors to improve community safety in Arnhem Land? Towards a strength-based approach”, Simone Georg, Centre for Aboriginal Economic Policy Research (CAEPR)</p>
12:40 – 01:30 pm	Lunch
01:30 – 02:30 pm	<p>Next Steps: Continuing the dialogue and Closing Facilitator: Dr Fiona Jenkins, ANU Gender Institute</p>
02:30 – 03:00 pm	Afternoon tea

Presentation: 15 minutes, Discussant’s comments: 10 minutes, Open discussion: 10 minutes

Post-graduate Conference: “Transforming the Field of Study”

List of Panels

Panel 1: Gender, Identity and Politics – 1

Discussant: Professor Kirin Narayan, School of Culture, History and Language

Professor Kirin Narayan

Currently, Professor Narayan is a Professor at the School of Culture, History and Language. She studied cultural anthropology and folklore at the University of California—Berkeley, writing a dissertation on storytelling as a form of religious teaching through an ethnography of a Hindu holy man in Western India who often communicated teachings through vivid folk narratives. The book that resulted, *Storytellers, Saints and Scoundrels: Folk Narrative in Hindu Religious Teaching* (1989), won the first Victor Turner Prize for Ethnographic Writing from the American Anthropological Association and was co-winner of the Elsie Clews Prize for Folklore from the American Folklore Society. She then wrote a novel, *Love, Stars and All That* (1994) that was included in the Barnes and Nobles Discover Great New Writers program. In the course of researching women’s oral traditions in Kangra, Northwest Himalayas, she collaborated with Urmila Devi Sood to bring together a book of tales in the local dialect with discussions of their meaning and ethnographic context in *Mondays on the Dark Night of the Moon: Himalayan Foothill Folktales* (1997). An interest in family stories and diasporic experience inspired her to write *My Family and Other Saints* (2007), a memoir about spiritual quests. Her most recent book is *Alive in the Writing: Crafting Ethnography in the Company of Chekhov* (2012).

Kirin Narayan has received support from the National Endowment for the Humanities, the American Institute of Indian Studies, the School of American Research, the John Simon Guggenheim Memorial Foundation, the Social Science Research Council, the University of Wisconsin Institute for Research in the Humanities, and the University of Wisconsin Graduate School. She received a Chancellor’s Distinguished Teaching Award from the University of Wisconsin in 2011. Since 2001, she has served as an editor for the Series in Contemporary Ethnography at the University of Pennsylvania Press. She currently serves on the Committee of Selection for the John Simon Guggenheim Memorial Foundation.

1. “Diagnosing Autistic Women: A Sociological Issue”, Susannah French, School of Sociology

Abstract

Many girls and women with Autism Spectrum Disorder (ASD) mask their differences— either intentionally or unconsciously—through their social understanding, social communication and social imagination (Gould & Ashton-Smith, 2011). If they do make it into the clinician’s office, they are misdiagnosed with a barrage of mental disorders that shape their lives.

Evidence presented from this research reveals that there are various nuanced processes involved rather than women merely camouflaging their symptoms. Interviews with autistic women will be used to explore how social structure, rather than biological determinism, imposes restrictions on the behaviour of autistic women. This paper will also discuss how the consequences of obtaining a diagnosis can either be liberating or stigmatising for autistic women, reaching far beyond the doctor’s office. This paper contributes not only to the medical field of autism studies, but also contributes to sociology by positioning autism as not just medicalised, but gendered.

This paper will explore how sociology can investigate women's experiences of autism. Unlike clinical studies, which see each case as an isolated problem, sociology asks us to observe social patterns of behaviour among autistic women and their broader social context.

This paper critically analyses interview responses from autistic women to explore "broad power relations that account for the subordinate status of girls and women" (Wood, 2012: 1) in neurotypical and autistic spaces. This research hopes to be a step forward into better understandings of autistic women, though it does not claim to represent their experiences as a homogenous whole.

Susannah French

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Susannah French is a PhD candidate in the School of Sociology at the Australian National University researching the female experience of autism. Her thesis hypothesises that there is under or misdiagnosis of females with autism rendering them invisible to the autism support community. Susannah's thesis aims to explore how the social conditioning of females and conventional diagnostic practices contributes to the invisibility of autistic females. Through her research, she hopes to improve the understanding of clinicians and the public of the varied experiences according to gender that autistic individuals have.

2. **"Women Writing Wayang", Meghan Downes, School of Culture, History and Language**

Abstract

The epic Hindu-Javanese mythologies portrayed in wayang (shadow puppetry) performances have long been a source of narrative, stylistic and thematic material for Indonesian authors. Stories, characters and motifs from the wayang canon have been used for various purposes, including evading censorship and critiquing government ideologies, as has been well-documented in scholarly work on prominent male authors of the 1980s and 1990s. This paper fills a significant gap in studies of contemporary Indonesian literature, by examining how female authors have engaged with wayang mythology in the post-reform era. Women writers are increasingly visible in the national literary landscape, yet scant academic attention has been given to these authors' complex engagement with wayang. Instead, the primary focus has been on how they have dealt with themes of sexuality and religion. In this study I widen the conversation to include traditional mythologies as an alternative source of cultural authority for female authors in Indonesia. In recent Indonesian fiction, writers like Laksmi Pamuntjak, Leila Chudori and Ayu Utami adapt and/or subvert various elements of wayang in their novels to intervene in official national histories and challenge social norms. By comparing and contrasting the use of wayang mythology in the work of these authors, this paper demonstrates that women's wayang writings are complex projects of canonical counter discourse where wayang is both a tool of and a target for social critiques. Ultimately, a deeper understanding of this literary phenomenon provides important insights into competing discourses on gender in post-reform era Indonesia.

Meghan Downes

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MEGHAN DOWNES is a doctoral candidate in the School of Culture, History and Language at ANU College of Asia and the Pacific. Her current research examines the politics of popular culture in contemporary Indonesia, with a specific focus on popular novels, films and the everyday lives of young urban audiences.

3. **“Intimacy between Men: Sexuality & Friendship”, Rosita Armytage, School of Archaeology and Anthropology**

Abstract

This chapter is about the exclusive nature of intimacy developed between men of the elite classes, and of norms determining the expression of appropriate manly behaviour, focusing on the experience of elite men in Pakistan. Specifically, it is about the ways in which men seek out and create intimate emotional relations with other elite men, and with women in certain contexts. This paper explores the processes by which men generate these affective ties with one another, and with women, and the forums in which they do it. For many elite men in Pakistan, interaction with women and female companionship is not only a pleasurable addition to leisure activity, it is an important means of constructing and expressing an idealised form of elite Pakistani masculinity.

Rosita Armytage

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Rosita Armytage is a PhD Candidate in Anthropology at the Australian National University researching the creation and protection of privilege and power in Pakistan through an ethnography of the informal and social practices of Pakistan’s business and political elite. She completed 13 months of field research in Lahore, Islamabad, Karachi and parts of Khyber Pakhtunkhwa in 2013 and 2014.

Panel 2: Gender, Identity and Politics – 2

Discussant: Dr Shameem Black, School of Culture, History and Language

Dr Shameem Black

Dr Shameem Black is a Fellow, Department of Gender, Media and Cultural Studies, School of Culture, History and Language. After receiving her PhD from Stanford University, she served as an Assistant Professor of postcolonial literature in the English Department at Yale University. Her research and teaching focus on globalization and ethics in contemporary Anglophone fiction, with particular attention to South Asia, Asian diasporas, and the cultural work of English in Asia. In all of her research, Dr Black is concerned to understand the significance of cosmopolitan encounters in the contemporary world. Her book, *Fiction Across Borders: Imagining the Lives of Others in Late Twentieth-Century Novels* (Columbia University Press, 2010), shows how novels from different parts of the world try to represent socially diverse people and places without stereotyping, idealizing, or exoticizing them. Dr Black’s most recent work, a series of essays, explores a global body of literature concerned with the problems of reconciliation after mass conflict.

4. **“Pacing the Political Tightrope: A Gender Performative Analysis of Julia Gillard and Tony Abbott”, Blair Williams, School of Politics and International Relations**

Abstract

In contemporary commentaries of Australian politics, gender identity is often emphasised as a defining characteristic of political personality. Previous research, including my own, have examined how women politicians have to “walk the tight-rope” between acceptable levels of “femininity” and “masculinity” in order to succeed in the highly masculine-oriented space that is parliament. This pressure to conform to acceptable gender performances increases the higher the position that a woman occupies. Interestingly, there is not much literature about how male politicians also have to perform an “acceptable” level of masculinity and femininity – though the confinements and consequences to this are less punitive than their women counterparts. This paper will explore and critique first woman Prime Minister Julia Gillard’s and then-Leader of the Opposition Tony Abbott’s gendered public personae during Gillard’s prime ministerial term. I will provide four case studies, two of which will focus on Gillard’s and Abbott’s individual performances of “masculinity” with the other two examining both of their iterations of “femininity”. This analysis is grounded in Judith Butler’s theory of gender performativity which will facilitate discussion on gender and gender performativity to garner useful insights into the rigid gender confines that politicians have to adhere to and why women politicians experience more explicitly gendered media criticism. Furthermore, it will assist in understanding the ways in which their performances of gender – and gender subversion – influence this phenomenon. Additionally, this framework will facilitate discussion on gender subversion in Australian politics and whether this will enable future women politicians to perform gender more freely, without experiencing a gendered media backlash.

Blair Williams

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Blair Williams is a PhD Candidate at the School of Politics and International Studies who has a background in Gender Studies and Social Analysis. Blair won an award for the most outstanding Honours student in Gender Studies and Social Analysis from the University of Adelaide in 2014. Her main focuses are women politicians, the media, gender performativity, Australian politics, violence against women, rape culture, misandry and feminist theory. Blair's PhD focuses on *why* first women Prime Ministers (from the UK, Australia and New Zealand) experience more negative media treatment due to their gender and gender performances and whether being on the 'left' impacts on this treatment.

5. **“Public Space, Gender, and Violence: Defending Honour against Sexual Transgressions and Blasphemy in Punjab, Pakistan”, Sana Ashraf, Centre for Arab and Islamic Studies**

Abstract

The use of public violence in the cases of blasphemy in Pakistan has become a serious concern over the past decades. While the constitution of Pakistan contains laws that punish blasphemy by death, no such execution by the state has taken place to date. Whereas, dozens of people have died, neighborhoods burnt, and other acts of public violence committed following blasphemy accusations, since 1980s. Such violence is committed by vigilant mobs as well as by individuals in various forms. The most significant character of such violence is that it is “Public”

and is committed by men most of the times. My paper focusses on such public violence in response to blasphemy allegations and compares it with the phenomenon of honor killings in Pakistan. I argue that in both these cases, honor of a man is challenged by some form of transgression and needs to be defended and restored through violent action in public. The issue of public violence has largely been ignored in the study of blasphemy in Pakistan by academics, and the dimension of gender remains particularly absent from the existing literature on the issue. I argue that gender is not just a factor contributing to the use of violence, rather it is the very axis on which the ideals of honor, shame, and heroism are constructed, which lead to use of public violence both in cases of honor killings and the cases of blasphemy related violence. I analyze the public discourse to delineate the popular archetype of a Muslim man in Punjab, constructed around the notions of honor and heroism, and compare it to the wider cultural ideals of masculinity to demonstrate how this archetype and cultural ideas are linked with violence in the public space. I draw upon the theories of public space, masculinity and cultural symbolism to explain prevalent ideals of masculinity, piety and heroism in Punjab, Pakistan and the visible, public practices contingent upon these ideals.

Sana Ashraf

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Sana Ashraf is a PhD scholar at the Centre for Arab and Islamic Studies, Australian National University. Her research is on the issue of Blasphemy in Pakistan from an anthropological perspective. Her research interests include religion and culture, issues of gender (honor and shame, public spaces and violence related to religion) in Pakistan. She was the winner of People's Choice Award in the ANU College of Arts and Social Sciences 3 minute thesis competition 2015 and also represented the college in the University finals. She completed her Master of Sociology and Social Anthropology from the Central European University, Budapest, Hungary prior to commencing her PhD at ANU.

Panel 3: Gender and Sexuality

Discussant: Professor Peter Jackson, School of Culture, History & Language

Professor Peter Jackson

Professor Peter Jackson is a Professor of Thai History, School of Culture, History & Language. He has written extensively on modern Thai cultural history with special interests in religion, sexuality, and critical theoretical approaches to mainland Southeast Asian cultural history. He currently holds an Australian Research Council Discovery Grant for the project "Critical Thought in Thailand After Marxism" and is consultant for the "Cultural Pluralism and Sexual Diversity in Thailand" project at the Princess Maha Chakri Sirindhorn Anthropology Centre in Bangkok. His current book project is titled *Queer Sex and Identity in Thai History*.

6. **“Becoming queer online: Autostraddle and Digital Identity Production”, Gemma Killen, School of Sociology**

Abstract

In her study of queer youth, Gray (2014) found that online representations of ‘authentic’ LGBTQ experiences were becoming more integral to processes of sexual identification than fictionalised media narratives. Despite popularist anxieties over the risks of online communication, there has been a recent shift in discourse surrounding the Internet, in that authenticity and cohesion are being privileged over anonymity (Cover 2014). This shift means that the study of online activity has become synonymous with the study of identity production (Poletti & Rak 2014). However, current popular discourse problematically imagines that users approach social media with pre-existent, static identities that are then replicated online. This ignores the ways in which digital media engagement is always performative and imbued with prescriptions of gender, race and sexuality as well as the ways in which subjectivities are produced and made meaningful through reiterative performances within particular social frameworks.

The website Autostraddle.com self-describes as ‘a progressively feminist online community for a new generation of kickass lesbian, bisexual and otherwise inclined ladies’ (Autostraddle.com 2015). This paper will engage with digital ethnographic methods (Hine 2008) in order to examine Autostraddle as an arena in which specific queer women’s identities are produced and made meaningful. In particular, I will explore the ways in which narratives of authenticity, community and embodiment are deployed in constructions of queer identity and what that might mean for young queer women that are using the Internet as an identity tool and source of social inclusion.

Gemma Killen

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Gemma Killen is a first year PhD candidate at ANU and her research focuses on queer women’s embodiment and identities within online communities. She is particularly interested in the aesthetic and embodied components of identity and has previously explored the role of fashion in women’s success at work as well as the effect of body image on perceptions of women’s leadership capability. She is an avid and critical consumer of popular media, especially when it contains interesting and diverse queer characters.

7. **“Stay with me: Reciprocating Queer’s Intimacies”, Jonathon Zapasnik, School of Literature, Languages and Linguistics**

Abstract

Since its inception, queer studies has embraced intimacy as a key disciplinary concept in order to think through the multifaceted dimensions of normativity, relationality, and sociality. Despite its central importance to critical theories of sexuality, there remains uncertainty about what intimacy is and what it does. This has resulted in an often ambiguous and contradictory application of the term itself. This paper draws on my PhD research on the affective constitution of intimacy in HIV/AIDS life writing to rethink the meaning of intimacy in contemporary critical theory. It seeks to explicate in two moves how intimacy has been deployed within queer studies and, more importantly, what it does and how it circulates. What the usage of this keyword suggests is that intimacy is a cruel, precarious, and ultimately, self-shattering mode of reciprocity. Affirming the inherent instability of the concept, but more critically, I argue for affective understanding of intimacy as an event—a

product of agencement, the active “bringing-into-existence” of affects, intensities, and sensations across time and space. This series of iterations elucidates how intimacy works in between contexts to facilitate the recognition and transformation of social and political attachments. I situate my framing of intimacy within conversations about sociality (e.g. Berlant & Edelman 2014) and normativity (e.g. Wiegman & Wilson 2015) that animate contemporary dialogues in queer theory.

Jonathon Zapasnik

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Jonathon is a PhD candidate in the School of Literature, Languages and Linguistics at ANU. His research examines the affective structure of intimacy in HIV/AIDS life writing, focusing on writers from Australia and the United States of America. Jonathon has co-authored a piece published in *Australian Humanities Review*, he is the editor of the 2014 ANU Undergraduate Research Journal, and he is a contributor to *The Wiley-Blackwell Encyclopedia of Gender and Sexuality Studies* (forthcoming 2016). Jonathon is an Associate Fellow of the Higher Education Academy (AFHEA).

8. **“The Globalization of Transgender: Entrepreneurial Economies, Affective Labor and Representation in Indonesia”, Benjamin Hegarty, School of Archaeology and Anthropology**

Abstract

"Transgender" is now more or less a household term, springing to popularity firstly in LGBTQ/transgender activist circles, public health initiatives and now the mainstream media. However, what are the implications of the category transgender as it circulates globally outside of its place of origin in the Global North? This paper explores the intense media interest in transgender-identified figures in the Global South, drawing on fieldwork and archival research in Indonesia and theoretical engagement with the category transgender. I will introduce case studies of Western filmmakers, journalists and researchers who journeyed to Indonesia to make films about waria. Waria, a transgender, male-bodied, feminine, working class-identified category, are almost exclusively the object of those Western cultural producers. I argue that waria see being the object of such representations as a form of affective labor -- indeed, money almost always changes hands in such interactions. This paper addresses two questions. In what ways do the local conditions for labor and broader political economy -- mostly precarious, day-wage labor -- shape the decision to appear in these productions? How do hegemonic Western notions of "rights" and "identity" as invested in the category transgender shape and possibly limit its politically transforming possibilities, especially for waria in Indonesia?

Benjamin Hegarty

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Benjamin Hegarty is a PhD candidate in the School of Archaeology and Anthropology, ANU. His dissertation combines archival and ethnographic research to explore transformations of queer and transgender intimacy from the 1970s to the 1990s in Indonesia. He does so to unpack their relationship to political economy, especially the role of capitalism and the market in everyday life during this period. His major interest is diverse forms of embodiment as located within wider structural arrangements. His research interests include biopolitics, transgender studies, medical humanities, queer and affect theory.

Panel 4: Gender and Law

Discussant: Professor Kim Rubenstein, ANU College of Law

Professor Kim Rubenstein

Professor Kim Rubenstein is the Director of the Centre for International and Public law and ANU's Public Policy Fellow. Professor Rubenstein's research projects are at the cutting edge of the intersection between public and international law. She is the co-series editor of the Cambridge University Press series *Connecting International with Public Law*. Her book, *Australian Citizenship Law in Context* (Lawbook, 2002) currently being prepared for a second edition, represents much of the spread of her interest in her research on citizenship issues, looking at the disjuncture between the exclusive legal notion and the more inclusive normative understanding of citizenship. In 2002-2003 she was based at Georgetown University Law Center, as a Fulbright Senior Scholar to work on the status of nationality in an international law context. Professor Rubenstein is a graduate of the University of Melbourne and Harvard Law School. Her graduate work at Harvard was supported by the Sir Robert Menzies Scholarship to Harvard, a Fulbright postgraduate award, and a Queen Elizabeth Jubilee Trust award. Kim's interests also encompass teaching (where she has co-authored a book on Feedback) and the broader field of education, particularly women's education. In the practical legal sphere, Professor Rubenstein has made significant contributions to the jurisprudence in citizenship. She was a member of the Independent Committee appointed by the Minister for Immigration and Citizenship to review the Australian Citizenship Test in 2008 and she has appeared three times in the High Court of Australia on citizenship matters, with her work cited in *Singh v Commonwealth* (2004).

9. "When Rumpelstiltskin Comes to Collect: A Feminist Labour Argument Against Employer-Sponsored Oocyte Cryopreservation in Australia", Roseanna Bricknell, School of Law

Abstract

The provision by employers of voluntary oocyte cryopreservation treatment for female employees as a fringe benefit raises complex legal questions at the intersection of contract law, medical law, sex discrimination law and international human rights law. However, as employer-sponsored elective egg freezing remains uncommon in Australia, these issues have received little attention from Australian legislatures. This thesis considers employer-sponsored oocyte cryopreservation agreements from a feminist labour perspective, suggesting that if a dispute regarding such an agreement should arise, it would be within the discretion of the court to enliven the contractual doctrine of public policy to render the agreement void on the grounds that the contract offends either – or both – of two principles which govern Australian society: respect for reproductive autonomy and gender equality.

In making this argument, this paper examined the experience of women in the workplace, focusing in particular on the gendered structures of work, which have long best served the interests and needs of the traditional masculine worker standard. This thesis is chiefly concerned with the way reproductive technologies, although promising working women that they can 'have it all', participating in both a satisfactory family and working life, may merely provide a more sophisticated means by which women are expected to comply with pre-existing norms. In doing so, such 'groundbreaking' technologies fail to truly facilitate diversity and inclusion in the workplace: rather, they send the message that work and family are mutually exclusive, and reinforce social expectations 'women's work' is primarily 'reproductive', not 'productive' labour.

Roseanna Bricknell

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Roseanna is a recent graduate of the ANU and holds a Combined Bachelor of Science (Neuroscience) and Laws (Honours). The paper she is presenting today was submitted as her Honours thesis, and was awarded a High Distinction, earning her First Class Honours.

Roseanna is particularly interested in public policy and legal issues in the gender and health spaces, and is currently interning at the Australian National Committee for UN Women, researching and drafting policy papers in the areas of women and the meritocracy in the workplace, and the elimination of violence against women. She has previously held similar research and policy roles with the National Health and Medical Research Council, LexisNexis Capital Monitor, LegalAid ACT and the ANU Law School.

After taking a significant portion off in 2016 to travel, in 2017 Roseanna will be taking up a legal graduate role at Allens in Sydney, where she currently works as a paralegal.

10. **“Intimate Colonisation and Resilient Patriarchy: Marriage with Deceased Wife’s Sister Question in British India”, Joyce Das, Crawford School of Public Policy**

Abstract

How did the civilising mission in colonial India negotiate with patriarchy? This paper investigates this question to show that while most Indian people and communities were colonised by the British in the seventeenth century, the native Indian Christians became the subject of such colonisation in a more intimate way than others. By virtue of their adoption of Christianity, they were expected to shadow the British even in their personal lives. The intimate subject-creation was accomplished in many ways; the particular focus of this paper is on personal laws, which dictated rules around marriage, divorce, inheritance and guardianship, in everyday affairs. The paper critically analyses evidence gathered from archival sources to explore the history of the creation of these laws that subjugate the native Christian women simultaneously to the colonisers and to their own men.

Colonisation has multifaceted complexity. The colonised subjects were not entirely passive; they operated as active agents to negotiate the law-making process in order to protect the patriarchal order within the community. To make this point the paper analyses the specific issue of marriage to one’s deceased wife’s sister or the *shali*. Traditionally, converted Christians have looked at such alliances as socially accepted; the interpretation of the church leaders of this relationship as prohibited represented an interference with social customs that go beyond the adopted religion. This paper outlines the outrage, followed by contestations, negotiations, and eventually resistance between a church body and the native Christians over the conflicting interpretations of what could be a socially accepted relationship between a woman and a man. By analysing the case, I show that on the one hand, the negotiations aimed to restore the long-term practice that was culturally accepted and even desired. On the other, the negotiations restored and reproduced patriarchy by upholding the rights of men to debate and decide on what is essentially a private, consensual and mutual matter of interest between a couple. In this way, patriarchy assumed an extended life as an active system that can negotiate through the apparent religious differences to become restored and reproduced and hence more resilient.

Joyce Das

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As a career-path student, Joyce Das undertook ANU's Master of Applied Anthropology and Participatory Development, with specialisation in Gender and Development, and then joined RE&D Program as a PhD student for doctoral research. 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, first with the World Bank and later the Young Women's Christian Association (YWCA) of Bangladesh. While working as the National General Secretary of the YWCA of Bangladesh, Joyce held a senior managerial position, contributing to the organisational policy and strategy formulation.

Panel 5: Gender and Development

Discussant: Dr Kuntala Lahiri-Dutt, Crawford School of Public Policy

Dr Kuntala Lahiri-Dutt

Dr Kuntala Lahiri-Dutt is a Senior Fellow, Resource, Environment and Development (RE&D) Program at the Crawford School of Public Policy. She is one of the leading global experts on mining and gender. She investigates the gender and the social impacts of large-scale, capitalised mining industries and has contributed to efforts in engendering community development in mining. Dr Lahiri-Dutt convenes the gender specialisation in the Masters in Applied Anthropology and Participatory Development (MAAPD) and teaches Gender courses. She has been a recognised leader in researching the length and breadth of gender and community livelihoods in natural resource management, with particular focus on mining and water and a regional focus on South Asia. In the field of water and rivers, her publications on rivers and in particular, the ungovernable chars (river islands), have charted new ways of understanding rivers.

Dr Lahiri-Dutt currently has three Australian Research Council funded research projects. She is the sole Chief Investigator of a large ARC Discovery Project grant, 'Beyond the Resource Curse' to explore informal mining in India, and the Co-Investigator on an ARC Linkage Project, "Going for Gold". A related research is 'Farmers of the Future', also funded by the Australian Research Council as a Discovery Project.

11. "The impact of gender on drought responses in rural China", Aisi Shang, Bell School

Abstract

People living in Yunnan, Southwest China, have suffered severe drought since 2009. In terms of mitigation, most attention is given to how government and NGOs have offered help to local communities while local villagers, particular women, have been portrayed as passive victims. Almost all male villagers are depicted as working away from home, leaving women, children and the elderly struggling with the drought. Their roles as actors, actively dealing with the changed situation in their daily life are largely invisible in the current Southwest China drought discourse. The aim of this research is to make villagers lives in a drought

visible and their voices audible. It focuses on the impact of gender on local people's drought responses. Drawing on ethnographic studies from several villages, this research shows that rather than being passive victims waiting for external rescue from drought, rural villagers exercise their agency, managing the challenges of drought through rural "householding", i.e., the strategies and processes through which household create and reproduce themselves. Gender shapes both women's and men's responses to drought in particular ways, however, gender is not a stand-alone factor. Gender differences must be understood within a particular context and in connection with other aspects of social differentiation.

Aisi Shang

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Aisi Shang is an MPhil candidate in the Department of Political and Social Change, Coral Bell School, College of Asia and the Pacific. Before pursuing her study at ANU, she completed a bachelor degree in social work and a master degree in anthropology, and spent a year working for a local NGO in Yunnan, China which provided services to migrant women. She has undertaken many anthropological research projects in rural villages in Kinmen Island, Taiwan, and mountainous villages in Yunnan, China.

12. **"Gender- Based Discriminatory Realities and Experiences of Female Students in Teacher's Colleges in Papua New Guinea", Grace Warua Sui, School of Archaeology and Anthropology**

Abstract

This study identifies gender-based discriminatory experiences of female students attending teacher's colleges in PNG. Educated women are not freed and immune from challenges, discrimination and exploitation of implicit and explicit gender based violence. Conventional studies tend to maintain the dichotomy of implicit and explicit gender based violence separately. It is argued that gender-based violence results from inseparable intertwined predators of explicit and implicit discriminatory behaviours, policies and practices. The explicit experiences of GBV is conditioned by the wider status quo. The institutional policies and practices reinforces victimisation of female students and obviously remediate, normalise and trivialise gendered inequalities. GBV requires an in-depth understanding by intersecting contextual predators of explicit and implicit dichotomies of GBV which remediates unfair experiences of women in learning institutions.

The multiple qualitative research methods enhanced the investigative enquiry. The cultural acceptance, lack of social awakening on educational policies, socio-economic factors, religious beliefs, modernity and conservative traditional cultures engenders GBV. I argue that identity and hegemonic power relations are instilled, reinforced, hypnotised and accommodated as controlled systematic social practices whilst undermining their potential of breeding GBV. The experiences of GBV is inter-sectionalised by a sociological conceptual framework which investigates and identifies multiple dimensions and modalities of social relations that breed subordination and inequalities of women. The study is significant and timely for social institutional awakening to adequately address and provide support mechanisms to create violence free conducive environment in learning institutions in PNG.

Grace Warua Sui

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Grace Warua Sui is a PhD student with the School of Archaeology and Anthropology at the Australian National University. She received her MA Education in Melanesian Perspectives at the University of Goroka in Papua New Guinea. She also attained her Bachelor of Education with Honours in Teaching & Teacher Education and Bachelors in Education in Language and Literature from the University of Goroka. Grace lectured at the University of Goroka and eventually joined Teacher Education Division. Prior to teaching, she co-ordinated Women and Family Life Programs in the Southern Highlands Province. Furthermore, Grace wrote a Gender-Based Violence Trainers Manual which was published by the National Family Life Apostolate of PNG and Solomon Islands. Grace also conducted workshops and trainings on Gender- Based Violence at the Provincial and National levels in PNG. Grace was an advisory member of the Gender Reference Group of the Church Partnership Program in Papua New Guinea.

13. **“Gender analysis in organizational level: Experience of the central bank of Bangladesh (Bangladesh Bank)”, Musammet Begum, Crawford School of Public Policy**

Abstract

After the family, state, market and organizations play key role to formulate gender relation in the society. State and society have commitment for gender mainstreaming through their activities, policies and regulations. As an autonomous body of the government of Bangladesh, Bangladesh Bank (the central bank of Bangladesh) also has commitment to display gender equality issues in organizational practice. In addition, the organization is famous as gender friendly organization due to women friendly work environment through corporate social responsibility activities, day-care facilities. However, there are lots of structural gender imbalances in attitude, policy, practice, and regulation. This essay has analysed the gender relations in Bangladesh Bank by using Kabeer’s Social Relations Framework for gender analysis under the consideration of gender mainstreaming. The source of the analysis is different formal and informal rule and policies of the organization, discussion in meeting and workshops and personal experience as an employee of the organization. The paper has focused Bangladesh Bank on the basis of five dimensions of Kabeer’s framework as rules, practices, people, distribution of resources and authority and control which help to understand who gains, who loses, who does what, which for men and which for women. This analysis helps to uncover the issues of gender and consider the goal into the organization. Finally, the paper has recommended that the policies and procedures must have gender integration so that men and women’s specific gender needs as well as unequal gender relations can be challenged and changed.

Musammet Begum

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Musammet Ismat Ara Begum is doing her Master’s in Public Policy (Development Policy) in Crawford School of Public Policy in Australian National University. Basically, she is from Bangladesh and did her graduation and masters’ in Anthropology in the University of Chittagong in Bangladesh. In her professional life, she is working with the central bank of Bangladesh (Bangladesh Bank) as a Deputy Director. Her educational background of

Anthropology encouraged her to work with the organizational structure, gender relation in workplace and corporate social responsibility related issues in her professional circumstances and look forward for further studies in development policy.

14. **“How are partnerships managing risk and protective factors to improve community safety in Arnhem Land? Towards a strength-based approach”, Simone Georg, Centre for Aboriginal Economic Policy Research (CAEPR)**

Abstract

International literature on community safety has sought to promote alternative measures to crime prevention through collaborative community-wide partnerships. Whereas in Australia, the language of community safety has been co-opted in Indigenous policy discourse with little understanding of whether this policy approach is culturally relevant to Aboriginal women and men. Surprisingly, we know little about how remote-living Aboriginal people understand community safety outside the boundaries of violence and crime.

Through the Indigenous Advancement Strategy, the Federal Government has pledged to achieve better outcomes for Aboriginal and Torres Strait Islander Australians by “getting children to school, adults to work and making communities safer”. The associated approach to community safety has sought to eliminate violence through stronger law enforcement, increased police presence and tighter controls over alcohol and substance use. But does this punitive approach to community safety actually work?

This multi-disciplinary PhD research will draw upon feminist and decolonising theory to build the methodological framework for deconstructing policy discourse and reconstructing a ground-up notion of community safety. The research method uses ethnography, following the principles of Indigenous research methods, to explore how strength-based initiatives can improve safety. It seeks to investigate how partnerships in one Arnhem Land community manage risk and protective factors to reduce violence and improve safety.

Simone Georg

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Prior to commencing her PhD at CAEPR, Simone Georg worked in various policy roles across the Australian Public Service. In 2013, Simone was a policy advisor in the Office of the Coordinator General for Remote Indigenous Services, a statutory agency overseeing the National Partnership Agreement on Remote Service Delivery. She advised the Coordinator General on emerging issues in the Northern Territory, which included conducting research on how gender, lore and kinship influence the appropriateness and effectiveness of remote service delivery.

Simone worked for the Department of the Prime Minister and Cabinet immediately prior to joining CAEPR. She worked in the Office for Women providing strategic whole-of-government advice on the *National Plan to Reduce Violence against Women and their Children 2010-2022* and provided her expertise on policy for Aboriginal and Torres Strait Islander women.

Prior to her employment in the Australian Public Service, Simone worked in the not-for-profit sector including ANTaR Victoria and various international development agencies. She conducted her Honours research on gender empowerment in South India, with a thesis titled *Gender Empowerment: a Concept Overused and Outdated? Reflections from fieldwork in South India*.

Dr Fiona Jenkins

Fiona Jenkins is a senior lecturer in the School of Philosophy, Australian National University, and Convenor of the ANU Gender Institute. Her current research covers two projects, one on Judith Butler, which focuses on questions of political legitimacy, violence and non-violence, in post-national frameworks; the other on gender equity in academic disciplines. She teaches on contemporary French philosophy, on Nietzsche, on film, and on aspects of democratic theory. Following a DPhil at Oxford (with a thesis on Nietzsche, 'Becoming What We Are: On Realism, Revaluation and Self-Representation in Nietzsche's Philosophy') she spent two years teaching at Essex University, taking up a post-doc. at Sydney University in 1997 and moving to ANU in 2002.